

JAPAN GASTRODIPLOMACY IN PRACTICES: THE WASHOKU PROGRAM TOWARDS INDONESIA

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Abstract

Gastrodiplomacy is a new strategy and it is used to increase Japan's national interests in diplomatic relations with Indonesia. Japan is considered a country that has significant influence in various areas of the world, especially in Asia. The influence of Japanese culture develops through references to popularized products, one of which is traditional Japanese food products. Japan government created the Cool Japan strategy which is used as a cultural diplomacy tool. This research will explore the extent to which Japan carried out gastrodiplomacy towards Indonesia through the Washoku program. This analysis will be carried out using gastrodiplomacy theory, focusing on the uniqueness of Japanese food. Meanwhile, the research method is qualitative. The Washoku program aims to promote Japanese food overseas and will ultimately have a big impact on Japan's development in many industries, including tourism, in addition to providing a good image of Japan in Indonesia.

Keywords: Gastrodiplomacy, Indonesia, Japan, Washoku Program.

1. Introduction

Gastrodiplomacy carried out by the Japanese government is a new style carried out to maximize the country's superiority as a cultural superpower. These advantages include the trust of the international public, which has a positive opinion of Japan. The aim of gastrodiplomacy is to improve the national branding of a country by utilizing its culinary potential (Baskoro, 2017). The Japanese government's awareness of gastrodiplomacy will be part of a public diplomacy strategy aimed at attracting public attention and contributing to the development of Japan's nation branding. Japan has enormous cultural influence around the world, especially in Asia. Through a number of prominent Japanese cultural items, including anime, fashion, manga, drama, music, technology, and traditional cuisine, which prompted Japan to launch the Cool Japan 2002 strategy. This program is a form of cultural diplomacy that includes gastrodiplomacy, with one of the goals is the promotion of Japanese washoku (Daliot-Bul, M. 2009).

McGray (2009) argues that Japan is a country that faces globalization, both culturally and in terms of commercial product trends. Massive efforts were made to promote Japanese gastrodiplomacy; in October 2006, Ministry of Agriculture, Forestry and Fisheries (MAFF) and the Ministry of Foreign Affairs (MOFA) collaborated to launch the first major campaign on Japanese food culture, with the theme Washoku Try Japan's Good Food." The goal of this campaign is to introduce Japanese cuisine through special events hosted by Japanese diplomats around the world. In 2011 the President of the Investigative Commission will nominate Washoku for inclusion on the Representative List of Intangible Cultural Heritage He stated that; "The most important thing is to use this opportunity to help Japanese themselves take more pride in Washoku, and to seriously consider passing washoku on to future generations. Among young families, Washoku is now a kind of endangered tradition". Washoku is a healthy food, but it also includes daily home meals (rice, soup, side dishes, and pickles), dietary habits for annual events, festivals, and ceremonial occasions that build intimate communication. Based on the Japanese spirit of environmental respect, with the awareness that our dish is dependent on the natural gifts and cultural aspects that sustain our cuisine. The Japanese government's efforts are not only about preserving washoku culture, but also essential element in maintaining nature and the environment in Japan as well as rediscovery of Japanese national identity (Kumakura, 2015).

This academic paper aims to show how the influence of traditional Japanese cuisine (washoku) has become an instrument of Japanese gastrodiplomacy in Indonesia. The theory explains that the purpose of gastrodiplomacy is to win the hearts and minds through stomach to gain foreigner's public attention and the gastrodiplomacy has a strong relevancy with public diplomacy or in other words gastrodiplomacy can be said as a subset of public diplomacy in order to promote national interests through understanding, informing, and influencing foreign publics (Baskoro, 2017). Meanwhile, public diplomacy is an instrument of soft power, Japan can apply public diplomacy to gain a deeper understanding of the perspectives of the international community; hence, it can be claimed that public diplomacy plays an important role. Japanese public diplomacy contributes to the formation of a strong national brand in Indonesia by developing social and cultural aspects. Whereas the main instruments of soft power are culture, ideology, and institutions, as well as everything related to invisible sources of authority that can persuade others to do what the state wants, meanwhile hard power consists of armed forces (Nye, 2008). The goals of a country's diplomacy can be achieved using

gastrodiplomacy, which is an official government program designed to expose the country's specialties abroad (Pham, 2013).

