

PUBLIC DIPLOMACY IN ESTABLISHING HARMONIOUS RELATIONS BETWEEN INDONESIA AND MALAYSIA (CASE STUDY OF PUBLIC DIPLOMACY ON THE MALAYSIAN CLAIMS INDONESIAN CULTURE)

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ABSTRACT

This study aimed to find out the public diplomacy understanding in establishing harmonious relations between Indonesia and Malaysia, based on the experience and society subjective motives which are categorized into the executive, legislative, and community (include academicians, cultures and media) both from Indonesia and Malaysia. In detailed the research analysis, the researcher used naturalistic interpretive method. The selection of informants was done by using purposive sampling. The research data were collected through interviews, observation and documentation studies. The data collected is then analyzed based on intersubjective agreement and its validity tested through confirmation, credibility and depth discussion.

The results of the research shows that the executive has better understanding in cultural claims, it is because of the Indonesian Diasporas in Malaysia. The legislative understands cultural claims as cultural symbols and state legitimacy. Public diplomacy understanding and activities raise public diplomacy symbols obtained through the construction process and the interaction among the executive, the legislative, and the public with the task/role, environment and society. The symbols are the solution, which encourage stakeholders for trusting, having a sincere friendship, understanding, mutual benefit, communication and relationships. So that if it is formed into a conclusion can be written as "Public Diplomacy is a communication activity as a solution to encourage stakeholders to trust each other in order to create a genuine friendship and mutual understanding relationships."

The ideals of harmonization in the relations of Indonesia and Malaysia public diplomacy is "respect for each other". Harmony can be achieved if there is peace and the peace occurred if supported by mutual respect. Mutual respect can be demonstrated in understanding different cultures. All findings of this research contain the eastern values and this is an asset of the beginning harmonization between Indonesia and Malaysia. Surely harmony that has existed and that will continue to exist is the harmony of the Eastern World paradigm.

Keywords: Public Diplomacy, Culture, Harmony

INTRODUCTION

Background

The relations between Indonesia and Malaysia are very special. Such relations are established because both countries have several things in common such as the geographical area, history, culture, as well as fraternity. During the span of history, the relations between Indonesia and Malaysia faced its own dynamics. The diplomatic

relations often showed ups and downs which influenced the good relations of those two allied countries.

Indonesians often feel offended by how Malaysians treat them and their culture. The relations of both countries cannot be merely seen as bilateral relations but also as the power of ASEAN that is able to affect other ASEAN countries. The established communication is international communication in which the delivered message to Malaysia will also give impact to ASEAN regions. This eastern perspective obviously appears in the diplomacy of Indonesian government to Malaysia, so it is not merely an impact or effect but it considers “wholeness” (using Little John’s term) – wholeness becomes crucial, the social status of Malaysia in ASEAN becomes the consideration to avoid linear causal reasons.

The international communication conducted by the government, both directly and indirectly (through its diplomat), is not well absorbed by the society, either within the country or abroad. The current global trend has successfully touched all entities outside the government to participate in establishing diverse relations. The connectedness between International Communication and Public Diplomacy is software for the country (not the government) to complete each other. When the government diplomacy is in deadlock, the public diplomacy usually takes the role; those who live in the country will inform those who live abroad about their country so everyone will obtain a comprehensive description of the cooperation which will be carried out.

In the relations between Indonesia and Malaysia, public diplomacy is considered unique because of its geographical area, its borderline, its race, and even its populated area with two citizenships due to the naturalization process (marriage/work). Such things cause the difficulties to decide which one is public diplomacy and which one is government diplomacy. Unlike the government, the society/public has its own way to solve the issues between Indonesia and Malaysia. Being reactive and having less orientation from the government are fine in this democracy era. Regardless its similarities, these two allied countries often have different perspectives and its own dynamic. In order to maintain and improve people to people relations for both countries, special strategies are necessary.

