Perception of South Korean International Aid by Cia-Cia Tribe Students in Southeast Sulawesi, Indonesia

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ABSTRACT

Since the beginning of the "Korean Wave" in the 2010s, Korean language and the Hangeul alphabet are integral parts in the dissemination of South Korea's soft power across the world. For instances, the South Korean government provided support for the preservation of Cia-Cia language of Cia-Cia ethnic group in Bau-Bau, Southeast Sulawesi, Indonesia - a program that was originally initiated by Hunminjeongeum Society Foundation in 2008. This study examines the perception of students with Cia-Cia ethnic background toward South Korea. Questionnaire surveys and interviews are used to further look into their perceptions. This study, that started from a thesis, finds that the students who participated in the program have positive perceptions of South Korea. Furthermore, the demonstration of Korean culture and the use of Korean language become more apparent in the students' daily life, creating a new social reality in the local community. Such finding suggests that international assistance has effectively become a part of South Korea's soft power expansion strategy.

Keywords: *Cia-Cia, Language, Foreign Aid, Korea, Perception*

Sejak merebaknya "Korean Wave" pada dekade 2010-an, Bahasa Korea dan Aksara Hangeul adalah bagian integral dalam penyebaran soft power *Korea Selatan di seluruh dunia. Pemerintah Korea Selatan, misalnya, memberikan dukungan untuk pelestarian bahasa Cia-Cia dari Suku Cia-Cia di Bau-Bau Sulawesi Tenggara, Indonesia - sebuah program yang awalnya diprakarsai oleh Yayasan Hunminjeongeum Society pada tahun 2008. Studi ini mengukur persepsi siswa dengan latar belakang etnis Cia-Cia terhadap Korea Selatan. Survei kuesioner dan wawancara digunakan untuk melihat lebih jauh persepsi mereka. Studi ini berangkat dari tesis yang dilakukan dan menemukan bahwa siswa-siswa yang terlibat dalam program tersebut memiliki persepsi yang positif tentang Korea Selatan. Selain itu, peragaan budaya Korea dan penggunaan Bahasa Korea menjadi lebih jelas dalam kehidupan sehari-hari siswa-siswa tersebut sehingga menciptakan realitas sosial baru di komunitas lokal. Temuan tersebut menunjukkan bahwa bantuan internasional dapat dan telah secara efektif digunakan sebagai strategi ekspansi* soft power *Korea Selatan.*

Kata-kata Kunci: *Cia-Cia, Bahasa, Bantuan Luar Negeri, Korea, Persepsi*

As a country that started its industrialization around the 1970s and 1980s, South Korea aggressively sought new economic growth sources. Culture is considered one of the supporting instruments for soft diplomacy that can be an alternative source of growth. Since the 2000s, Southeast Asia has had its base in liking South Korean popular culture, including language. Moreover, it is reflected until today, as stated by Parameswaran (2018) in his article in *The Diplomat*. He said that South Korea, under President Moon Jae-in's administration, issued a primary foreign policy that reflects the will of most South Korean people called The New Southern Policy, a policy that aims to strengthen the relationship between South Korea and Southeast Asian countries.

Furthermore, one of the most fundamental forms of culture is language. Through language, various aspects such as culture, habits, and customs of a nation, ethnic group, or community can be learned more deeply. Therefore, language is an integral instrument for humans to communicate, both orally and verbally. The language also becomes an instrument for conveying something, including in negotiations, both at the domestic and international levels. Thus, it is suitable to use it as an instrument for policies that elaborate and provide soft power effects.

Language is a symbol of the identity of a community. Language is a concrete manifestation of a civilization's activity and habit. This form can be noticed orally and literally. The embodiment of a language can be referred through the alphabet or letter they have. Indonesia is a country with a wide variety of regional languages. According to IPUMS (2010), the total regional languages in Indonesia are more than 1200 languages. One of the regional languages in Indonesia is called the Cia-Cia language. There are concerns about preserving regional languages in Indonesia. It is even more surprising that it has reached the level of extinction, as Rahman said in Darwis (2011):

> "From more than 50 regional languages in Kalimantan, one of them is endangered. In Sumatera, from 13 regional languages that exist, two of them are endangered and one of them is extinct. However, in Java, there is no endangered regional language. In Sulawesi, from 110 regional languages that exist, 36 regional languages

> are endangered and one is extinct. In Maluku, from 80 existing regional languages, 22 are endangered and there are already 11 extinct regional languages. In the regions of Timor, Flores, Bima, and Sumba, from 50 regional languages, 8 of them are endangered. In Papua and Halmahera, from 271 regional languages, 56 of them are endangered."