2. Literature Review

Several previous studies regarding gastrodiplomacy that are relevant to this research are included. The first is a journal written by Farina (2018), entitled Japan's gastrodiplomacy as soft power: global washoku and national food security, explores the role of Japanese planners in conceptualizing and adopting gastrodiplomacy strategies. Secondly, literature review from Rockower (2012) entitled "Recipes for Gastrodiplomacy" as the foundation of gastrodiplomacy as theoretical foundation in contexture of gastrodiplomacy and it comes along with fundamental concept written by Baskoro (2017) to enlarge ideas regarding gastronomy in the perspective of International Relations study. As far as authors have found, research related to food and gastronomy as a soft power tool or related to gastrodiplomacy focuses on how it is carried out and is more theoretical in nature. The study of the potential for gastrodiplomacy to be used as soft power by bringing up the Japanese washoku gastrodiplomacy case to Indonesia still has a limitation. In addition, Japan has a unique characteristic as a country in the East Asia region with an advanced economy yet keep moving on gastronomy diplomatic as their soft power and cultural attractions. This study provides a broader perspective on Japan's efforts to promote Washoku as a key gastrodiplomacy instrument in Indonesia to gain national interest.

3. Research Methods

The academic paper attempts to explore an inductive reasoning method that is identical to qualitative method. According to Somantri (2005), the method which had been developed in 20th century put an effort to construct reality and understanding to its meaning. Qualitative method is closely related to inductive logic that pays attention process, events and authenticities in order to construct realities in comprehensive way (holistic approach). The study case of this research regarding Japan gastrodiplomacy practice in Indonesia is in line with qualitative method where the research instruments collected from various ways such as from literature studies, journals, websites, books and other research reports.

4. Results and Discussions

Japan is one of the countries with the most discussed of soft power; Watanabe (2008) calls Japan a "soft power of superpower". The use of food as an instrument of soft power by Japan is related to the use of gastrodiplomacy by Japan regarding national identity and country branding (Bestor, 2014). According to MAFF, there is a fundamental difference in the term "washoku," which has a broader meaning and includes cultural aspects in addition to food. The Japanese government and MAFF usually use the term Washoku in Japanese cuisine to promote to foreign countries. The basic structure of Washoku itself is described as "one soup and three courses," which means eating rice and side dishes, soup, and pickles. Washoku produces a distinctive way of enjoying rice and other dishes (Ministry of

Agriculture, Forestry, and Fisheries, 2013).

Further research found that Washoku became popular after the Meiji period (1868–1922), which aims to distinguish Japanese cuisine from Western and Chinese cuisine. In its development, washoku has involved many creations, adaptations, and innovations. Washoku was developed by absorbing culinary cultures from various regions and countries (Lusiana et al., 2022). The Japanese government and the Ministry of Agriculture, Forestry, and Fisheries (MAFF) state that washoku food is not just food or a recipe but the cultural complexity of Japanese food. MAFF states that washoku is "based on rice harvest yield pursuant to the climate and composed of various side dishes like seafood, meat, and pickles" (Ministry of Agriculture, Forestry, and Fisheries, 2013).

