

Gastrodiplomacy through Digital Media Campaigns as a Differentiation Strategy in Building Indonesia's Culinary Nation Branding

Alfilonia Harwinda^{1*}, Rani Chandra Oktaviani², Rafa Majdulina³

^{1,2,3}LSPR Institute of Communication and Business, Indonesia

*Email: alfilonia.h@lspr.edu¹

Abstract: *This research addresses the issue and phenomenon wherein Indonesian cuisine is perceived as sharing the same identity as Malaysian cuisine; indeed, certain dishes have even been claimed by Malaysia as its own indigenous specialties. A gap in identification exists regarding the similarities inherent in various Malay culinary traditions stemming from the shared Malay heritage of both nations which complicates the establishment of a distinct identity for specific dishes. In light of this, the study aims to examine how Indonesia employs gastrodiplomacy, particularly through various digital media channels, to differentiate its cuisine from Malaysia's. The research is guided by digital media campaign theory and gastrodiplomacy theory and uses a qualitative technique within a constructivist paradigm. Data were obtained by means of in-depth interviews and processed with theme analysis. The results imply that: 1) gastrodiplomacy operations are carried out through “soft diplomacy”; 2) the digital media campaign approach comprises operating a multi-pronged ecosystem that merges official government initiatives with organic engagement from the public and the diaspora; 3) Indonesian cuisine emphasizes its uniqueness by implementing various spices and seasonings, authentic flavors, and cultural narratives; and 4) not only the flavor profiles, but the digital media campaign also serves as a concrete symbol of shared cultural heritage, contributing significantly to the development of the “nation branding” identity of Indonesian cuisine.*

Keywords: *Gastrodiplomacy, Nation Branding, Soft Diplomacy, Culinary Indonesia, Digital Media Campaign.*

Introduction

The research starts from the phenomenon that Indonesian cuisine is considered to have the same identity as Malaysian cuisine, particularly in terms of similar flavors. Moreover, Indonesian dishes such as ayam penyet, bakso, nasi padang, sate padang, sate bumbu kacang, pecel lele, perkedel, mee rebus, botok, telur pindang, and lontong sayur are also available in Malaysian cuisine (Raji et al., 2017; Azzahra, 2022; Topan, 2023). When considering the differentiation of Indonesian cuisine in Malaysia, it is through the use of ingredients, spices, processing techniques, and relatively similar eating traditions. The culinary heritage of the Malays in Malaysia experienced a process of interaction among several cultural groups, such as the Javanese, the Minangkabau, the Chinese, the Indian, the Arab and the Siamese and the diversity of culinary characteristics in the region (Raji et al., 2017). Societies of Indonesia and Malaysia open up space for cultural exchange beginning with Indonesian food and culinary traditions which are accepted, adapted and developed within the framework of Malaysian



society. The culinary similarities between Indonesia and Malaysia can be seen as a part of the history of cultural interactions that are dynamic and cross-country. The development of Peranakan cuisine in the Malacca Strait region is a matter of cultural overlap, which is part of the meeting and assimilation process between the Chinese community and the local population in the Malay region (Oh et al., 2019).

Culinary phenomena are created by a process of cultural interaction that does not respect the geographical and political boundaries of modern nations. The similarities in several types of food that are well-known in Indonesia and Malaysia, such as rendang, rice dishes with a coconut base, kwetiau, and laksa. They have different cultural contexts, but there are similarities in use of ingredients, spices, and cooking techniques. Culinary similarity between Indonesia and Malaysia is a dish that does not only belong to one country, but can be seen as part of the process of exchange, adaptation and cultural development that occurs across borders. Cuisine serves as a medium of cultural identity through the process of intercultural interaction and negotiation. There are many aspects of cuisine representing a shared cultural heritage, which displays the historical and cultural closeness of Indonesia-Malaysia as a national identity. The culinary similarities between Indonesia and Malaysia can be understood through four interconnected aspects: shared cultural heritage, cultural overlap, culinary similarity and cultural identity contestation (Oh et al., 2019; Raji et al., 2017). There are several similarities in taste preferences and culinary practices that can be found in the cultural overlap that makes Indonesian food relatively easy to accept by Malaysian society. It is a medium for cultural exchange, and it brings people together through shared experiences in consuming and enjoying cuisine (Oh et al., 2019). From the perspective of nation branding, experiences with food and gastronomic culture can also reinforce positive associations of the international community toward a country, making cuisine one of the symbolic assets that can support economic appeal and national reputation (Lipscomb, 2019; Muljabar, 2024).