It shows the blunders within language management in preserving regional languages as national cultural heritage in Indonesia. It is undeniable that regional language should be a national asset in developing the potential of human resources and cultural-based economies in the regions.

The Cia-Cia language is one of many regional languages that exist in Sulawesi. The unique thing noticeable from the Cia-Cia language is that it does not have any alphabets or letters, and it only relies on tradition orally or verbally. Cia-Cia language then adopted the Hangeul alphabet from South Korea as the alphabet of the Cia-Cia language. Therefore, South Korea, as the origin country of the Hangeul alphabet, provides assistance to help the preservation of the Cia-Cia language through aid and cooperation in the field of education and culture.

Along with the rapidly developing economy, it is reasonable for South Korea to try to change its position on the international stage from an aid recipient country to a donor or emerging donor country. Every year, South Korea tends to increase the total amount of Official Development Assistance (ODA) or assistance for development annually. The data from the Official Development Assistance showed that in 2006, accumulatively, South Korea has spent money from all forms of ODA of 376.06 million US Dollars to countries all over the regions in the world (OECD 2017b). In 2015, the amount of money spent skyrocketed more than 400 percent to 1,468.79 million US Dollars.

South Korea's ODA institutional framework consists of a coordinating body, supervising ministries, and executing ministries and agencies. Moreover, there is also Committee for International Development Cooperation (CIDC), which serves as

the coordinating, negotiating, and formulating body of ODA policies
as a whole for greater policy coherence and systematic delivery of
assistance programs. Ministry of Strategy and Finance (MOSF)
and Ministry of Foreign Affairs (MOFA) have functions to oversee
each donor's soft loans and grants and compile medium-term
strategies and annual implementation plans, which CIDC finally
approves. Korea International Cooperation Agency (KOICA) and
Korea Eximbank carry out aid grants and soft loans of each donor
and escort other ministries to play a role in delivering South Korea
aid primarily to provide assistance and technical cooperation as
The Korea Foundation did.

Non-governmental foundations or private institutions can also
provide ideas and input concerning the assistance programs to
the South Korean Government to get government support such
as assistance through cultural and educational volunteering units.
According to the Organization of Economic Cooperation and
Development (OECD 2017), from 2010 to 2012, South Korea has
spent as much as 570,105 thousand US Dollars to provide aid for
Korean language and cultural education training in Indonesia such
as taekwondo and *hanji* through the deployment of experts and
professionals, volunteers, and official teams under the auspices of
KOICA.

One of the programs conducted through social and cultural
assistance diplomacy initiated by a foundation and supported by
the government is the Cia-Cia language preservation assistance
program using the Hangeul alphabet in Bau-Bau, Southeast
Sulawesi, Indonesia. A Korean Language education activist
foundation named "Hunminjeongeum Society" initiated this
program. Although this program considered diplomatically
sensitive, Choe Sang Hun (2009), a journalist for The New York
Times, stated that this program still receives limited support from
the South Korean government through indirect assistance in the
form of grants for linguist assistance, which delivered through
the addition of educational facilities such as Korean learning
books printing and language research. Besides, according to the
press release of the Ministry of Foreign Affairs of the Republic of
Indonesia (2010), the South Korean Government, through the Seoul
Metropolitan Government, agreed on cooperation in the fields

of arts, culture, and education of Hangeul alphabet and Korean Culture with Bau-Bau Government related to Cia-Cia Language Preservation Assistance Programs. They were using the Hangeul alphabet in the forms of the establishment of the Korean Cultural Center, the invitation for Cia-Cia residents to participate in art and cultural exhibitions in Seoul, and other forms of cooperation.

According to Atika (2018), a journalist for the Tribun, within two years of its implementation (2008-2010), this program has established a "Korean Village" in Bau-Bau City, where the Cia-Cia ethnic group settled. In addition to signs and street marks in two villages, which were filled and decorated with the Hangeul alphabet, the Hangeul alphabet learning program was also carried out within schools in the "Korean Village" area, Bau-Bau City. Fina Boeton (2017), a journalist for Kumparan, also said that the Cia-Cia community schools' educational curriculum adapted Cia-Cia Language preservation assistance program using the Hangeul alphabet. It is apparent in the Hangeul alphabet and Korean lesson at Senior High School 6 Bau-Bau City and Karya Baru Elementary School.