According to Ministry of Agriculture, Forestry, and Fisheries, 2013 there are four elements contained in washoku: (1) the first is foodstuff or food ingredients; in Japan, there are four different seasons; and the climate is mild and rainy. Agricultural production is harvested in a variety of climates, as is productivity generated in the sea. Japan is surrounded by highly productive fishing grounds, where the Japanese Current and the Oyashio current collide and cause fish productivity in Japan to be higher than in other countries. This fact shows how many types of fish are obtained in Japan. (2) The second category is dishes; Japanese cooking methods such as steaming, and boiling are well suited to processing the various types of foods that can be produced. (3) The third is nutrition; washoku has a more balanced and low-calorie nutritional intake when compared to food in general. (4) And the fourth is hospitality, where the mindset of greeting guests is carefully considered not only to provide services but also to appreciate the guests more "Itadakimasu" and "gochisou-sama" are forms of thank you before and after eating, as well as a form of hospitality, to give those who give dishes a sense of satisfaction.

Washoku is the goal of how hospitality is formed among the Japanese through food. Washoku is more than just a culinary tradition for the Japanese; it considers the health and satisfaction of the guests in addition to the basic need for food as well as Japanese cultural traditions which embed in culinary. This is another term for *omotenashi*, or the Japanese hospitality philosophy. And the objective of developing washoku as a diplomatic tool is to emulate how Japan used washoku as a state branding strategy starting in the 2000s (Kohsaka, 2017). Another goal is to demonstrate how Washoku is connected to the sustainability of natural resources and society. Related to the basis of Japan's decision to have Washoku, "food is "related to the essential spirit of respecting nature associated with the sustainable use of natural resources" and "practice alignment with the consumption of various natural ingredients, sourced from local ingredients such as rice, fish, vegetables, and edible plants" (Haneş & Andrei, 2015). Washoku itself begins with the selection of food ingredients, which are composed by considering nutritional aspects so that in their presentation there are important elements without reducing the sense of warmth of the Japanese people. As for why washoku became part of the culture, the Japanese believe that nature does more than just provide blessings. Japanese people's lives by uniting with nature in depth and accepting the environment in terms of geography or climate. Washoku has been inherited by people who eat the blessings of nature together, based on its social nature in daily activities at the dinner table, celebrations, festivals, and annual events. Thus, washoku is important in Japanese society, demonstrating that washoku is established by the

lifestyle of developing unique dishes and dietary habits in different regions of Japan (Cwiertka, 2015).

According to Japan Food Products Export by Country 2020, the Indonesian public's interest in Japanese culture can be said to be relatively large, as seen by the significant increase in the number of participants at events with a Japanese theme, which has occurred every year. However, this is not comparable to the size of the Washoku culinary market in Indonesia. Indonesia ranks sixth in ASEAN in terms of the number of exports in the food and agriculture sectors. This is interesting when compared to other ASEAN countries, for example Malaysia, where the number of Japanese culture enthusiasts is not as large as Indonesia, but Japan's export figures in Malaysia are the fourth largest in the ASEAN region.

The Japanese government and the Ministry of Agriculture, Forestry, and Fisheries (MAFF) use the term Washoku to promote it abroad. As a developed country that is known for having a unique and diverse cultural identity, Japan also has culinary delights that are very popular among people, both domestically and abroad. This prompted the Japanese government to develop Washoku as its country's power of nation branding in the world stage in the form of gastrodiplomacy (cooperation). With the utilization of food to increase the nation's brand awareness and its public diplomacy and cultural diplomacy, Japan intensely exposes its identity as a country that is rich in fresh food and is safe for consumption by all people.

The spirit that becomes the government's decision to further explore culture as part of the national interest is a slogan called *bunka gaiko*, or cultural diplomacy (Sakamoto & Allen, 2011). The process started in 2003, when the Prime Minister's office formed a Content Ideas Unit that was tasked to manage media content such as music, films, games, and animation. In 2004, the Japan Brand Working Group collaborated with the task force to carry out further communication on creating a national brand. The collaboration resulted in a 2005 report entitled "Japanese Brand Promotion Strategy". The Japanese culinary culture is the most important content, followed by creating a variety of trusted local brands. Another important thing in the report is the need for strategies to improve diet education at home and promote washoku abroad (Farina, 2018).

