

Indonesian Diaspora, A Cultural Property Asset with the Potential in Participation for Advancement of the Nation

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ABSTRACT

This study aims to explore the potential of the Indonesian Diaspora to increase cultural recognition, economic welfare and social aspects through agents of the Indonesian Diaspora spread all over the world. Most of the Indonesian diaspora are migrants consisting of various professions. Some of them settled and changed their nationality, some of them are descendants, but there are also those who still retain Indonesian citizenship and contribute greatly to this country as we are familiar with PMI (Indonesian Migrant Workers). A descriptive qualitative approach was used in this study with data collection techniques in the form of literature studies through *reference* relevant to problems, government policies and case studies related to the development of the Indonesian Diaspora. The theory used is Intercultural Communication by looking at the Diaspora phase in involving all cultural structures in communication actions as part of the adaptation process. In the end it can be concluded that the contribution made by the diaspora is also quite large as an example is PMI (Indonesian Migrant Workers). The value of remittances or money transfers for migrant workers from PMI reaches IDR 130 trillion per year for Indonesia. The amount which even exceeds the contribution of the tourism sector and taxes from the mining sector, shows that the Diaspora's contribution to this country is very large and in the cultural communication that is carried out, the Indonesian Diaspora has gone through all phases of adaptation so that it will be easier to deliver Indonesia's potential to the international world. through acts of communication carried out

Keywords: Intercultural Communication, Diaspora, Assets, Culture

First Receive:	Revised:	Accepted:
08 November 2022	03 June 2023	15 August 2023
Final Proof Received:	Published:	
20 October 2023	01 December 2023	
How to cite (in APA style): Khotimah, N.K & Kushardiyanti, Dessy. (2023). The Portrayal of Nyai Ontosoroh Struggle in Pramoedya Ananta Toer's <i>Bumi Manusia</i> : A Study on Socialist Feminism. <i>ELITE Journal</i> ,5(4), 803-		

INTRODUCTION

The discourse of globalization has long had an effect on various aspects both economic, social and cultural. This is also supported by the development of the media so that relations between countries become easier both directly and through information media. In Indonesia alone, the number of foreign workers in 2012 was 57,329 people. China has the highest number at 12,835, followed by Japan, South Korea, India and Malaysia. There are about 2,000 foreign workers each from outside Asia, mainly from Australia, the United States, Britain and France. This number has decreased drastically compared to the number of foreign workers in 2011 which reached 118,000 (Ministry of Manpower of the Republic of Indonesia, 2013). Both professionals, students, PMI, TKW and permanent residents, now there are 4 million Indonesian citizens living abroad. Most of these Indonesian citizens live in Malaysia, Singapore, Saudi Arabia, South Korea, the United States, Britain, Germany and Australia (Gustaman, 2012).

The Indonesian Diaspora allegedly has the opportunity to provide alternatives in the development of social, economic and cultural aspects. Several studies have shown that maintaining good relations between the government and the diaspora can create good collaboration in terms of promotion development, heritage management and strengthening cultural diplomacy, one of which is through the Indonesian Cultural House in Malaysia (Fildzarani, 2022). The development of the Indonesian diaspora in a cultural context requires an adaptation of how the Indonesian Diaspora community in several countries is able to provide an understanding of Indonesianness to outsiders who certainly have a different cultural context.

Indonesia's wealth is very diverse, not only natural resources, but also human resources (HR). These human resources are not limited in terms of quantity and quality of human beings within the country, but also abroad, the number of which reaches 3% or around eight million people has a strong attachment to Indonesia, which is called the Indonesian Diaspora. Most of the Indonesian diaspora are migrants consisting of various professions. Some of them settled and changed their nationality, some of them are descendants, but there are also those who still retain Indonesian citizenship.