In fact, before carrying out the Cia-Cia language conservation assistance project using the Hangeul alphabet, the Hunminjeongeum Society Foundation had tried to introduce the Hangul alphabet to be used as an instrument for the preservation of other languages in 2003. Choe Sang-Hun (2009) says that the foundation first tried to carry out a spoken language preservation assistance project without using the alphabet, but by relying on Korean Christian missionary movements in Nepal, Mongolia, Vietnam, and China. However, because the missionaries' main concern was not the linguistic sector, the program was unsuccessful. Thus, the foundation changed its method and pattern by providing spoken language preservation assistance using the Hangeul alphabet; Through the new method and pattern applied to Cia-Cia Tribe in Bau-Bau with its unique characteristics and language that do not have any alphabet, the project ran well and was successful. Therefore, there was a learning process that aims to change the strategy to provide international assistance by South Korea, especially by Hunminjeongeum Society Foundation, in Indonesia.

Nevertheless, the Cia-Cia Language preservation assistance program's success using the Hangeul alphabet, which began around 2008, only lasts for about two years. Park Don Gyu (2012), a journalist for Chosun, stated that the South Korean Government stopped the program through an official statement issued by the South Korean Ministry of Education and Culture quoted from an article of Chosun Ilbo office,

> "하지만 당초 기대했던 한국 정부·서울시와 교류하거나 경제 지원받는 일이 이뤄지지 않자 *2010* 년 말 한글 보급이 중단됐다. 문화부 관계자는 " 서울시가 바우바우시와 문화예술 교류·협력을 위한 의향서를 체결했지만 문화센터 건립과 도시 개발 사업 협조 등의 논의가 예산 문제로 모두 백지화됐다" 고 전했다."

> ["However, the distribution of Hangeul alphabet was stopped at the end of 2010 when economic support or exchange between the Seoul Metropolitan Government and the South Korean Government was stopped. An official of the Ministry of Education and Culture stated, "The Seoul Metropolitan Government has an agenda for exchanges and cooperation with Bau-Bau City in the fields of arts, but the discussion concerning cultural center and urban development has been canceled due to budgetary issues."]

Although the program was discontinued, it still proves that South Korea, as a middle power country, is trying to spread soft power through its assistance policy and cooperation instruments in order to change its position on the international stage from an aid recipient country to a country that is trying to become a donor country or "emerging donors". As stated by Collier (2007, 104) in his book *The Bottom Billion: Why the Poorest Countries are Failing and What Can Be Done About It*, he explains that, middle-income countries receive assistance because they are far more commercial and have more political interests than small markets and countries, and the lowest-income countries. It means that middle-income countries have great potential, but they also need support to develop their potential.

Moreover, the most important thing for a donor or assistance provider is the perspective and willingness to influence the recipient countries. Furthermore, the donor country also wants its assistance projects to always attach to the recipient countries. As argued by Epstein and Gang (2007, 128), an essential aspect of an assistance activity is the desire to influence the recipient's policies in the long run. Developed countries try to create a dependency path and give the desired role to bring out dependency in their foreign aid policy. After the project is determined, the donors can remove the aid or assistance without reversing the progress achieved. Simply put, the donors want their projects to be sustainable.

The Cia-Cia Language preservation assistance program illustrates that, although formally discontinued, the program succeeded in changing the local community's habits and identity through South Korea's diplomacy to indigenous elders, the Bau-Bau City Government, and the Cia-Cia Tribe, in the form of "Korea Village". Besides, the Cia-Cia local community practices the Hangeul alphabet to communicate. Moreover, the local Education Office assimilates Korean language learning into the educational curriculum as an additional local subject (local content). Therefore, it appears that there is a deep affection from the Cia-Cia Tribe to South Korea as a consequence of the assistance and cooperation program carried out in terms of preserving the Cia-Cia Language using the Hangeul alphabet.