In 2021, the Indonesian Ministry of Tourism and Creative Economy launched a digital campaign program called "Indonesia Spice Up The World" which is a government initiative to improve the marketing of Indonesian spice products to potential countries and increase opportunities for the Indonesian culinary industry (Cnnindonesia, 2021). Gastrodiploamacy in Indonesia has become popular worldwide, with popular dishes such as rendang, which has successfully ranked first, as well as satay and fried rice (Abhiyoga and Febreani, 2021). Rendang from West Sumatra and Fried Rice Indonesian are a variety of Indonesian traditional foods that are included in the category of "50 Most Delicious Foods in the World". This has become a reputation for Indonesia and internationally as a capital for promoting the image of tourism and food globally. Indonesian society can also introduce various Indonesian cuisines with a variety of spices to foreign countries (Kemenparekraf, 2024).

The digital campaign serves as a means of spreading the unique identity of Indonesian cuisine, where the digital media campaign will be massive. According to Kim (2016) Kim, the Social Media Campaign Model is a strategic model that explains the social media campaign process through four stages: listening, strategic design, implementation and monitoring, and evaluation. This comprises collecting information regarding the target group and the digital environment,



setting goals and strategies for the campaign, implementing and tracking interactions, and assessing the campaign's results. This model can then be further strengthened with the Science Communication in Social Media Theory of Change (SciSM ToC) technique of Cavanah & Kemink (2025), which considers campaigns as a succession of inputs, actions, outputs, initial outcomes, intermediate outcomes and long-term impacts. The paradigm stresses that the impact of a campaign is not just about reach or size of the audience, but also about cognitive, affective and behavioral changes, and about the dynamic process of engagement. The integration of these two methodologies therefore provides a systematic framework for understanding social media campaigns from planning, execution, monitoring, audience interaction to assessment and long-term impact (Cavanah & Kemink, 2025; Kim, 2016).

A country creates international appeal, where various nations have already used soft power through digital media to enhance cooperation and build the country's image. In this study, Soft Power by Nye (in Aprianto (2020) refers to cultural sources. Soft power in culture to reach the international public in building interest and understanding of the country among the international public. Cultural diplomacy in Indonesia is an alternative strategy of the local community that is characterized by people-to-people interactions through values, symbols, and cultural products that develop and engage the international public in the country's image abroad (Abhiyoga & Febreani, 2021). Indonesia develops gastrodiploamacy through culture in the diversity of its cuisine which contains local cultural elements, local flavors, and influences from various countries. The variety of spices, processing techniques and tastes becomes a national identity and nation branding in international relations. The archipelago has the potential to attract outsiders' attention to the archipelago through its own distinctive cuisine (Abhiyoga & Febreani, 2021; Chaniago & Agmasari, 2021). Gastrodiploamacy, related to culinary diplomacy, involves the use of food or cuisine as a tool to create cross-cultural understanding with the hope of enhancing interaction and cooperation with various countries (Sonenshine et al., 2016).

Digital media campaigns also influence nation branding, according to the Nation Brand Index (Anholt, 2007), as every society that visits a country, whether through culture, products, or government, can shape positive perceptions and experiences of each country. Gastrodiploamacy as a differentiation through cultural aspects shapes the identity and social values of a society. Culinary diplomacy to enhance a positive image, foster inter-community relations, and promote a country's diplomatic and soft power interests. Cuisine is a medium for cross-cultural communication and also a means for a country to deliver its values, tradition, and identity to the international community as part of cultural heritage (Cabral et al., 2024; Wahyuningsih et al., 2022). Gastrodiploamacy, as a culinary and cultural attraction of a country, may create interest and persuasion, not by pressure or coercion. Cuisine as a state instrument that, through positive and persuasive experiences, projects its identity and cultural values in shaping the national image and appeal in the eyes of the international public (Luša & Jakešević, 2017; Muljabar, 2024).