The contribution made by the diaspora is also quite large, as an example is PMI I (Indonesian Migrant Workers). The value of remittances or money transfers for migrant workers from PMI reaches IDR 130 trillion per year for Indonesia. The amount which even exceeds the contribution of the tourism sector and taxes from the mining sector, shows that the Diaspora's contribution to this country is very large. Therefore, in addition to contributions from the economic sector, in the cultural sector Diaspora can be an important agent in introducing Indonesia to the international community.

Just as the Jewish and Chinese diaspora have introduced their religion and country in several American Hollywood films, the Indonesian diaspora also has the same potential,

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such as introducing special foods, languages, arts, tourism and so on to the people in their countries of residence. This is a national asset where a sense of Indonesianness in every individual diaspora needs to be continuously nurtured in order to develop the Indonesian state. The government also plays a very important role in empowering, especially in terms of policy. This potential should be utilized as optimally as possible not only in the economic sector, but socially and culturally.

Referring to several studies related to the Indonesian diaspora, where the existence of the Indonesian diaspora as a discourse in the context of international relations is actually able to form social identity in the era of globalization as a space for recognition and aspirations, especially for diaspora communities who lack protection in receiving countries so that they can be facilitated properly from their country of origin. namely Indonesia (Hana *et all*, 2018). In line with the findings (Hardi, 2017) views that the Diaspora community has a contribution in strengthening Indonesia's relations with other countries, especially in the constellation of global economic politics, democracy, pluralism and tolerance, especially within the Indonesian Diaspora Network. In the context of intercultural communication related to the potential of the Indonesian Diaspora, it is still limited to be found, so this research was conducted to further discuss the phase of intercultural communication in the Diaspora community considering that being in a different country certainly needs adaptation and openness in order to be accepted.

RESEARCH METHOD

Based on the above background, the method used in this study has the aim of exploring the potential of the Indonesian Diaspora to increase cultural awareness, economic welfare and social aspects through agents of the Indonesian Diaspora spread all over the world. Most of the Indonesian diaspora are migrants consisting of various professions. Some of them settled and changed their nationality, some of them are descendants, but there are also those who still retain Indonesian citizenship and contribute greatly to this country as we are familiar with PMI (Indonesian Migrant Workers). A descriptive qualitative approach was used in this study with data collection techniques in the form of literature studies through *reference* relevant to problems, government policies and case studies related to the development of the Indonesian Diaspora.

Exploratory analysis of the Indonesian Diaspora is carried out on the process of cultural adaptation and the magnitude of Indonesia's economic, social and cultural potential that can be obtained from the spread of diaspora throughout the world. The largest spread of the Indonesian diaspora is in the Asian continent including several countries Malaysia, Singapore and the Philippines. Besides that, the next largest number

is also in the Americas and Europe. Qualitative research is conducted in order to explain phenomena through in-depth data collection (Kriyantono, 2014).

DISCUSSION

Introduction to Indonesian Diaspora

The term diaspora comes from the ancient Greek "διασπορά", which means to spread or sow. Meanwhile, according to the Big Indonesian Dictionary, diaspora is "the period of distribution of nations that are scattered in various parts of the world.

In the context of population movement, diaspora was used by the Greeks to refer to royal townspeople who migrated to other countries due to various factors such as war and the desire for a better life. In the development of globalization, diaspora has become a new cultural and economic force for nations. When previously they were called nomads, the term began to shift to the term diaspora. Indonesian Diaspora This term refers to Indonesian citizens residing abroad. (Pattijalal, 2017)

Pattijalal (2017) classifies contemporary diaspora into four groups. The first group is Indonesian citizens living abroad or holders of valid Indonesian passports. The second group is Indonesian citizens who become foreign citizens through the naturalization process and no longer hold Indonesian passports. The third group is foreigners with parents or descendants from Indonesia. The fourth group is foreigners who have no ancestral ties with Indonesia, but have an extraordinary love for it.