Image Theory, Public Opinion, and Soft Power

This research attempts to analyze the case of the Cia-Cia Language preservation assistance program by combining two paradigms: *Images in International Relations* by Herrmann et al. (1997) and *Public Opinion on Foreign Policy Issues* by Eichenberg (2016), which translated into a series of questions in the form of questionnaires to statistically measure Cia-Cia students' perceptions of South Korea. The combined paradigm is utilized to explore the perceptions generated by Cia-Cia students towards South Korea and what factors influence these perceptions through questions related to cognitive, affective, and

behavioral components. The remaining questions became the control variables of the questionnaire. This research also employs the paradigm based on *A Theory of Soft Power and Korea's Soft Power Strategy* by Geun Lee (2009) for qualitative analysis.

According to Herrmann et al. (1997, 422), image theory suggests that ideas and cognition about other actors in world affairs are organized into clusters to determine whether enemy, ally, colony, and degenerate images. It means, image theory argued that ideas and cognitions about other actors in international affairs are organized into groups to determine whether an actor is an enemy, ally, colony, or degenerate. Consequently, ideas and perceptions among society towards an actor at the international relations level are observable and determinant variables in Image Theory. Furthermore, Herrmann et al. (1997, 410) explained that "to systematize our description of these images, we outline them in three parts: the motivation they attribute to the observed country, the capability attributed to the observed country, and their picture of the decision process in the observed country." It means that image theory systematizes these images' description by elaborating it in three parts: (1) the motivation associated with the recipient and the observed country; (2) the ability associated with the observed country; and (3) the recipient's perception towards the decision-making process in the observed country.

Furthermore, Herrmann et al. argued that, motivation, capability, and the decision-making process are the essence of a country's strategy in dealing with other countries. Moreover, Herrmann et al. (1997, 407) also stated that there are three dimensions required as a basic assumption to examine the choices of foreign policy perceptions, namely, (1) the perceived relative capability of the other actor, (2) the perceived threat and/or opportunity another actor represents, and (3) the perceived culture of the other actor. It explains that the basic assumptions used are the actor's relative capabilities perceived by the recipient, threats and/or opportunities owned by the actor whom the recipient perceived, and the actor's culture perceived by the recipient. Herrmann et al. translated these as the roots of the relative capabilities of the ability to threaten or create mutual benefits, the encouragement from the opportunities that will be taken, the country's local culture that

could be the capability of the donor country, the motivation of the donor country, and the decision-making process conducted by the donor country.

Herrmann et al. (1997, 409) further explained that in international relations, images are categorized into four, namely enemy, ally, colony, or degenerate. The enemy is the image that picturizes a country as an enemy in the perception of other countries' people. Then, ally is the image that picturizes a country as an ally or friend in the perception of other countries' people. Meanwhile, the colony is the image that picturizes a country as a colonizer in the perception of other countries' people. Lastly, degenerate is the image that picturizes a country as a failed state and has a lower position in the perception of other countries' people

Herrmann et al. also created a set of questionnaires to determine what type of image or perception conspicuous in the people of a country towards other countries. The questionnaire constituted an impartial and brief introductory narrative about the country whose perception will be observed by other countries' people. Then, the questions contain answer choices, which illustrate an image of the enemy, ally, colony, or degenerate, and will be used to assess people's perception within a country towards other countries. Each image is measured by the scale ranging from 1 to 100 as follows: (1) Ally, if the score is ranging from 73 to 100; (2) Enemy, if the score is ranging from 65 to 72; (3) Colony, if the score is ranging from 56 to 64; and (4) Degenerate, if the score is ranging from 1 to 55.

Ally has a broad meaning. It can possess both positive and negative meanings. In this research, ally is positioned as a positive value. An ally can also lead to a view of positive perception to identify available opportunities for establishing cooperation. Furthermore, to determine if any other influential factors affect people's perception and potentially be a control variable, this research also employs *Public Opinion on Foreign Policy Issues* theory by Richard C. Eichenberg (2016). As Eichenberg (2016: 12) said, the public considers several factors as filters to assist them in forming opinions on new or complicated issues in foreign policy: basic attitudes toward issues, ideology, partisanship, and gender. It

means that such basic knowledge, including gender, can influence the formation of public opinion towards foreign policy.

Nevertheless, Eichenberg (2016, 16) also argued that other factors could influence the formation of public opinion towards another country's foreign policy, such as national characteristics as relative wealth, military power, trade relationships, and religious composition of the population. In other words, the economy level, religion, access to markets (and the media, along with the improvement of the economy), possibly including ethnicity (because some countries are multi-ethnic), and education, affect public opinion developed within a community of a country in perceiving the foreign policy of another country.