This research is related to Indonesian community in Malaysia that is an opportunity to build Indonesia-Malaysia relations through introducing and promoting Indonesian cuisine as an exclusive symbol of a nation. The Southeast Asian region in terms of geographical proximity, history, migration and community interactions. Cultural diplomacy in Indonesia is an alternative approach of the local community which is characterized by people-to-people contacts through values, symbols, and cultural products that create and involve the international public in the country's image abroad (Abhiyoga & Febreani, 2021). The acceptance of Indonesian cuisine in Malaysia is viewed as part of the practice of cultural diplomacy and gastrodiploamacy with the contestation of cultural identity such as language, traditions, eating habits, recipes and culinary preferences in the destination country, particularly on food as a representation of national identity. Indonesian food in Malaysia observes halal requirements and policies in the raw materials used, and maintains a close harmony of consumption preferences with the Malaysian community, particularly Muslim consumers. The "halal" claim for a restaurant or food product must still be based on the applicable halal certification status. Halal also includes the category of halal lifestyle (Fatonah et al., 2023).

Gastrodiploamacy as a strategic response to the issue of culinary identity "who owns it" toward the recognition of a shared cultural heritage. Culinary diplomacy can be a way for Indonesia and Malaysia to expose their culinary wealth to the international audience and use food as a platform for conversation, cross-cultural understanding and enhancing bilateral relations (Hajura, 2022; Yaputra & Mulyana, 2020). Cultural claims between Indonesia and Malaysia on online media that difficulties of ownership and cultural representation might develop into discussions about national identity and the cultural frontiers of the two nations (Yaputra & Mulyana, 2020). Shared cultural legacy or shared cultural heritage of Indonesia and Malaysia which is established in the Malay-Nusantara cultural area as a potential to establish more constructive interaction and improve cooperation in the Southeast Asian region (Hajura, 2022). The historical relationship between the two countries has resulted in a cultural overlap which is defined as the intersection of cultures that can be seen in language, traditions, social practices, and cuisine (Raji et al., 2017).

The implementation of gastrodiploamacy strategies for the dissemination of culinary arts to the international arena through organic economic and social activities involves various non-state actors such as entrepreneurs, restaurants, the tourism industry, diaspora communities, cultural organizations and society. Indonesian restaurants and food enterprises in Malaysia such Rumah Makan Cibiuk Wangsa Maju Kuala Lumpur, Restoran Bumbu Desa, Waroeng Penyet, Wong Solo and Ayam Penyet Nusantara. Indonesian restaurants to promote Indonesian culture, provide real experiences, and develop interactions between the local population and Indonesian culture (Muljabar, 2024; Putri, 2026; Renyoet, 2026). Communities that visit the restaurant can foster understanding and share food to create peace between nations. As for the traditional foods in each participating country, they contribute to fostering good relations between nations and their people (Sonenshine et al., 2016).



Indonesia's gastrodiploamacy strategy in the interest of country branding is active in digital media where the promotion of Indonesian cuisine in Malaysia is linked to the development of Indonesian restaurant networks in Malaysia. With the digital age, social media has transformed and altered how culinary traditions are shared and scaled around the globe. Gastrodiploamacy through culinary business, tourist development and image improvement of Indonesia through social media for wider public reach in Malaysia and other countries. Visual characters, interactivity elements, and content distribution algorithms on social media can help to increase the promotional reach and appeal of Indonesian food in Malaysia to the digital users. Quality creative, consistent and authentic social media content and storytelling might boost the popularity of Indonesian food in Malaysia (Kartini & Pitanatri, 2025; Vebiyani et al., 2026). Gastrodiploamacy is also the flag that can follow the fork, offering insight into a nation's culture through food. Gastrodiploamacy is defined as a means of increasing interest in the cuisine and goods of a country and exporting the national culinary history as part of the country's diplomacy (Parasecoli, 2022). The problem formulation for this research is: "How does gastrodiploamacy through digital media campaigns work as a differentiation strategy in forming the nation branding of Indonesian cuisine?" This study intends to investigate the role of gastrodiploamacy through digital media campaigns as a differentiation strategy in the construction of Indonesia's culinary country branding. This research consists of a literature evaluation, on the first journal article "The Strategy of Indonesian Coffee Gastrodiploamacy in Increasing Coffee Exports to Japan. This research is conducted with the aim of understanding how gastrodiploamacy tactics might improve coffee exports to Japan. Coffee was intensively used as a diplomatic tool under the government of Joko Widodo, to showcase the cultural and economic potential of Indonesia as a well-known coffee producer internationally (Hulu & Zulian, 2023). Gastrodiploamacy is one way to promote international relations, strengthen public diplomacy, and build cross-national understanding to introduce food and culinary culture. Gastrodiploamacy is a form of soft diplomacy. In this journal article research, the strategies of Indonesia and Japan in conducting gastrodiploamacy for coffee sales through online means, but not limited to online sales only. The gastrodiploamacy strategies implemented by Indonesia include opening Indonesian coffee outlets in Japan, participating in annual Japanese coffee events, collaborating with various Japanese companies, and finally promoting Indonesian coffee through the ITPC (Indonesian Trade Promotion Center) Osaka (Hulu & Zulian, 2023). In the second journal article titled "The Gastrodiploamacy: Indonesia's Culinary Publicity in The Netherlands." The purpose of this research is to understand how the implementation of the gastrodiploamacy program in the Netherlands. All countries must engage in diplomacy to maintain and build harmonious relationships and cooperation that benefit all parties. This factor leads to the evolution of the diplomatic process along with the methods and means used. The use of diplomatic methods is increasing and becoming more diverse (Huwaidda, 2022). Gastrodiploamacy is a practice and strategy established based on the means and guidelines of national society's diplomatic efforts to promote culinary culture and its influence internationally. When conducting gastrodiploamacy, more attention needs to be given