In an international context, the term "Jewish diaspora" is known for people of Jewish blood who spread all over the world to avoid the Nazi massacres in Europe until World War II. In its development, the Jewish diaspora has played an important role in the founding of the state of Israel and advancing it until now. Israel has great achievements, such as having the best intelligence in the world. And the "Chinese Diaspora" which has made this country one of the developed countries in the world and almost all of its diaspora in other countries are known as successful traders or businessmen. With almost the same enthusiasm to develop the nation, from Indonesia there are at least five major diaspora groups who later became exiled because the security and political situation prevented them from returning to Indonesia.

The five groups are: first, the Maluku diaspora in the Netherlands, which consists of Moluccans who support the Republic of South Maluku, which was founded in 1950; second, the Papuan diaspora, which consists of a network of pro-independence Papuan activists who "fled" outside Papua, including many of them to Australia, as a result of the conflict since 1961. Third, survivors of the 1965 diaspora who could not return home because their passports were confiscated and threatened after the tragedy 1965. Fourth, the Timorese diaspora, Timorese people displaced since 1975 by the New Order's

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invasion of Timor. Fifth, the Acehnese diaspora, namely the Acehnese who have fled conflict with the central government since 1976. Pattijalal (2017) classifies the modern diaspora which is divided into four groups. *The first group*, Indonesian citizens who live abroad or still legally hold Indonesian passports. *The second group*, Indonesian citizens who have become foreign citizens due to the naturalization process and no longer have Indonesian passports. *The third group* is foreign nationals who have parents or ancestors from Indonesia. *The fourth group*, foreign nationals who have absolutely no ancestral ties with Indonesia, but have extraordinary love for Indonesia.

Following are some of the spread of the Indonesian diaspora around the world:

No	Country	Total Diaspora
1.	Malaysia	2,500,000
2.	Saudi Arabia	1,500,000
3.	Netherlands	395,800
4.	Singapore	200,000
5.	Taiwan	161,000
6.	Hong Kong	102,100
7.	Suriname	90,000
8.	Australia	86,196
9.	United Arab Emirates	75,000
10.	America United States	70,000
11.	Philippines	43,871
12.	Qatar	36,000
13.	Japan	30,567

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14.	South Korea	30,000
15.	Canada	14,300
16.	New Caledonia	7000

Source: diaspor indonesia.org

Tracing the existence of the Indonesian Diaspora in Several Countries on the Asian Continent

1. Malaysia

This unified country has close historical and cultural ties with the ancient archipelago. Having entered the territory of the ancient kingdoms of the archipelago several times, the Malay Peninsula has a long history of cultural culture and human migration. This can be seen in the "merging" of Indonesian culture in Malaysia. While the Indonesian media is angry that Malaysia is "suing" Reog Ponorogo, upon investigation, Malaysia has a large population of Javanese origin - mainly in the state of Johor. Thousands of Javanese, especially from the Kulon Progo and Ponorogo areas 欽 migrated to Johor, Malaysia from the 18th century to the early 20th century. Although almost forgotten by the Indonesian media, the Javanese diaspora mostly worked on plantations in Johor either voluntarily or under contract from the British colonial government, which they believed treated the natives better than the Dutch colonial government.

The Javanese are not the most numerous Indonesian ethnic group in Malaysia, at least they have never established an independent sultanate in Malaysia like the Minangkabau. Recorded in Malaysian history, the Minangkabau tribe formed one of the states of the Malay Peninsula known as Negeri Sembilan. Seremban, the capital of Negeri Sembilan, shows many Gadanges Houses in this city. Like the Javanese, the Minangkabau sought a better life outside the Dutch territory.

When the Minangkabau people controlled the state of Malaysia, the insects were even further away. After migrating from South Sulawesi, Bugi nobles gave birth and many of the Sultans of Johor were descended from Bugi royalty. Malaysian Prime Minister Najib Razak is a descendant of Bug immigrants. Examples of Indonesian Descendants in Malaysia P. Ramlee - Musician (Aceh), Najib Razak - Prime Minister (Bugis), Muhyiddin Yassin - Politician (Java).