This research also employs Geun Lee's (2009) paradigm on soft power to deepen the qualitative analysis. Geun Lee argued that the new definition of soft power is noticeable through the difference between hard and soft resources so that soft power can be co-optive and coercive. Geun Lee (2009, 205) differentiated soft power into five categories, namely, (1) Soft power to enhance the external security environment by projecting an image of a peaceful and attractive country; (2) Soft power to mobilize other countries' support for foreign policies and security; (3) Soft power to manipulate the rational manner and preferences of other countries; (4) Soft power to maintain unity within a community or community of a country; and (5) Soft power to increase the approval rating of leaders or domestic support for the government.

Therefore, soft power is categorizable according to the intention and purpose of the disseminator. Soft power can ameliorate external security conditions by creating a peaceful and attractive image. It can also help mobilize policy support and manipulate other countries by changing the way of thinking, perspective, and preferences regarding the disseminating state. Moreover, soft power can strengthen unity domestically or strengthen external relations for mutual relationships between communities. Political elites can also use soft power to seek support by spreading influence and projecting images.

Additionally, soft power originally comes from the disseminating country's soft resources. Then, the conversion from soft resources to soft power, as argued by Geun Lee (2009, 210), involved three stages: (1) the application of soft power resources; (2) the cognitive process of the recipient; and (3) the production of soft power. In its application, it is explicable with the following scheme: when applying soft power resources to the recipient, the disseminator wants to change the recipient's preferences, calculations, and interpretive framework or emotion, which will change the recipient's behavior. Changes that occur in recipient behavior are expected to go in the direction desired by the disseminator.

As explained by Geun Lee, it is imperative to understand that soft power resources are applied to create new ways of thinking, attractiveness, or fear in the recipient's mind in the short term. When short-term changes set into new logic or habits, short-term soft power will turn into something with a long-term effect. Moreover, the institutionalization or standardization on a global or national level and the creation of social rhythms through synchronization and orchestration with local conditions are typical examples of soft power-making with long-term effects in the form of social habits.

Short-term changes in the process of cognitive acceptance occur when the recipient feels threatened or even attracted by the application of soft power or soft power resources conducted by the disseminator or when the recipient starts thinking and calculating through new theories or interpretive frameworks. When soft power resources create comfort, respect, attractiveness, and security, soft power resources will generate co-optive power and foster long-term effects. Furthermore, when soft power resources successfully create fear, soft power resources will likely turn into coercive power (or strong resistance from the recipient). However, when soft power resources are an interpretive framework accepted by the recipient, the recipient will start thinking of receiving the soft power.

Therefore, from Geun Lee's explanation, we conclude that the most cost-effective way of using soft power is to produce long-term co-optive power by creating social habits among the recipients. In

the case of South Korea, two leading soft power resources owned by South Korea today are (1) Korea's experience concerning successful modernization and democratization in a short time, and (2) Korean waves in many parts of East Asia, Southeast Asia, and even the global world. Besides, Korean human resources are also well-known and can utilize the soft resources owned by Korea as useful as possible.

Geun Lee's explanation of how soft power spreads can be illustrated in a process flowchart describing how soft resources are applied to create new ways of thinking, attractiveness, or fear within recipients' minds in the short term. When short-term changes set into new logic or habits, short-term soft power will turn into something that has a long-term effect. Furthermore, the institutionalization or standardization on a global or national level and the creation of social rhythms through synchronization and orchestration with local conditions are typical examples of soft power-making with long-term effects in the form of social habits.

Analysis of Response to South Korea's Soft Power

The qualitative analysis in this research resulted in various findings. We divide the findings into several themes: program sustainability, perceptions towards the program, and other things caused by the program. The table below is the result of a quantitative calculation of the respondents' perception score,

Table 1.