In the same year, The Food Culture Research Promotion Committee was established by the Strategy Council. They emphasized the importance of food as a tool to promote a positive image of Japan abroad, especially in Indonesia, and to provide information regarding the situation and existence of Japanese restaurants in Indonesia. They also emphasized several actions that must be considered by the government such as making texts about Japanese food culture standards, providing cooking classes for foreigners, increasing cooperation between farmers and restaurants, and introducing Japanese traditional food to foreign tourists (Sakamoto & Allen, 2011). In 2004, the MAFF carried out activities that aimed not only to foster Japanese culture, but also to make Japan as a nation enamored and respected by the world community through the implementation of a certification system for Japanese restaurants located overseas. MAFF received a lot of criticism for the supervision and monitoring of the authenticity of Japanese food in other countries after its implementation. In 2006, MAFF finally changed the concept of "certification" to "recommendation" and transferred the program

implementers to an organization called the Organization to Promote Japanese Restaurants Overseas (JRO).

In 2007, the Ministry of Foreign Affairs established the Department of Public Diplomacy, in which there are two divisions, namely the Division of Public Diplomacy Planning and the Division of Culture. The department aims to establish cooperation between public relations and cultural exchanges to make it more systematic. Through the “Diplomatic Bluebook” in 2005, the “Japan Brand” was introduced as the main pillars of Japanese economic diplomacy. Later in 2011, the Washoku became a medium to gain understanding and trust in Japan. To attract wider attention, the MOFA organizes major cultural events in major cities around the world such as in Washington DC (USA) and Beijing (China) by introducing washoku, to the world community, and broadcasting animation and dramas in developing countries (Ministry of Foreign Affairs, 2016).

One of the major steps taken by the Japanese government was the registration of washoku as part of the UNESCO's intangible cultural heritage. The effort provides a very significant change in the number of Japanese restaurants around the world, from 24,000 in 2016 to 118,000 in 2017. It does not rule out the increase in exports of food ingredients from 44 billion yen in 2016 to 750 billion yen in 2017 (Farina, 2018). The inclusion of washoku in UNESCO is an excellent opportunity for the Japanese people to become prouder of washoku and to create a legacy (Nakamura, 2013). These actions are not only protecting the traditional culture but also the national environment, as well as discovering and reinforcing Japanese identity. One element of washoku that should be recognized as a complete food culture is the Japanese spirit of respecting nature; where all food ingredients are carefully managed with nothing is wasted including from the processing techniques and cooking processes (Osamu, 2014). Thus, with the registration of washoku into the UNESCO intangible cultural heritage, the MAFF prioritizes the preservation and passing on of washoku to future generations, as well as creating new value through new ways of using food, both domestically and abroad.

Foreign public interest in Japanese food is increasing; driven by an increase in healthy eating tastes globally and the fact that Japanese food has been registered as intangible cultural heritage by UNESCO. At the same time, Japan's food market is expanding overseas, and Japanese restaurants are gradually changing their strategy overseas due to having a common food culture with Japan. Several Japanese companies and restaurants are starting to expand to ASEAN countries such as Singapore, China, Thailand, Malaysia, and Indonesia.

In fact, many Japanese restaurants are spreading in Indonesia today due to the large number of Japanese cuisine enthusiasts. There is no exact date showing when Japanese food first appeared in Indonesia. However, it is possible that Japanese food first entered the United States in 1969. At that time, the first Japanese restaurant appeared in Indonesia, named Kikugawa, which was founded by a former Japanese soldier named Kikuchi Surutake, who decided to stay in Indonesia after World War II ended by marrying a woman from Manado. Until now, the restaurant is still standing and now provides a variety of authentic and classic Japanese dishes such as sashimi, sushi, sukiyaki, etc. Not only does it provide authentic Japanese food, but the interiors of every corner of the room are also adopted from houses in Japan (Wirajuda, 2022).