Then why does it seem that ethnic identity from Indonesia is not so exposed, even though the Malaysian census has never used the Bug/Javanese/Minangkabau category?

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When the country became independent, its founder chose the name "Malaysia" or "Land of Malaysia", but the Malaysian government was surprised to learn that among the original immigrant tribes Malaysia was next to, Chinese and Indian among the immigrant tribes. So one way to work around this is to broaden the definition of Malay ethnicity, namely Malay: "the brown race from the Malay Peninsula and the Archipelago who speak Malay and are Muslim". Automatically confused with the Malay, Javanese and Minangkabau languages 欽僓語 which are considered native to Malaysia.

2. Singapore

Singapore is the only country in Southeast Asia that consists of immigrants. Its strategic location and the policies of the British colonial government which made it a trading center made Singapore (formerly named Temasek) a place for visits by various ethnic groups. The modern state of Singapore is dominated by ethnic Chinese (74%), followed by ethnic Malays (13%), ethnic Indians (9%) and other ethnicities (4%). The ethnic Malay class is said to be dominated by ethnic Indonesians. Some even claim that almost all Malays in Singapore are of Padangan, Javanese or both descent.

The Indonesian diaspora in Singapore is dominated by the Minangkabau ethnic group, a tribe known as nomads. They moved to Singapore shortly after the island became a commercial hub. It is said that this tribe did not want to live under the dominant Dutch rule and preferred to settle in Singapore, which was then under British rule. Almost all Minangkabau migrants come from Agam, Pariaman and the area around Bukittinggi. Many of them opened restaurants when they arrived in Singapore. It's no wonder that Nasi Padang is one of Singapore's most famous dishes. Apart from that, Minangkabau is synonymous with Geylang and Arab Street traders of Islamic goods and clothing.

The Javanese also tried their luck in Singapore, as food (spice, etc.) traders, artisans, religious elders and even many Javanese of above average social status also moved to the island. Javanese heritage in Singapore can be seen in a place called "Radin Mas". Located on the south side of Pulau Ujong (the main island of Singapore), Radin Mas is a typical Malay but very sacred building with a banyan tree. In addition, Singapore is a stopover for Javanese who want to go on pilgrimage. At least the estimated number of Javanese in Singapore before World War II was 15,000. Just like the Javanese who want to trade, the Lutik people also come to Singapore as traders - in fact they are the first ethnic group from the archipelago to Singapore. In Singapore's first census in 182, there were around 1,500 to 2,000 Bugis on the island, which was then ruled by the successor to the Governor-General, Sir Thomas Stamford Raffles. Lukas lived around Singapore's main river according to Raffles' urban planning policies. Modern Singapore now recognizes the remains of a Bugis settlement at Jalan Bugis (Kampong Bugis in colonial times).

One of the Indonesian diaspora tribes whose numbers are relatively more numerous in Singapore than in Indonesia is the Bawean tribe. As the name suggests, this tribe

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comes from a small island off the coast of Gresik Regency, East Java. However, on Bawean Island itself, they call themselves the Boyan people. The Bawean, especially the men, can "try their luck on the island" and Singapore is their main attraction. The Bawean tribe who initially migrated to Singapore were all male, and some returned to Bawean Island after settling down. However, most of them live permanently in Singapore and bring their wives and children with them. Apart from the Bawean, other ethnic groups such as the Banjar, Acehnese, Batak and others live in Singapore. But there are very few of them. The Batak tribe in Singapore is dominated by the Toba Batak who are Muslim, while a small part are the Angkola and Mandailing Batak. Examples of Singaporean Indonesian descent include Yusof Ishak - President (Minangkabau tribe), Zubir Said - Composer (Minangkabau tribe), Saloma - Musician (Banjari tribe), Masagos Zulkifli - Politician (Java), Sanif Olek - Leader (Bawean tribe).), Hady Mirza - musician (Bugi), Abdullah Tarmugi - politician (Java), Djamal Tukimin - writer (Java).