The Result of the 12th-Grade Students' Perception Score

	Perception Score	Total of Perception Score
State Senior High School 6 Bau-Bau (Aid Recipient)	93,24	93,43
State Vocational High School 5 Bau-Bau (Non-Aid Recipient)	94,28	

Source: Processed by the authors, detailed data can be accessed

through thesis repository of the Library of Universitas Indonesia

To further elaborate the results on the theme of Program Sustainability, more explanations regarding the findings will be provided in this section. From the research, the findings related to Program Sustainability are educational assistance program in the form of local language preservation program using the Hangeul alphabet, scholarship, rehabilitation of educational equipment and curriculum, renovation of supporting facilities for teaching and learning activities, and the ongoing cultural cooperation between South Korea and Cia-Cia community.
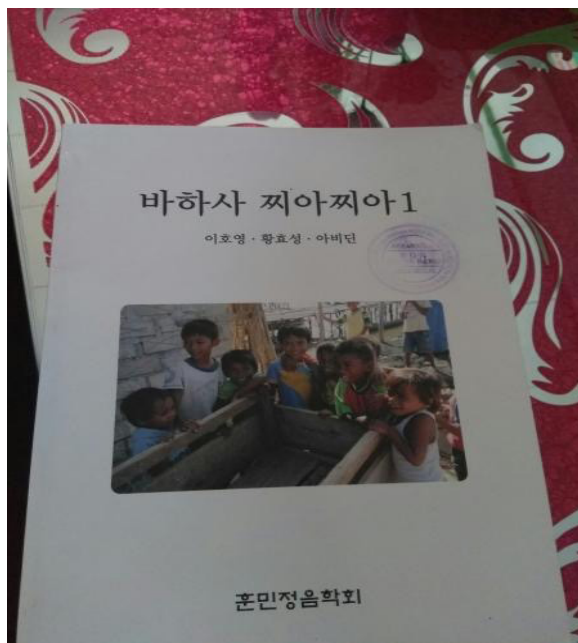
Figure 1.

Cia-Cia Students Celebrating "Hangeul Day"

Source: Authors' Documentation (2019)

Figure 2.

Cia-Cia Language Textbook Using Hangeul Alphabet

Source: Authors' Documentation (2019)

Though formally terminated, the program continues with some adjustments. The Seoul Metropolitan Government, Hunminjeongeum Society Foundation, the Ministry of Education and Culture of South Korea, Seoul National University, and the Bau-Bau City Government organized and initiated the program in the form of Korea-Cia-Cia Cultural Exchange Association, which involves donors from various backgrounds and recognized by both the South Korean Government and Bau-Bau City Government. Besides, Busan City Government has conducted an assessment and considers to take over the program because they considered being more in line with the level and condition of the Bau-Bau City.

Furthermore, the language preservation assistance program has developed more comprehensively by providing Korean Language

teaching at the next education level. It is apparent in senior high school and provided for the students who have received Cia-Cia Language lessons using the Hangeul alphabet at the elementary school level (Figure 3). The researchers also received an invitation to attend a photography and documentation exhibition held on 19-25 June 2019, in Seoul, South Korea, to commemorate the 10-year Cia-Cia language preservation assistance program using the Hangeul alphabet (Figure 4). The researcher received this invitation from the assistant of Mr. Jung Deok-Yeong named Hong Jong-Min. The researcher met Hong Jong-Min in the interview session with Mr. Jung Deok-Yeong in Bau-Bau City.

Figure 3.

Korean Learning Textbook Used by State Senior High School 6 Bau-Bau

Source: Authors' Documentation (2019)

Figure 4.

The 10-Year Exhibition of Cia-Cia Assistance Program Invitation Letter

Source: Authors' Documentation (2019)

It showed the sustainability and continuity of the program, despite its formal termination. It also strongly proves the cognitive shift in the program recipient community's social habits as a form of new social habits, both in Bau-Bau and South Korea. In figure 4, the exhibition invitation letter stated that,

> "In 2009, the aid program was initiated and unconsciously, the hearts of Korea and Cia-Cia have been intertwined for 10 years. In 2012, one of the Korean Language institutes in Korea began to provide support and assistance in the form of an educational and cultural assistance program for the Cia-Cia Tribe. Moreover, in 2013 Cia-Cia and Korean Cultural Association was also formed to support the Korean educational and cultural assistance program in Bau-Bau. In 2014, Cia-Cia and Korean Culture Association which was formed reaffirmed its dedication to carrying out aid programs related to Korean education

and culture as well as Cia-Cia Language education in Cia-Cia Village, Bau-Bau City. "

It explicated that there had been a cognitive shift in South Korea, albeit indirectly, apparent in the form of an exhibition to commemorate the aid program carried out ten years ago. Euphoria and nostalgic senses regarding how South Korea planned the cooperation and providing assistance to the Cia-Cia Tribe in Bau-Bau are well-written in the invitation letter. Thus, it indicated the hope to continue providing help and other technical matters in the Bau-Bau area, especially in Buton Island.