Such condition has encouraged the researcher to find out the cultural issues between Indonesia and Malaysia because the closeness and cultural similarities of both countries are supposed to build an understanding that may turn into a harmony. As we know, a culture originates from conscience, manner, and effort containing the values from good thoughts, either from oneself, society or uniqueness. Ideally, the relations between Indonesia and Malaysia should be in harmony regarding the almost identical cultural background. It is in line with one of the communication principals stated that “The more identical the sociocultural background, the more effective the communication”. If the communication is more effective, the harmony will be easier to achieve. However, in the context of Indonesia and Malaysia, this identical cultural issue arises into a conflict, for example the claim of cultural ownership that leads to a dispute between its citizens. What is the root of this issue? Is there any communication barrier? Does the diplomacy run well? So far the political diplomacy between G to G finds no problem, but how about the public diplomacy?

As a neighboring country, cooperation is mandatory. Indonesia and Malaysia are destined to be neighbor, so there are no other choices except establishing relations for the development in a conducive situation that respects each other. To optimize the

relations between Indonesia and Malaysia towards the harmonious bilateral relations, the understanding of people to people relations is obligatory. The research on public diplomacy in establishing harmonious relations between Indonesia and Malaysia becomes a crucial point to conduct.

Through this research, the researcher analyzed and described the public diplomacy activities carried out by the government, legislative, society, and mass media. By using qualitative approach, the researcher revealed the real meaning of Indonesia – Malaysia relations through public diplomacy perspective.

Identification and Problem Formulation

This research focuses on Public Diplomacy in establishing harmonious relations between Indonesia and Malaysia. Based on the research focus, here are the formulations of research problem:

1. How is the understanding of the executive, legislative, and society on Malaysia's claim towards Indonesia's culture as the basic of their comprehension on public diplomacy?
2. How is the implication of public diplomacy understanding and activity on harmonious relations between Indonesia and Malaysia?
3. Why is public diplomacy needed in establishing harmonious relations between Indonesia and Malaysia?

LITERATURE REVIEW

Primary data of reality pertaining with social data will be confirmed by the theory of social construction of reality. This theory is used to obtain understandings on public diplomacy in establishing the harmony of Indonesia - Malaysia bilateral relationship.

This theory is rooted in the constructivist's paradigm that sees social reality as a social construction created by a free-man individual. Individuals become a decisive factor in the social world constructed by one's will. Humans, in many ways, have the freedom to act outside the limits and the social institutions in which an individual responses to the stimulus in one's cognitive world. In the social process, an individual is seen as the creator of social reality who is relatively free in social world.

Peter L. Berger and Thomas Luckmann in *The Social Construction of Reality* (1990: 1) suggested that the reality is socially constructed. However, the social reality embodies double standards instead of solitary, as it has objective and subjective dimensions. Human acquires objective reality through externalization process, and it affects the human in return through the internalization process reflecting the subjective reality. Through the ability to think dialectically, Berger believed that the society is a product of human beings, and human beings as well is a product of society (Parera in Berger, 1990: xx).

The state is a forum for individuals to proceed both internally and externally. The process of individuals merge as public and the public forms the country along with its structure -creating the cycle of individuals in the country- allows each phase of the cycle to find new forms of social interaction. Referring to Berger and Luckmann, in technical language structure moves on because they are in the objectivation towards a new form of internalization which in turn spawns a new externalization process. The researchers' findings on externalization as a result of the past internalization does not mean a mistake, but indeed a process yet to be completed; this process range becomes

interesting when mapped. Thus, researchers decided to use the Social Construction Theory because their relevance to the subjectivity spaces will navigate the interaction direction. This subjectivity is influenced by different social and cultural backgrounds.

The study of the society phenomenon in the public diplomacy process will create and develop a lot of symbols and meanings. Such symbols and meanings will be exchanged while the public diplomacy process takes place, which in turn is regarded as "political will" to establish a harmonious relationship. In this study, the George Herbert Mead's theory of Symbolic Interactionism becomes relevant. Mead argued that the study of human behavior basically cannot be done in the same way as learning things. Man, according to this flow, is a creative and innovative being, and can freely define every situation through various ways that may not be foreseeable. The existence of human beings (self) and the existence of the community (society) are seen as a process instead of a fixed structure. There are three main concepts put forward by Mead: "Mind, Self and Society". These three concepts, according to Mead, are the main elements involved in a process called "social action". Social action is a complete unit that occur and can not be analyzed in bits and pieces. Basic forms of social action are: action, reaction and interaction results. The result of the interaction is a meaning obtained by communicators for their actions. Thus, the meaning is not something that stands alone, but is the result of the linkage of the aforementioned three elements. Society is a set of cooperative actions that takes place between the members. However, such cooperative action is not only related to the physical-biological process, but also the psychological aspect for it involves minding. Thus, the cooperation implies to read or understand the actions and intentions of others in order to act in accordance with the desired way of others. The idea that society is a series of interactions of the use of cooperative symbols, essentially emphasizes the importance of meaning sharing over the symbols used among the members of society. Social interaction, thus can be regarded as a result of the integration between self understanding and mind understanding over people in the society. This is the basic thoughts on "Mind, Self and Society" as proposed by George Herbert Mead (in Joel M. Charon, "Symbolic Interactionism: An Introduction, An Interpretation, An Integration ", 1998: 27-33).