Since independence, Prime Minister Lee Kuan Yew has tried to turn Singapore into a country with high tolerance between ethnic groups and religions due to its conflict with Malaysia. In his memoirs, Lee noted that Singapore could become a failed state if ethnic issues were not considered as Singapore's main problem. Therefore, Lee tried to "tear down" the wall. Where, the Government of Singapore requires its citizens to integrate into the school where they live. But without mixing religious beliefs with other religions. Religious missionaries are strictly prohibited in Singapore to prevent certain ethnic groups from converting other ethnic groups. Lee's policy then caused the ethnic identities of Aceh, Banjar, Batak, Bawean, Bug, Javanese, Minangkabau and others to merge into one big identity called the Malay ethnicity. Because every ethnic group must assimilate, but without mixing one religion with another. Thus, the tribes from Indonesia merged with each other because of the similarity of religion, namely Islam.

3. The Philippines

Unlike Singapore or Malaysia, which have many immigrants from Indonesia, far fewer Indonesians have immigrated to this Catholic country. There is a unique small town in the Philippines named "Ternate". Exactly the same without change. In fact, the ancestors of the inhabitants of the city of Ternate in the Philippines were migrants from North Maluku who came from the island of Ternate. The city of Ternate is located in the province of Cavite on the island of Luzon, only a few kilometers from Manila, the capital of the Philippines. About 20,000 of its inhabitants come from the Catholic Ternate tribe. They probably came in the middle of the 16th century. The people from Ternate Catholicism are called "Mardica" ("Merdeka" in Portuguese). Uniquely, when these immigrants came to the Philippines to practice their religion in peace, they still maintained the influence of Portuguese culture. Interesting because the Philippines is a Spanish colony. The locals know the migrants from Ternate as "Ternatenot".

European Continent

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Netherlands

The European country with the largest population of Indonesian descent is the Netherlands. No wonder the Dutch were colonial rulers of Indonesia for around 350 years. Like its colonies, the Netherlands has a long history of resettling people from its colonies. After World War II, the Netherlands became a country that received many non-European immigrants. Previously, residents of Indonesian descent were the largest foreign population outside Europe. By the end of the 20th century, immigrants from Africa and the Middle East were finally outnumbered.

The most famous legacy of Indonesian settlement in the Netherlands is the colonial community of "Indians", white Dutch people and Indonesians, indigenous peoples. The Dutch East Indies itself was inhabited by a large number of Indians. Some Indians, such as Ernest Douwes Dekker, are well known in national history. Although they were not pure white, they were considered part of the Dutch East Indies social elite during the colonial period, on a par with native Europeans. Indians lived in the Dutch East Indies for a long time and married natives, so they had their own culture that was different from the Dutch culture. A culture heavily influenced by native culture. After the Dutch recognized Indonesian sovereignty in 1949, Sukarno's policy of repatriation and nationalization of state assets by the Indonesian government caused many Indians to emigrate to the Netherlands. During the Trikora period, the Dutch conquest of New Guinea in 1957, more people came from Indonesia. They seem to think that Indonesia is not a safe place for them. Surprisingly, however, many of them experienced "culture shock" upon arriving in the Netherlands. Her family has lived in Indonesia for a long time, and as a result of marrying locals, it seems they have a very different culture from the native Dutch.

Apart from India, major Dutch cities generally have sizable Moluccan populations, estimated at 45,000 in 2001 for the whole of the Netherlands. Many Ambonese fled from Indonesia to the Netherlands after the PRRI/Permesta incident. To this day, some of them are actively fighting for the RMS from the Netherlands. Unlike the Indians who easily assimilated into Dutch life, many Moluccans experienced a culture shock and social ostracism because of their economic status. Dissatisfied with living there, he committed a disorderly act in 1977 by hijacking a passenger train in Groningen. The Javanese also have a history of immigration to the Netherlands. However, they are generally Surinamese residents of Javanese descent who immigrated to the Netherlands. Examples of Dutch people of Indonesian descent include: Giovanni van Bronckhorst, Wietke van Dort, Daniel Sahuleka, Bart Latuheru, Ranomi Kromowidjojo.