to the local culture of the country that is the target of gastrodiploamacy, to better introduce the culture of the home country, namely by increasing effective cooking. Indonesia is trying to use its strange culinary diversity as an opportunity to improve its favorable image and to help the country to promote its culinary wealth, which can create economic and tourism prospects (Huwaiddaa, 2022).

Previous studies show that Indonesian and Malaysian cuisines are very comparable and the same, thus gastrodiploamacy is needed to grasp the qualities of Indonesian cuisine and be able to promote and introduce it through digital media. The benefit of Indonesia's culinary strategy compared to Malaysia is the authenticity of taste and spices in line with the image of Indonesia as a Halal Friendly Country. Gastrodiploamacy is related to the cultural characteristics as a cultural identity and cultural assimilation between nations as a nation brand to increase trust, interest, and interaction with various parties in creating an overall image of a country to reach a diplomacy that can promote culture, improve the country's image, and strengthen international relations through food (Amalia & Sena, 2020; Oktaviani & Husada, 2024; Pujayanti, 2017).

The implementation of gastrodiploamacy has social values and principles that are strengthened through interest in traditional food and encourages the development of the tourism sector. The Indonesian community in Malaysia also contributes to the implementation of P2P (Public to Public) diplomacy, where the Indonesian diaspora establishes restaurants and businesses that promote the flavors of the archipelago in Malaysia (Ghafiqi, 2023; White etl., 2019).

THEORETICAL FRAMEWORK

This research uses the theory of gastrodiploamacy to analyze the phenomenon and context of the study. Food gastrodiploamacy becomes a means of non-verbal communication through digital media to change international public perception and promote the country on the global stage (Pujayanti, 2017). Gastrodiploamacy is 'an integrated public diplomacy campaign by national governments that combines culinary diplomacy and culture supported by monetary investment or other tangible resources to enhance a country's brand status through culinary tasting, using a holistic and educational approach that raises international awareness of a country's culinary and cultural heritage' (Rockower, 2020) has important elements in gastrodiploamacy: Gastrodiploamacy is the link between food and foreign policy and how a country communicates through food culture. Gastrodiploamacy is a technique to promote a country's culture through food and it can also target tourists by exposing the country's culture, history and heritage to attain a balance between authenticity and accessibility (Sonenshine et al., 2016). Gastrodiploamacy is a kind of soft power with elements of identity to make an appeal that creates liking from strangers. Gastrodiploamacy as a means of promoting a country's cuisine, creating a positive image, reinforcing nation branding, and improving social and diplomatic relations between states. Gastronomy also plays a role in economic interests, tourism and international relations (Cabral et al., 2024; Muljabar, 2024).