The Murrow Center defines public diplomacy as follows: Public diplomacy... deals with the influence of public attitudes on the formation and execution of foreign policies. It encompasses dimensions of international relations beyond traditional diplomacy; the cultivation by governments of public opinion in other countries; the interaction of private group and interests in one country with those in another; the reporting of foreign affairs and its impact on policy; communication between those whose job is communication, as between diplomats and foreign correspondents; and the processes of intercultural communication. (Hansen, 1984: 2-3 in Saefudin, 2007: 56)

Manheim (1994:3-4) also suggests that the central role of communication to the diplomacy has long been proven. Experts and practitioners have devoted more attention to the relationship of communication and diplomacy. The attention to the diplomatic activity is characterized by Manheim in four aspects as follows: This renewed emphasis can be characterized as addressing four distinctive aspects of diplomatic activity: government-to government, diplomat-to-diplomat, people-to-people, and government-to-people contacts. The first of these refers to the traditional form of diplomacy... The second, commonly termed 'personal diplomacy'...The third, often referred to as 'public diplomacy',...The last, which is another form of public diplomacy,...includes efforts by

the government of one nation to influence public or elite opinion in a second nation for the purpose of turning the foreign policy of the target nation to advantage.

Based on the aforementioned four aspects, there are two aspects in the diplomatic activity referred to as public diplomacy, i.e. aspects in form of connections made people in a country to people of other countries, as characterized by the exchange of culture, media development and others, as well as all the design in order to explain government policies and the image of a nation to foreign audiences.

As examined in this study, the understanding of the relationship between the government of a country to the people in other countries is also called another form of public diplomacy, namely the effort of a government in a nation to influence the public or opinion of the elites' of other nations, with the aim of obtaining the benefits of the predetermined foreign policy target.

Harmonization is a verb that comes from the harmony. There are congeniality, balance, equality in harmony, though not always equal. Different musical sounds played in a tempo that co-exist with the same rhythm, same time frame which create dynamic sound and voice and sounded fun for most people people is also called harmony.

Harmony in a communication is more of a delivery of messages from the communicator to the communicant, communicants response to the expectations of communicators. So is the reverse process that communicant "self copies" as communicator to gain full understanding of the message (a process of mutual communication). Exchanging messages and accepting each other with full understanding also produce harmony in communication.

Harmony in the context of communication, as the researcher means, is in view of the eastern world. As Kuswarno (2011: 11-12) said: "It should be admitted that the development of Communication Sciences until now tends to be oriented to the western world (America, Europe and Australia), it's very unfortunate that the communication world development in the paradigm of the "East", which has holistic, universal, including mystical, occult and spiritual characters, is still very limited. Littlejohn (in Kuswarno, 2011: 11) admitted that the communication theories (including books he wrote) are more developed following the mindset of the western world (America) which tends to be materialistic and pragmatic, and partly the European mindset which tends to be historical, constructivist, or naturalistic. Lawrence Kincaid deplored that communication theory is still not developed extensively through "eastern world" mindset which is more wholeness and unity, more natural, emotional and spiritual, having more intuitive communication as a natural consequence of an event; and the relationship is more complicated because it involves the position of the status, role and social forces rather than only on the positions of two or more individuals.

Still on the development of communication science in "the East" mindset, Singapore-based Asean Mass Communication and Information Centre (AMIC) published a book on Communication Theory: The Asean Perspective, as a part of efforts to build the communication theory in the East paradigm. Communication theory on the East includes the paradigm of China, India, Japan, Korea, Singapore, Malaysia, Indonesia, including the paradigm of Islam, Buddhism, Hinduism, and Confucianism (Dissanayake 1988 in Kuswarno 2011: 12).