American Continent

Suriname

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Of all the countries mentioned, Suriname is perhaps the best known by the Indonesian diaspora. In particular, there is only one Indonesian tribe that dominates in Suriname, namely the Javanese. The ethnic Javanese population ranges from 70,000 to 75,000, or about 13 to 15 of the total Surinamese population. Geographically, Suriname is in the Americas, about half the world from Java. Although far from Indonesia, Suriname was once a Dutch colony in South America. Like the rest of the Americas, Suriname's indigenous people were Indians, who were then nearly exterminated by slaughter and disease brought in by Europeans. Suriname was then "populated" by the Dutch government with black slaves from Africa. However, at the end of the 19th century, the Dutch began to bring in agricultural labor from their Asian colonies, especially the Dutch East Indies (especially from Java). The Dutch government sent Javanese farm workers as contract laborers to Dutch plantation areas in Suriname. Due to the increasing demand for agricultural labor in Suriname, the Dutch then brought more Javanese to Suriname.

The origins of the Javanese migrants in Suriname are quite diverse. The majority came from the Banyumas area and around Surakarta, and some from the North Coast of Java. The mountainous areas in East Java contributed less to the Javanese immigrants in Suriname. Among the Javanese population, there are also Sundanese and Madurese immigrants in Suriname. However, due to their small number, they are considered as "Javanese". The route they took to reach Suriname was via Tandjoeng Priok (Batavia) or Semarang, then transited in Amsterdam, then continued to Suriname in South America. A small number of these immigrants returned to Indonesia when they felt that they were settled, especially after Indonesia's independence. However, most settled in Suriname and reproduced. It can be said that the adult Javanese population of Suriname is either the third or the fourth generation of these immigrants. Uniquely, the Javanese language used in Suriname is more egalitarian (because of immigrant culture) and seems "old-fashioned" (because it is free from mixing modern Indonesian).

Unlike the countries mentioned earlier, the Javanese in Suriname have a socio-political basis. In 1977, the Javanese political elite formed the Pendawa Lima party, which later experienced internal strife. The former party leaders who left later formed a rival party called the Pertjah Luhur Party. This political establishment gave the Javanese a strong (but not dominant) position in Suriname's government institutions. One thing is different from Javanese immigrants in other countries. Raymond Sapoen, Example of Indonesian Society: Suriname's Minister of Trade

, whose grandfather is from Banyumas, is currently running for president in the general election of the Pendawa Lima party this year. So far, Suriname has never had a Javanese president. Paul Somohardjo, Raymond Sapoen, Willy Soemita, Virgil Soeroredjo, Amina Pardi, Soeki Irodikromo.

Diaspora Relations in Communication and Culture

Diaspora are special individuals who are able to adapt to their new environment, which is completely different from their home environment in Indonesia. Of course the adjustment period is not as easy as imagined because you have to adapt to the communication and culture of each place. Becoming a diaspora is not an easy thing because you have to adapt to your new environment. Conversation and language, which are natural parts of human life, are no exception. Conversations have ramifications that shape who and what we are as individuals and members of society. Dern Johnson (in Morissan, 2013) states that there are six assumptions or axioms from a cultural-linguistic perspective:

1. All communication takes place within a cultural structure.
2. Everyone has knowledge of the oral culture that people use to communicate.
3. A dominant language ideology prevails in a multicultural society, which in turn displaces or marginalizes other cultural groups.
4. Cultural knowledge is preserved and passed on to others, but always changes.
5. Cultural knowledge is preserved and passed on to others, but is always changing.
6. In the coexistence of several cultures, each culture influences the other.