However, there were limitations in speaking the Cia-Cia language using the Hangeul alphabet, especially for the elderly. Thus, the Hangeul alphabet from South Korea possibly not the only alphabet or letter used to preserve Cia-Cia Language. Nevertheless, it requires further research in the related field because the Cia-Cia language already has similar phonemes to the Hangeul alphabet and Korean to a certain degree.

Regarding the people's perception towards the program, an important finding revealed a concern that South Korea was conducting soft power diplomacy to change the local community's cognitive perception and change the social habits of the Cia-Cia Tribe. However, Mr. Abidin (2019), one of the representatives of the Cia-Cia Tribe who received training and education in South Korea, confirmed that there was no such thing. As explained earlier, the finding of an indication of violations in a set of policies concerning South Korean language assistance and diplomacy to Indonesia reflected in the mishandling of the agreement between the Bau-Bau City Government and South Korean parties, such as the Seoul Metropolitan Government and Hunminjeongeum Society Foundation. It was not following the prevailing constitution and regulation, namely Law number 32 of 2004 concerning regional government.

The Hangeul alphabet and Korean Language learning assistance program in Bau-Bau formally terminated in 2012. Nevertheless, the perceptions generated through the program were considered positive. It is apparent in the cognitive shift of the Cia-Cia Tribe,

as explained by Geun Lee. Thus, it made the aid program carried out by South Korea to be a new social habit marked by local youth efforts in creating the "Miss Korea" (*Rindu* Korea) movement and tourism places. Another evidence is Korean language learning in school, which is still maintained and even used as an additional local subject in Cia-Cia Village, Bau-Bau City. In figure 3.5, we can see a mural in the village area that reads "Korean Village" in Indonesian and Korean Language using the Hangeul alphabet, which reads "한국 마을" which means "Korean Village".

Figure 5.

One of the Tourism Spot "Miss Korea" of Cia-Cia Village

Source: Authors' Documentation (2019)

Figure 6.

One of the Authors with Mr. Jung Deok-Yeong, Native Teacher for Cia-Cia Language

Source: Authors' Documentation (2019)

Conclusion

This research discusses the perceptions given by the Cia-Cia Tribe towards the assistance program provided by South Korea through the preservation of regional languages using the Hangeul alphabet. Statistically, the results of the questionnaire given to 12th-grade students of State Vocational High School 5 Bau-Bau prove that, although they did not get an educational and cultural assistance program from South Korea and did not learn the Cia-Cia Hangeul alphabet and Korean language, they gave a positive response in perceiving South Korea. It is observable in the number of positive-valued answers chosen by the students. It is similar to the questionnaire results given to 12th-grade students of State Senior High School 6 Bau-Bau City.

The perception points of 12th-grade students in Cia-Cia Village, Bau-Bau City, showed a positive result, proven by points reaching almost 94 out of 100. Besides, 12th-grade students of State Senior

High School 6 Bau-Bau perceive South Korea more positively than 12th grade of State Vocational High School of 5 Bau-Bau with a difference of one point, respectively 94 and 93 out of 100. Therefore, 12th-grade students in Cia-Cia Village, Bau-Bau City, considered South Korea an ally or a friend because all schools obtained an average of 93 out of 100.

Furthermore, for the regression points derived from the questionnaire results towards the perception, a finding revealed that male students perceive South Korea more negatively than females. Moreover, if their parents' income is not too high, there is no meaningful dynamic in observing South Korea. Besides, the preference for media content from South Korea is relatively high, especially among 12th-grade students of State Senior High School 6 Bau-Bau. Additionally, the level of consumption of Korean goods is also relatively high.

From the regression results, we conclude that there was enough space to further explore the perception towards South Korea among 12th-grade students in particular, or the community of Cia-Cia Village, Bau-Bau City in general. Moreover, according to the Basic Statistical Results point of this research, the findings revealed that the Cia-Cia tribe was the majority ethnic group among 12th-grade students in Cia-Cia Village, Bau-Bau City. While all 12th-grade students in Cia-Cia Village, Bau-Bau City, are Muslim.

In this research, the respondents are 136 12th-grade students in Cia-Cia Village, Bau-Bau City, which consisted of 111 12th grade students from schools that received assistance and carried out educational programs constructed by South Korea, and 25 12th grade students from schools that did not receive assistance and did not carry out the program constructed by South Korea. It could occur because of the factual situation on the field. There was an imbalance between the number of 12th-grade students in schools that received assistance and programs from South Korea and those who did not get assistance and programs from non-governmental organizations and the South Korean Government in Cia-Cia Village, Bau-Bau City.