Researchers feel sure there is indeed a harmony and harmonization in the east moving faintly, even does not seem to have a process; what appears is only harmony. Harmony is born from values embraced by the eastern society as the embodiment of the values of philosophy of life in society. The western paradigm is born of systematically

and analysis thinking, splitting the problem to the thinking flow agreed as paradigm, while in the east the paradigm seems missing, the problem can be solved through the confirmation of the events with the values of developing philosophy.

The intercultural communication in this study is needed to explain how the process of persuasive communication may occur in the implementation of public diplomacy activities involving individuals, groups or organizations of different cultures. How the harmonization of relations between countries can be achieved if the actors of the relations have different cultural backgrounds. Communication and culture that has a reciprocal relationship is just like two sides of a coin. Culture becomes part of the communication behavior, and in turn the communication also helps in determining, maintaining, developing or passing the culture, as Edward T. Hall said, that 'communication is culture' and 'culture is communication'. On the one hand, communication is a mechanism for disseminating the cultural norms of society, either horizontally from one community to another, or vertically from one generation to the next. On the other hand, culture establishes communication norms which are considered appropriate for a specific group.

Intercultural communication, according to Porter & Samovar (Mulyana, 2001: 25-26), is conceived as a cultural difference in perceiving social objects and events. Stated further: An important principle in this opinion is that small problems in communication are often complicated by differences of perception, and in order to understand the world and the actions of others must first understand the perception framework. Three socio-cultural elements have large and direct influences on the meanings that we build in our perception. These elements are (1) the belief, value and attitude systems; (2) the worldview; and (3) social organization.

The most significant cultural element in the orienting the behavior of a group of people is a worldview. Worldview is essentially related to an orientation of a culture towards things like God, humanity, nature and other philosophical issues related to the concept of being. In short, worldview helps us to understand our position and our form in the universe (Mulyana and Rahmat, 1996: 28). Worldview problem is the most fundamental cornerstone to communicate (send and respond to messages). Any group or community has its own view of the world to God, the universe, the human and the like. Worldview influences the beliefs, values, attitudes, use of time and many other cultural aspects (Mulyana and Rahmat 1996: 29). In other words, the worldview is a set of attitudes, beliefs, and values a person or group of people believed in a culture (Mulyana, 2004: 32).

Study on intercultural communication by Porter and Samovar (1985: 24) stated that the study of intercultural communication is necessary to understand the relationship between culture and communication. Thus, in-depth analysis in the context of intercultural communication slowly affects diplomatic process conducted by the executive, the legislature and the people of Indonesia - Malaysia with different backgrounds. The components of the practiced intercultural communication tends to be the communication aimed at mutual understanding of each conditions.

Thus, the effective use of intercultural communication will contribute a lot to the smooth public diplomacy referred to in the study as proposed by Schramm (in Mulyana, 2001: 6-7), which suggested four requirements that must be met in order to communicate effectively across cultures, namely: (1) respect members of other cultures as human beings; (2) respect other cultures as it is and not as we wish; (3) respect the right of members of other cultures to act differently to the way we act; and (4) the

competent intercultural communicators must learn to love living with people from other cultures.

According to researchers, the four requirements that must be obtained to conduct effective intercultural communication are a set of attitudes on how to accept and respect other cultures based on an awareness that the social life constantly deals with different cultures. Such condition will happen in a different atmosphere, be it status, age, rank, or individual predicate attribute, but if it has the same thoughts to work together in establishing a bilateral relationship based on brotherhood and understanding of the differences motivated by the Indonesian and Malaysia cultures, which though allied does not mean the same, then the harmonization of relations between the two neighboring countries will be realized.

METHODS AND PROCEDURES

This study uses a constructivist paradigm. The reason for choosing the research approach because this study focuses on some of the communication behavior through international communication approach with an assessment on public diplomacy conducted by the executive, legislative, and the community to build harmonious relationship between Indonesia and Malaysia.

More fundamental reason for the use of the constructivist paradigm is intended to reveal how the executive, the legislative and the people of Indonesia and Malaysia provide an understanding of the harmonious relationship between Indonesia and Malaysia through programs of public diplomacy, and what's the purpose of these activities, or why the activities were carried out.