In various world histories, communication is understood through the expression of reading symbols. Liliweri (2014) states that people from various parts of the world use many ways to express their thoughts or ideas, identities, worldviews or life orientations. Cultural adaptation is a natural and inevitable process in which a person tries to learn and understand everything about a new culture and environment. However, this process may not run completely smoothly, and it can even irritate people. Usually, a person goes through several stages until he is finally able to survive and adapt to a new culture and environment. These stages include:

Stage 1: Preparation for Change

This stage is a state in which a person enters a new environment and culture feeling ready to change. He believes that he can overcome whatever comes his way when he enters a new environment and culture.

Stage 2: Honeymoon

This stage means that the person has just entered a new environment and culture. People feel that everything they experience is very beautiful. Everything looks fine and dandy. In the first few weeks, most people enjoy seeing new things. Many people see new things that are unique and funny when they enter a new environment. This

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"honeymoon" can last from a few days or a few weeks to six months, depending on the circumstances. But this way of thinking doesn't last long if one has to live in a new environment for a very long time and face real life conditions in the new environment. At this point, the person moves to the next step.

Stage 3: Frustration

This stage is the stage when people feel that what they experience in a new environment or the existing reality is not in accordance with their previous perceptions. People felt that what happened back then was not in line with him. Culture shock occurs at this stage, according to the University of California Center for International Education, culture shock is a very real experience that can affect a person or others to some extent. People use many of their emotional experiences to adapt to cultures outside their environment. This also shows the superiority or supremacy of modernized culture over traditional culture. Culture shock is caused by the anxiety that a person experiences when moving to a new environment and culture because it is caused by the loss of signs and symbols in social interactions.

Stage 4: Readjustment

This stage is the period when people reorganize their activities. People started looking for different options that they felt they would be comfortable with. There are many ways people can reduce discomfort. Among other things, the rights themselves. Man tries to justify what he does and what he has in mind. Or maybe looking for information that he doesn't know about things that can reduce discomfort.

Stage 5: Resolution

This final stage of cultural adjustment is one's last attempt at letting go of discomfort. At this point, the person can choose a number of things, such as

1. Flying (*Flight*), deciding to leave the environment.
2. Struggle (*Fight*) , namely the decision to survive and try to face anything that makes him uncomfortable.
3. *Accommodation* or compromise namely adaptation efforts to compromise both external and internal conditions.
4. *Full Participation* - They get comfortable in the new environment and eventually overcome the frustrations they experienced before.

Phases of cultural adaptation to the new environment:

The adaptation process of the Indonesian Diaspora in several countries is certainly not easy, based on research from (Suryo, 2021) where the acceptance and openness of

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the host country is that some are easy to adapt, some are not easy due to past conflicts. The bond between the diaspora community and the country of origin creates a dilemma between being a total citizen but having a psycho-cultural distance from the country of origin. However, it is undeniable that the residence time of the Indonesian Diaspora with a certain duration also allows the adaptation phase to be passed properly on the basis of the necessities of life and social interaction.

Diaspora: Strengthening Agent and Introducing Indonesia to the World

Currently, Indonesia has around eight million diaspora in various countries. 2 million are migrant workers and 6 million are professionals, brokers, entrepreneurs, students and others. Their profile is generally middle class and educated. Diaspora needs synergy because their presence is an asset for Indonesia in the 21st century. Diaspora are not just immigrants, but they are pioneers in the economic, cultural and other fields. The diaspora's contribution to this country, for example, is foreign direct investment, namely the high value of foreign investment remittances, which in Indonesia reaches IDR 130 trillion per year. This amount exceeds the contribution of the tourism and tax industries from the mining sector. . costs for your children (Handayani, 2017)

Becoming an agent can be related to Giddens' theory, which tries to change the system through structuring. This structure is considered important because the time has come for those who want to change the political economy system of broadcasting which has been under private control for nearly 20 years, to return to the public eye. Giddens (2011) explains that structure is not equated with boundaries, but always limits and liberates (*enabling*). This does not prevent the structural features of social systems from developing in space and time beyond the control of individual actors, nor does it threaten the possibility that social system theory, which actors help confirm in their actions, can embody such systems. .