Gastrodiplomacy plays a significant role in citizen and people-to-people diplomacy, which is usually developed by citizens, restaurants, and supermarkets located abroad (Hilmi, 2023). Nation branding in gastrodiplomacy becomes a strategy in strengthening national and international identity. The image and reputation of a nation are built on perceptions formed by people outside that country. The strategic representation of a country to enhance or maintain its competitiveness in the global arena. Nation branding consists of 6 areas, namely Tourism, Export Brands, Governance, Investment and Immigration, Culture and Heritage, and People (Edithania, 2018; Ghafiqi, 2023; Trihartono et al., 2023). Gastrodiplomacy is good for the domestic economy of a country, notably the tourism industry. Tourists have the opportunity to taste the traditional food of the country. There is a favorable association between cuisine and culture that pulls the customers to visit the place. Gastrodiplomacy offers lesser known middle power countries possibilities to increase cultural prominence and to enhance their national brand (Rockower, 2020). This is an investment in the promotion of food offers overseas, and it is an opportunity for the country to spread the word about its unique cuisine in the international market (Lipscomb, 2019). Gastrodiplomacy is also related to government public relations activities, where the government disseminates information to various stakeholders. Public relations build relationships with various organizations both domestically and internationally (Nanda et al., 2021). Gastrodiplomacy also builds the perception of the international community, which requires a long-term commitment. Gastrodiplomacy also involves cultural exchange and nation branding for the introduction of identity or promotion of the nation to the international public, such as Indonesian cuisine in Malaysia (Trihartono et al., 2023).

Elemen Konsep *Gastrodiplomacy*

NO.	BEST PRACTICES
01	Enabling and facilitating soft-loan financing for restaurants
02	Access to authentic ingredients
03	Chef participation in cultural diplomacy
04	Cuisine in cultural diplomatic events
05	Educational programmes in cuisine
06	UNESCO recognition
07	Interactions with non state actors
08	People to people diplomacy
<i>Source:</i> Rockower (2020).	

In line with the current dissemination of gastrodiploacy through digital media campaigns, the conceptual framework that also supports research is from Kim (2016). The Social Media Campaign Model is a strategic model that explains the process of social media campaigns through four stages: listening, strategic design, implementation and monitoring, and evaluation. This involves audience and digital environment data collection, campaign objectives and tactics development, engagement implementation and tracking, and campaign outcome assessment. This model can then be improved by using the Science Communication in Social Media Theory of Change (SciSM ToC) approach from Cavanah & Kemink (2025) which views campaigns as a succession of inputs, actions, outputs, initial outcomes, intermediate outcomes, and long-term impacts. The paradigm highlights that the success of a campaign is not only determined by reach or quantity of audience but also by cognitive, affective, and behavioral change and the dynamic process of engagement. Hence, we argue that the integration of both strategies offers a systematic framework to analyze social media campaigns, including planning, implementation, monitoring, audience interaction, assessment and long-term impact (Cavanah & Kemink, 2025; Kim, 2016).

SOCIAL MEDIA CAMPAIGN MODEL		
A strategic model that explains the social media campaign process through four main stages, which include collecting information about the audience and digital environment, defining campaign objectives and strategies, implementing and monitoring interactions, and evaluating campaign outcomes.		
NO.	STAGE	DESCRIPTION
01	 <i>Listening</i>	The information gathering and understanding stage involves collecting information about the audience, digital conversations, the organization, competitors, and the social media environment as the foundation for campaign planning.
02	 <i>Strategic Design</i>	The goal setting and campaign strategy stage includes defining campaign objectives, identifying target audiences, crafting key messages, developing content strategy, adopting a creative approach, and selecting appropriate channels/platforms along with data-based success indicators.
03	 <i>Implementation and Monitoring</i>	The campaign implementation and monitoring stage involves executing the campaign across selected digital platforms and monitoring interactions, responses, and audience engagement on an ongoing basis to ensure the campaign runs effectively and achieves its target.
04	 <i>Evaluation</i>	The campaign evaluation stage assesses the success of the campaign based on predefined objectives, implementation, and impact, serving as the foundation for improving strategies for future campaigns.

Source: Kim, C. M. (2016). Social media campaigns: Strategies for public relations and marketing. Routledge.

The success of the link between the digital campaigns and gastrodiploacy depends on the features and algorithms of the technology of the digital media used. Each platform has its own operating logic which shapes the ways in which culinary identities are created, distributed and consumed by the audience through the mapping:

PLATFORM TYPE	PRIMARY PLATFORMS	AUDIENCE ENGAGEMENT MECHANISMS	GASTRODIPLOMACY FUNCTION
Short-Form Video	TikTok, Instagram Reels, YouTube Shorts	<i>Micro-moments</i> , instant reactions, recipe imitation (<i>challenges</i>), and visually appealing food curation.	Stimulates widespread <i>gastronomic curiosity</i> , creates viral visibility for culinary imagery, and reaches younger audiences.
Long-Form Video	YouTube	Deep parasocial interaction (PSI), experiential storytelling, and discussions through comment sections.	Educates audiences about food philosophies, represents local cultural authenticity, and shapes <i>visit intention</i> .
Digital Portals & Networked Platforms	Official Campaign Websites, Culinary Applications, E-Commerce Platforms	Direct economic transactions, recipe/ingredient and spice ordering, and searches for verified diaspora restaurants.	Facilitates the culinary trade ecosystem, ensures authenticity and quality control, and strengthens national brand differentiation.
Digital Communities & Review Platforms	Tripadvisor, Google Reviews, RedNote (Xiaohongshu)	Sharing firsthand experiences, consumer-based authenticity validation, and peer-to-peer recommendations.	Builds organic credibility, strengthens the global reputation of local cuisine, and increases international consumer trust.

Source: Summary of Theory Elements and Assumptions, Zhang (2015)

If the theory of gastrodiploamacy and digital media campaigns are linked to the object of this research study, a conceptual framework can be created as follows:

Source: Conceptual Research Processing, 2026

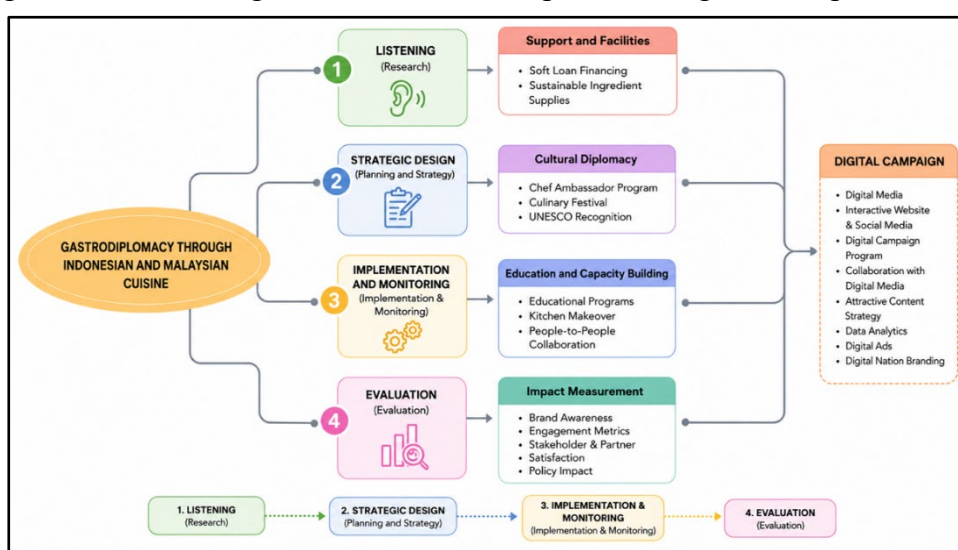
Methods

This research uses a qualitative research method that relates to objects in a naturalistic manner. This method aligns with the understanding of social phenomena regarding meaning, actions, behaviors, and experiences of individuals or groups. This research adopts a constructivist paradigm of meaning-making based on building social constructs through experiences and interactions. In this paradigm, knowledge is viewed as a result of discussion for data interpretation (Denzin & Lincoln, 2018; Fauzulhaq & Harwinda, 2025). In the research, there are several sources consisting of the Gastrodiploamacy Association as external and supporting sources related to the mapping of cultural promotion and the differentiation of Indonesian cuisine in Malaysia in accordance with international recognition. Some Malaysian citizens can provide public perspectives on knowledge, local public understanding, and the international differentiation of Indonesian cuisine in Malaysia. Several Indonesian SMEs in Malaysia provide a direct reality of promoting Indonesian cuisine to the international public in Malaysia. There are supporting informants from the representatives of the Ministry of Tourism and Creative Economy who can explain the policies, gastrodiploamacy strategies, and the positioning of Indonesian cuisine in Malaysia. This research will be conducted from May to September 2024 in Malaysia and Jakarta, Indonesia. This research also includes semi-structured interviews with a face-to-face question-and-answer process between the researcher and the informants, to obtain the information expected by the researcher. The duration and number of interview questions are adjusted according to the existing conditions. The researcher has designed good and clear questions to be conveyed to the informants.