Based on the intention and purpose of the study, the researcher used a qualitative approach with case study method exploratorist type to explore in-depth information about the understanding of Malaysia's claim over features in Indonesian culture, digging up information about public diplomacy as one solution to cultural conflicts and gather information about the harmonization expected in Indonesia-Malaysia relations.

RESULT AND DISCUSSION

Almost all informants understand public diplomacy , except for the ordinary people who do not understand the concept, but the activities done include the public diplomacy function. Informants' understanding about public diplomacy could not be separated from the role and day-to-day duties. The executives and the media community are happy with the use of terms that give the impression that they fully understand about a matter. If the terms are in confirmation to the theory of symbolic interaction , then the term will appear as symbols. In symbolic interaction, there contains three basic elements , namely ; The first element of " I" and Me " , the second, meanings arising from social interaction , Third, symbols which are displayed.

If the element of " I" pinned to the executive , the executive feels he understands public diplomacy and the need to carry out these activities as part of their responsibility to face the cultural conflict. When executives are brought to the position of " Me " , the executive feels this is a result of a claim by the Malaysian culture . And the executive needs full support from elements of the nation in this community to find a new path in the form of public diplomacy. Entering the meaning of the elements of symbolic interaction, the executive realizes the true meaning of public diplomacy

behind the claims of cultural events, the meaning can vary between executives but essentially lead to public diplomacy and is believed to be a peaceful solution. What about symbols? It is interesting because the process of revealing true symbol is already through the exchange of symbol interaction even there is an agreement to which symbols are approved and which symbols are reduced in a social environment of executive.

Empowering stakeholder symbol which is defined as executive empowers stakeholders raises the meaning of giving power or encourage stakeholders in running public diplomacy. Reach out symbols are interpreted to find a way out which could be interpreted as solution. Trust building Symbols which means building trust can also be interpreted as to trust each other, that is the essence of public diplomacy. Million friends zero enemy symbol which is interpreted as a million friends without an enemy, can be interpreted as a genuine friendship .

The findings of research on the understanding of public diplomacy with the use of symbols which are made by the executive, namely to encourage the stakeholders, solutions, trusting each other, sincere friendship. If these symbols are arranged into a sentence, it will create a new understanding that means "Public diplomacy is the solution to encourage the stakeholders to trust each other in sincere friendship." Overall, the symbol makers make symbols without them knowing it, without discussion, without preparation, but emerged from the construction process of reality through interaction with the task, environment and society. Without preparation, but emerged from the construction process of reality through interaction with the task, environment and society.

For legislative symbolic interaction that occurs, there does not seem the use of elements of " I " and " Me " , the impression gained is more emphasized on the " I " , maybe legislative in their daily social environment molded together into a subject and not an object. The meaning that arise from the interaction of symbols rather the understanding of public diplomacy to create understanding and mutual benefit, while a symbol that appears is a board member.

Public diplomacy symbolic interaction according to the community position themselves as a subject (" I ") and object (" Me "). Public diplomacy policy-maker take their ground by the existing society's needs as " I " , and when applied to the policy of the community, then the community is in the position of " Me " . The meaning generated is diverse, in short, the communications and relationships and symbols displayed are Malay .

The understanding arising from the process of informant's symbolic interaction in this study is in confirmation to the definition of public diplomacy was first instigated by Dean Edmund Gullion from Fletcher School of Law Diplomacy, Tufts University, USA, 1965. In the definition : " By public diplomacy, we understand the means by roomates Governments, private groups and individuals influence the attitudes and opinions of other peoples and governments in such a way as to exercise influence on their foreign policy decisions . "

Researchers see the progress has been far from the initial definition above though he has not given the meaning of the definition of public diplomacy Dean Edmund Gullion. In which elements of humanity seems very little as in the word "understand the mean" in Gullion, while the meaning which the researcher found contains humanity element that is more likely seen as solution, mutual trust, sincere friendship, understanding, mutual benefit, communication, and relationships.