Overtime, more Japanese restaurants are growing in Indonesia. Even Japanese foods are competing with the influx of other cuisine such as Korean, Thai, Chinese, or Taiwanese food. This does not mean that Japanese food is not in demand by Indonesians; on the contrary, Japanese food is still very popular. In general, Japanese people are known to be extremely creative to incorporate art into food. This specialty creates an attractive presentation of the Japanese food. Previously, manga, anime, music, and fashion were used to introduce Japanese culture. Until now, the development of the Japanese food era has been marked by the emergence of various types of new products that may never run out of ways to enter the Indonesian market (Pramisti & Wibisono, 2017).

Gastrodiplomacy is a component of a larger public diplomacy effort to communicate a nation's culinary culture to the international community to influence and learn from one another. Another way to describe gastrodiplomacy is a government effort to make people more aware of a country's brand, to encourage economic and trade investment, and to use culture to talk to people in other places (Pham, 2013). Gastrodiplomacy is a forum through Japan seeks to promote its culinary culture in other countries, including Indonesia. Japan promotes its cuisine through cultural diplomacy and public promotion. This culinary diplomacy has the potential to strengthen bilateral relations between Japan and Indonesia, as well as between the Japanese government and the Indonesian government.

The use of food in public has the goal of introducing and promoting a country's cuisine to a wider audience. Japan's good image is one of the successes that can support the success of gastrodiplomacy in the eyes of the world, including Indonesia. This effort can facilitate an effective communication that can promote positivity. Japan routinely holds festivals to promote its culinary; most notably by promoting its Halal culinary with the theme "Japan Halal Food Project" (JHFP) in 2013. The Cool Japan Strategy Promotion Project of the Japanese Ministry of Economy, Trade, and Industry worked with private parties, like food companies, restaurants, and event planners, to make this program (Adam, 2017). The goal is to introduce Japanese food products that have been halal-certified so that Japanese food can be enjoyed by a variety of groups, particularly the Muslim community in Indonesia. The program is also carried out to spread Japanese halal food both domestically and internationally, increasing business opportunities and creative industries in the halal-labeled food sector with the hope of increasing Japan's image as a Muslim-friendly country.

In addition, this program attracted the attention of the Indonesian people because previously we knew that Japanese food is generally not halal and not cooked (fresh food), which is clearly very different from Indonesian people, who are known as consumers of cooked or perfectly cooked food. The content on "fresh food" is one of the people's concerns and it is very clear that it is forbidden for consumption by Muslims. Thus, several activities under development have been prepared, one of which is culinary and business promotion. This new idea aims for the collaboration between the Japanese government and private companies, as well as Japanese restaurants in Indonesia. The goal is to promote food companies, banks, non-profit organizations, and Japanese restaurants in the hope of assisting in the development of the Japanese creative industry market. The Japan Halal Food Project is a program that is still going on. It is Japan's first plan to

promote other traditional foods in Indonesia (Sulong et al., 2020). The Japan Halal Food Project consists of three basic activities:

(1) The official Cooking Japan website has been established (www.indonesiacookingjapan.com). The website contains information on halal Japanese food recipes, Japanese culinary culture, Japanese halal restaurants, and travel tips for Muslim travelers to Japan. Other information is accessible through social media sites such as Instagram, Facebook, and Twitter, which are similar with the official Japanese cooking website.

(2) The implementation of cooking classes with the theme "Cooking Japan School Carnival," which was held in five elementary schools in Jakarta in 2014. This program covers a series of cooking demonstrations for elementary school children accompanied by their respective parents with an understanding of how to consume healthy food.

(3) Seminars on exported food products and business matching is to help people understand how attached the Japanese production system is to control the halal concept, which has become a habit for Indonesians, and how the expansion of Japanese products can help spread food products more widely.