People act intentionally to achieve their goals, whereas people's actions have unintended consequences, which result from creating structures that affect the subsequent performance of human actions. According to this theory, people are purposeful agents who have reasons for their actions and can repeatedly describe them. It is possible that the reasons people repeatedly describe are goals based on what they want and need in different dimensions of space and time.

It can be said that the actions of an agent often influence the structure in which he does his work. These human social functions are recursive, so that these social functions are not created by social actors, but are designed to express themselves as actors or agents, continuously using all of their resources. Agents reproduce in and through their actions the conditions that allow them. Human activity is compared to a continuous flow of behavior such as cognition, support or even termination until they receive further meaning (Giddens, 2011:) According to Barker (2011), structure has three dimensions, namely as follows: *First*, understanding (interpretation/interpretation) . understanding)

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that tells how an actor understands something. *Second*, the moral or right direction that reveals how something should be done. *Third*, power in action, which describes how agents achieve desires.

Government Policy towards Diaspora

In the economic field, the government has so far planned special facilities for the Indonesian diaspora who wish to invest their wealth in the homeland. The concept of repatriation no-redemption is the equal treatment of Indonesian citizens abroad in relation to real estate and business activities in Indonesia. First, they no longer need to apply for residence permits and work permits. Second, the ease of opening a national bank account, which means Bank Indonesia Regulation No. 1/27/PB1/2012 needs to be revised, especially regarding the requirements for opening an account for prospective customers.

Third, the ease of owning real estate, which records that the property is used for personal purposes and is not exchanged anymore, which can generate income in Indonesia. Therefore, when a real estate transaction occurs, it is necessary to check the property rights of the 2010 BPN Director for the said assets and the Tax Agency Regulation Number 35 of 2008 in the form of NPWP requirements. Fourth, the ease of establishing a legal entity, especially regarding BKPM Director Regulation No. 1 of 2016 with No. 6/2016 concerning the identity of prospective shareholders at the time of establishment of a legal entity in Indonesia. In addition, a KTP and NPWP are required to work as a diaspora business manager. (Gunawan, 2017). However, the issue of citizenship still limits the diaspora, because the Citizenship Law Number 12 of 2006 has not taken this into account, so steps are needed to increase the contribution of the diaspora. The government can provide various conveniences (or facilities) so that the diaspora can directly participate in improving the Indonesian economy. Or reform or amendment to a law by the DPR so that it does not only increase the participation of the diaspora financially, but also increases the sense of togetherness or a sense of togetherness and love for the diaspora in Indonesia's homeland.

Conclusion

Based on the results of the reference search in this study, it can be concluded that basically the Indonesian Diaspora has great opportunities in asset development aspects, especially cultural aspects, considering the needs of diaspora communities abroad in social interaction, the conditions for the involvement of elements of cultural communication in their approach and being able to go through the adaptation phase that requires It is possible that it can be adaptive according to the duration of stay in other countries.

As for the traces of the existence of the Indonesian Diaspora in Asian countries, it has grown together with the history of several tribes in Indonesia, some of whom live in

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Malaysia, Singapore, the Philippines and other parts of the world in a certain regional group. These diaspora still attach aspects of Indonesian culture both through food including language. It is through several cultural tools that the Indonesian Diaspora community can certainly provide access to the openness of Indonesian culture so that its existence can be better known.

The Indonesian Diaspora also has great potential, as has been done so far by our PMI (Indonesian Migrant Workers), which has provided up to IDR 130 trillion per year for Indonesia. The amount even exceeds the contribution of the tourism sector and taxes from the mining sector. This increase has great cultural and economic potential such as introducing special foods, languages, arts, tourism and so on to the people in their countries of residence.

These things are national assets where a sense of Indonesianness in every individual diaspora needs to be continuously nurtured in order to develop the Indonesian state. The government also plays a very important role in empowering, especially in terms of policy. This potential should be optimally utilized both in the economic, social and cultural sectors.

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