Researchers predict there will be a new definition of public diplomacy in the future. Researcher's conclusion to the understanding of public diplomacy in the present context, it takes a humanistic public diplomacy where trust becomes an important point in a relationship. If the event is associated with the cultural feature dispute between Indonesia and Malaysia element or the meaning of trust is supposed to be of great concern. As the meaning of trust certainly can not happen if one party is to take their own profit, trust does not happen if you do not connect and communicate, trust each other to form a genuine friendship, lastly, mutual trust is the basis of a solution.

The growing process of a social order that occurs in these two countries make them have different styles and appearances in addressing the culture. Culture in the sense of "custom" and the west as the center of technological advances, have made the generation of information technology will forget related culture. Fortunately, the predecessor generation can still be consulted, and is till able to direct that Malaysia is actually from Indonesia. Most Malaysians are descendants of Bugis descent Minang, Javanese descent. Similarly, in Indonesia even these tribes still exist a good presence in the local and international arena. Departing from the same ethnic groups will certainly bring aspects of the same culture. Making it impossible for the researcher to say Malaysia is not Javanese cultured, Sundanese, Aceh, Minang, Batak, Bugis, and almost all of them are there, and little that distinguishes in Indonesia still melanesia. If Malaysian Malay culture is also of the cultural diaspora in Indonesia, of course ethics and the moral message contained in the culture also contains the same values. How the values of mutual respect, respect for others prevailing in Java, Sumatra, Kalimantan, Sulawesi, would also be understood in the Semenanjung and Sarawak. It means that there are no differences in understanding the relations between Indonesia and Malaysia. Indonesia values the same as Malaysia does, although some Indonesian people argue that equality is indeed possible when viewed from the side "humasime" but not equal, Indonesia as a source of culture, as a source of cultural creativity and a source of cultural products indeed has a higher value. This value indicates a higher degree of such opinion of those who are disappointed with Malaysia. Statement according to the researcher is caused by the disappointment with Malaysia that wisdom which is normally stored and can only be seen from the sublime valuable cultural products, appears explicitly.

Shifting slightly from the culture claims to the ethical culture within a culture. Actually in Malaysia, they also have grown to understand the value of ethics similar to *budhi daya* in Indonesia, which is why Malaysia raised related culture. If it is not worthy, Malaysia wouldn't register it to Malaysia culture heritage and the risk for relations of the two countries. Ethical values remain the same despite cultural display modified from "reog" to "Barongan", from "technique gamelan Sledro pelog" to "technique of pentatonic gamelan ", Batik is actually loaded with point forms the image in its original version, into a batik being too quiet from rhythm game point. All of it when viewed with a sense of higher again, by taking off one by one accessory culture, it will look the same ethical values as ethics is never similar. Ethic stands as an ethic and moral stands as a moral. Never replaced ethical moral or otherwise. Moral as cultural content can not be modified.

Setting the foot on another step to a matter of ethics , researcher found that there are two fundamental questions in relation to the two nations in historical perspective the concept of (Alam Melayu) and the Indonesia's Archipelago (Nusantara) will continue to be the subject of debate with regard to contemporary problems, which

may occur due to misunderstanding or inadvertence. Why is the concept of (Alam Melayu) and the Nusantara arouse suspicion between the two nations? In the context of Malaysia whether it is happening is a trend shift in the meaning of a term or concept of Malay cultural domain (geoculture) to the political sphere (geopolitical) ? If there is, then the tendency of the implications for Indonesia lies in a different understanding. Next, whether the Malaysia built Nusantara concepts as the cultural domain (geoculture), which implies the emergence of problems with Indonesia because for Indonesia, the Nusantara is a geopolitical concept. So it appears here are two terms and meanings of the two concepts.

Culture is an effective and efficient cooperation , brotherhood between nations in a spirit of commonality and unity that is based on moral values of humanity in the spirit of mutual understanding, mutual respect, mutual giving willingly and sincerely, mutual influence and mutual use. When the soul and spirit is still valid, then the claims that the name of the nation, should not be required in relation to Indonesia Malaysia .

Creativity, beauty, appreciation, cooperation, honesty, sincerity and truth is the essence of a culture that moves in moral values of humanity. Of course, science and religion will be a partner that can not be separated in human life, in social life as well as in the association world, including in the governance of social relations of the two countries Indonesia and Malaysia. Because all three ; culture, science, and religion becomes an intrinsic part of the lives of human beings. Thus the ethical aspects of the load balance, equality, justice equality and mutual respect underlying public diplomacy activities Indonesia Malaysia.