The Japan Halal Food Project program is supported by the Halal Japan Business Association, Sumitomo Mitsui Banking Corporation, and Sakura Restaurant and aims to support the development of the Japanese export market to develop attractive Japanese company products and spread Japanese halal culinary throughout the world, including Indonesia (Arunmas, 2018). This program is managed by the Cool Japan Strategy Promotion Project division, which was formed by the Japanese Ministry of Economy, Trade, and Industry in collaboration with several stakeholders, including private companies, organizations, and event organizers. This attempt is intended to form its new identity for the sake of its national interests through this program, which became the driving force behind Japanese diplomacy, by portraying a Muslim-friendly Japan. By using gastrodiplomacy approach, the Japanese government also combines public diplomacy, cultural diplomacy, and the support of halal certification to create a Muslim-friendly country. As concrete evidence of public involvement in the process of spreading washoku and other traditional foods all around the world, the Japanese government also involves state and non-state actors.

Japan is becoming more confident in promoting washoku to Indonesia, due to the efforts required to ensure that washoku reaching Indonesia is safe for Indonesians, who are mainly Muslim, and that washoku has been included on UNESCO's list of intangible cultural heritage. The Japanese government feels that this washoku has its own uniqueness, starting with the raw materials, cooking process, and how to eat it, which is often very closely related to Japanese traditions. As previously stated, washoku comprises four components: rice, soup, accompaniments (such as chicken, fish, meat, and so on), and pickled vegetables. The Japanese Ministry of Economy, Trade, and Industry has several activities in place to promote washoku in Indonesia. These promotional actions are carried out through cultural diplomacy with the objective of changing the Indonesian people's perspectives in areas such as education, history, art, science, religion, technology, and so on. The implementation of these various aspects will provide an

overview of the impact that the state will receive in fighting for its national interests (Yatsuya & Tsugane, 2021).

Japan held several cultural festivals in Indonesia as part of its promotional activities such as The Ennichisai Festival began in 2010 in the Blok M area, Kebayoran Baru, Jakarta. The festival is a Japanese art and culinary festival organized as an expression of gratitude to the Indonesian people by the Japanese community living in Indonesia. The event, which was organized by the Japanese Embassy in cooperation with the Japan Foundation, JNTO, and JETRO, was always popular (The Jakarta Post, 2019).

The Ennichisai Festival is known as the largest cultural phenomenon in Indonesia, with thousands of visitors each year. This festival is effective in presenting a variety of fascinating exhibition shows and having domestic and foreign guest stars attend and enliven the festival. Here, they provide Japanese food booths that are frequently found at this festival, one of which is the washoku booth, which can fill all the way to Blok M in Little Tokyo. The Ennichisai festival, which is related to washoku, sells a variety of Japanese snacks and main dishes. Each year, around 150+ outlets of Japanese products continue to grow due to the relatively low prices compared to the prices of Japanese food in restaurants. This is, of course, a draw for visitors, as they can buy and eat traditional Japanese fare. People who have already tried the food will be drawn to it and look for it again in the future. Next is Jak Japan Matsuri Festival. The first Jak Japan Matsuri Festival was held in 2008 to commemorate the 50th anniversary of Indonesia-Japan diplomatic relations (Jak Japan Matsuri). The festival is an annual event hosted directly by the Japanese embassy with the aim of maintaining friendship and cooperation between Japan and Indonesia. With the Jak Japan Matsuri festival, Japan wants to spread its culture to Indonesian people, who have a positive opinion of Japanese culture, especially its traditional food. This festival displays various kinds of Japanese culture and food by presenting various food and beverage stands, both Indonesian and Japanese, which dominate the festival.

Based on analysis, The Japanese gastrodiplomacy is viewed as a multifaceted action that can be presented in a variety of ways by both state and non-state actors. Gastrodiplomacy is seen as the right way to gain support and attention from the wider community, especially for Indonesians; as Japan's strategic interests in Indonesia related to its economic and political influence. In carrying out its gastrodiplomacy, Japan does it in two different ways: first, through the Japan Halal Food Project program, which includes carrying out several culinary promotions in Indonesia. The program was held since most of the Indonesia's population is Muslim, the country has a diverse culture, and Indonesia wields significant influence among other Islamic countries. Traditional culinary (washoku) practices are also used in the implementation of cultural festivals such as the Ennichisai and Jak Japan Matsuri festivals as part of Japan's gastrodiplomacy. In addition to culture, several festivals that have been successfully carried out in Indonesia also secondly, several other potentials through accessories, fashion, anime, and manga. In addition, the Japanese government's strategy was most successful when food and beverage stands were promoted at Indonesian festivals.