From the research question of how is the perception of Cia-Cia

students in Bau-Bau towards South Korea after the implementation of the Cia-Cia Language Preservation Assistance Program using the Hangeul alphabet, we conclude that Cia-Cia students saw South Korea as a positive and good entity. They also considered South Korea as an ally, which means that Cia-Cia Tribe bound positive cooperation opportunities according to their perceptions. Moreover, the soft power implemented through the aid program was also quite successful, proven by the deep affection given by Cia-Cia Tribe to South Korea. South Korea, a country with an advanced economy, used its soft resources from the potential of soft power as both diplomacy and policy instruments appropriately. These instruments, such as the Korean language and other popular Korean cultures, were then used in a structured and well-planned way to meet national interests, such as the economy.

Cia-Cia language is one of the regional languages in Indonesia. Linguistically, this language has best phenic system pictured with Korean Hangeul, as Cho Tae-Young stated (2012). Therefore, since 2008, a series of collaborations have been made between Bau-Bau City Government and South Korean parties, such as non-governmental organizations and the Seoul City Government, to preserve Cia-Cia Language using the Hangeul alphabet and to carry out other collaborations in the field of education and culture, especially for the community of Cia-Cia Tribe.

Furthermore, the South Korean Government has decided to stop the educational and cultural assistance program formally in 2012. Although formally stopped, the Cia-Cia Language preservation program continues with a few adjustments. The adjustments formulated initially started from the Seoul Metropolitan Government, Hunminjeongeum Society Foundation, the Ministry of Education and Culture of South Korea, Seoul National University, and the Bau-Bau City Government, and organized to establish Korea - Cia-Cia Cultural Exchange Association, which involves donors from various backgrounds. The South Korean Government and the Bau-Bau City Government accepted the adjustments and implemented the cultural exchange association.

Busan City Government also supported the program, conducted an assessment and considers taking over the program because they

considered being more in line with the level and condition of Bau-Bau City. The aid program has also developed into an educational curriculum in the form of additional local subject for Karya Baru Elementary School, State Senior High School 6 Bau-Bau City, and several other schools that want to apply the Korean language as a subject with the supervision of Bau-Bau City Government without any restrictions and further collisions with the central government.

South Korea's international assistance also causes a shift in social habits that result in social cognitive changes. It is due to the openness of the Cia-Cia community and its co-optation towards South Korea. Furthermore, it can also occur because the diplomacy addressed to officeholders and traditional leaders carried out by the South Korean party is in line with the elements of local customs and culture, namely the Cia-Cia community's culture who follow the elders. Besides, the Cia-Cia community also has a deep affection for South Korea, which the "Miss Korea" movement can prove. It results from the Cia-Cia community's social shift after receiving a language preservation assistance program by South Korea.

Additionally, changes in social habits to some degree also occur and are felt in South Korea. As mentioned in the previous section, in 2019, an exhibition to commemorate the aid program carried out ten years ago in Seoul, South Korea, was organized by Korea - Cia-Cia Cultural Association invited aid program donors from the South Korean government and private sectors.

Meanwhile, from the questionnaire, we conclude that gender has a significant role in this case. The meaning of gender that emerged in the regression results of this research gives rise to the view that women in the Cia-Cia tribe in particular and Indonesian women had more positive views towards South Korea. It can mean that women have their voice in viewing an international policy. Besides, South Korea can utilize its cultural superiority popularly and massively that, unconsciously, women are more sensitive to changes in perceptions and views, especially those related to South Korea. Therefore, South Korea's policies towards women in Southeast Asia should be noticed, especially in Indonesia.

The recommendation formulated from this research to the Indonesian Government is that Indonesia should not ignore the people in the remote, outermost, and isolated areas. The socialization of constitutions or laws and regulations is also crucial in the state and national life structure. Therefore, Indonesia should pay more attention and exert more efforts to synchronize and conduct socialization related to state regulations, especially for local governments whose regions are remote, outermost, and isolated. Furthermore, clear regulations and mechanisms related to receiving international assistance and managing various international cooperation at various levels in Indonesia require better management. If necessary, a particular institution needs to be established.

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