Harmony is an aspiration of every human being in living his/her life. Harmony is the beauty of the many combinations of circumstances or materials that make up things. The sound or musical harmony is a good combination of the different tones of a musical instrument as well as on several instruments supporting each other. The painting and design harmony also consist of color differences, space, lighting, all of which provide support for the alignment for the eyes to see. Life created by the Supreme Creator is actually to educate Indonesia and Malaysia to find their harmony. What a tremendous respect from the Almighty Creator of harmony, if it occurs .

The search for harmony no longer separates the executive, the legislative and the public, researchers sees that Indonesian and Malaysian are the ones who departed from the same root. When the researcher looks from a higher altitudes, he can see more biological similarities having the same chemistry, and are equally Malay culture, the same Muslim majority, many similarities in language, cultural similarities. So the researcher argued if the ideals of harmony in both countries are ideally the same as when viewing harmony someone departs from the understanding of cultural roots, his knowledge of Islamic civilization which leads to the formation of civil society.

Harmony is not a state that always exists by itself so it needs a touch on the aspects of cultural life, and the nation. Touch here means is the structuring of human hands to the aspects of social life. The fact both countries, Indonesia and Malaysia, requires harmony to interact in the present context situation. In harmony there are aspects of mutual trust, not interfering a nation's internal problem, and understand the changed culture.

CONCLUSION

Based on the research result, it can be concluded that:

1) The Understanding on Cultural Claims by Executive, Legislative and Society as the Basic to Comprehend Public Diplomacy

Executive has a better understanding on cultural claims because of Indonesian Diasporas in Malaysia. Culture as the human needs to socially interact in establishing collective memory for Indonesian who live in Malaysia is unconsciously grow in Malaysia's culture.

Legislative understands the cultural claims as the symbol of state culture and legitimation issue. Indonesian culture can be defined as legitimation of state symbol. Proactive actions are needed to inventory and legitimate cultural symbols originated from Indonesia.

There are various understandings on Malaysia's claims towards Indonesian's culture in media society, cultural society, academicians, and common society. Media society sees this cultural claim as the Indonesian government negligence for not protecting the culture, while cultural society tends to see this issue as the result of cultural exploitation merely for the economic and political benefits. The academicians feel that there is an intentional misunderstanding from outsiders, besides Indonesia and Malaysia. However, the common society considers this as a misunderstanding and media exploitation.

2) Public Diplomacy Understanding and Activities as well as Its Implications in Harmonious Relations between Indonesia and Malaysia

Public diplomacy understanding and activities raise public diplomacy symbols obtained by the executive namely encouraging stakeholders for trusting each other and having a sincere friendship. So that if it is formed into a conclusion can be written as "Public Diplomacy is a communication activity as a solution to encourage stakeholders to trust each other in order to create a genuine friendship and mutual understanding relationships." That is the comprehensive meaning of symbol makers' unconsciousness, with no discussion and preparation which is able to arise from construction process of reality through the interaction with task, environment, and society.

Public diplomacy understanding and activities in legislative emphasize on the effort to create understanding and mutual benefit. The public diplomacy activity is mostly stressed on executing monitoring/supervisory function of diplomacy programs funded by the government.

Some people in the society are unaware that the activities they do are public diplomacy activities. However, such activities are devoted to inform, develop understanding to public in each country about the importance of living together in equality and harmony which are considered as public diplomacy activities.

3) Harmony Expected in Public Relations Diplomacy between Indonesia Malaysia

The ideals of harmony in the public relations diplomacy between Indonesia and Malaysia were revealed through this study including "respecting each other" in Malaysian which is also in Indonesian "saling menghormati", exactly the same meanings of the two words. If it is associated with Malaysia's cultural claims over the features in Indonesian culture. Malaysia executive wants to be respected in their decision to raise the related culture, and Indonesian executive respects the decision, but the origin of the cultural features should be mentioned to respect our ancestors.

Harmony can be achieved if there is peace and peace occurs if supported by mutual respect. Mutual respect is shown by understanding the cultures that are different.

All research findings containing the values of oriental values and this is the capital of the ongoing harmonization of Indonesia- Malaysia. Indeed harmony that has existed and will take place is the harmony in the East paradigm.

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