This ongoing program can be a means and the right solution to getting to know and even visiting other parts of a country through the taste of that country's food.

Gastrodiplomacy carried out by Japan is considered successful if you look at the festivals that are successfully held every year. This is evidence by the increase of visitors to the Ennichisai festival from year to year; in 2016, the festival attracted approximately 250,000 visitors; in 2019, the figure increased to 310,000 visitors. The success of Japanese gastrodiplomacy in spreading culinary delights in Indonesia is marked by an increase in the export value of Japanese food products to Indonesia. Where in 2016, Japan managed to export 0.17% of its GDP, or around 19,000 US dollars, it experienced a significant increase of around 0.19%, or around 26,000 US dollars, in 2019. However, it experienced a decline and constraints in 2020 and 2021 due to the pandemic COVID-19, which has an impact on restrictions in all aspects of life.

Based on Statista (2024), in addition to increased exports of Japanese cuisine, Japan's success in its gastrodiplomacy is highlighted by a growth in the number of Indonesian tourists visiting Japan, with an estimated 18,175,000 Indonesian tourists visiting Japan in 2016. 2019 is expected to have an increase of around 29,265,000 tourists annually. The growth of the Japanese restaurant industry in Indonesia is continuing, especially in Jakarta. There are various types of fast-food restaurants and buffets, with the types of food offered being no less varied, such as ramen, udon, sashimi, sushi, yakiniku, shabushabu, teriyaki, takoyaki, etc. This is clear evidence of Japan's success in spreading its unique culinary delights, because more and more Indonesians are becoming fond of the taste of Japanese food. Seeing this opportunity encourages entrepreneurs to build a Japanese restaurant business in Indonesia. The large number of Japanese restaurants in Indonesia, there are some that are authentically brought directly from Japan and then opened franchises in Indonesia, and some were developed by the Indonesians themselves by modifying the image of the original taste to suit the tongue of the Indonesian people. Based on researchers' observations, one of the Japanese restaurants in Indonesia is in the Central Park Mall area in West Jakarta and is called Washoku Sato. The restaurant is a restaurant that has an "ala carte" and "all you can eat" concept, where visitors can choose and bring their own food as much as they want. As the name implies, Washoku Sato serves Japanese food (washoku), such as sashimi, udon, ramen, shabu-shabu, okonomiyaki, and teriyaki.

5. Conclusions and Recommendations

To conclude, there is a positive response from the Indonesian people. Japan's increasing national branding through washoku to Indonesia can be said to have reached many Indonesian people, as can be seen in several strategies realized by Japan for Indonesia, such as the Ennichisai Festival and Jak Japan Matsuri. In its gastrodiplomacy, Japan also carried out several halal food development programs (the Japan Halal Food Project) as a starting point for driving the entry of Japanese food into Indonesia to persuade the Indonesian people that the food that Japan brings to Indonesia is a food that is friendly to the Indonesian people. In addition, Japan does not only involves state actors such as the government as vital actors, but also involves non-state actors as important actors and targets because the main purpose of this gastrodiplomacy is to create understanding and relationships between cultures and the target public. The strategy

aimed to strengthen Japan's cooperation with Indonesia and to introduce washoku as a food that has its own uniqueness. This success was marked by the running of several programs that were carried out and gave positive results for Japan, where the number of exports of Japanese food products to Indonesia increased. Besides that, the increase in Indonesian tourists is increasing every year, plus more and more Japanese restaurants are opening in Indonesia. From these success factors, it is very clear that Japan was able to carry out the gastrodiplomacy through Washoku program. Japan had also succeeded in building relations between the government and the people of Indonesia.

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