Qualitative data analysis using the Miles and Huberman model (in Nasution, 2023) consists of three stages, namely data reduction, namely the process of selecting, focusing, simplifying, abstracting, and transforming relevant data on important things in the phenomenon being studied

it is
to

so that
easier



understand and analyze systematically. Data display is a stage in the form of systematic information to understand patterns, relationships, trends, and meanings that arise from the data. The presentation of data can be carried out by narrative descriptions, matrices, tables, charts, or other presentations that are in accordance with the characteristics of qualitative research. This can help to clarify the relationships between information and support the interpretation process of the studied phenomenon. Drawing/verification of conclusions is also an interpretative process to uncover meanings, patterns, relationships and understandings that arise from the whole data set. Conclusions in qualitative research are built through a continuous process of analysis and interpretation and need to be verified based on the available data. The process to ensure that the conclusions drawn are well-founded and academically accountable. To strengthen the quality of qualitative research findings, the data analysis process needs to be supported by trustworthiness validation strategies that encompass aspects of credibility, transferability, dependability, and confirmability. Data validity checks are conducted to raise the level of trust in research findings and to ensure that the research results have a methodologically accountable foundation. Credibility of the research is further strengthened by source triangulation. This process uses data by comparing information obtained from different relevant sources. This may improve the understanding of the phenomenon under study and simultaneously enhance the credibility of qualitative research findings (Fikri et al., 2025; Mekarisce, 2020). Member checking is used in qualitative research to increase the credibility of data. The process of validation (checking or confirming data or research interpretations with relevant participants) (Mekarisce, 2020). Furthermore, an audit trail to support the transparency and traceability of the research process related to systematic documentation of the research process and methodological decisions made during the research, as well as to support the aspects of dependability and confirmability in qualitative research (Fikri et al., 2025).

Results and Discussion

Based on the research results discussing the phenomenon of gastrodiploacy of Indonesian culinary specialties in order to provide a branding difference with Malaysian cuisine, it emphasizes several key findings, namely: 1) Elements of Channels and Digital Campaign Strategies and 2) Differentiation elements that distinguish Indonesian and Malaysian cuisine. In this research, the elements of gastrodiploacy include activating and facilitating exhibition events, access to authentic ingredients from various countries, chef participation in cultural diplomacy events, cuisine in cultural diplomacy events, educational programs in the culinary field, including the creation of Indonesian culinary books, UNESCO recognition, and interaction with non-state actors as supporting agents (Rockower, 2020). Based on the research results, it consists of several findings and analyzes as follows:

I. Digital Media Campaign as a strategy for Indonesian Culinary Gastrodiploacy

Indonesia implements a digital media ecosystem that utilizes multimedia, combining official government initiatives with organic participation from the community and the diaspora abroad.



This is in line with what was conveyed by the main speaker from the government, specifically from the Ministry of Tourism, who stated:

"We are conducting various digital events and also direct exhibition events in Malaysia and several other countries, including in some Islamic countries that serve as venues for Indonesian culinary bazaars. There, we not only trade Indonesian cuisine but also provide an understanding in each country that Indonesia has a distinctive flavor through the originality of its spices."

On the other hand, the diaspora side mostly states that we use various digital media channels to disseminate the essence of Indonesian cuisine through the effectiveness of influencers, reviewers, bloggers, and also diaspora chefs in other countries. This was stated by one of the sources, who mentioned that currently, the role of influencers and KOLs (Key Opinion Leaders) in helping with branding is quite significant, as they contribute to the dissemination of digital media content.

"Yes, in this era, the role of KOLs and several food bloggers can be very helpful in explaining the differences between Indonesian and Malaysian cuisine, because through digital reviews that can be accessed by many people, many will watch them casually and entertainingly, but they will stick in the minds of the public both domestically and internationally."

Based on the analysis of channels and several digital media campaign strategies implemented, it shows the presence of multiple agents conducting this gastrodiploacy. Thus, several aspects that differentiate Indonesian and Malaysian cuisine have now sufficiently distinguished themselves in the eyes of the public both domestically and internationally. In addition to the distinctive spices, another notable aspect of Indonesian cuisine is the "variety of names" it possesses. For example, in the case of soto, the specific names of different types of soto are closely tied to the regions in Indonesia, making them very relatable to the local context. For instance, soto banjar and soto bandung. These names not only reflect the flavors but also the regional differentiation in Indonesia, which is closely linked to the unique tastes that have been developed.

In addition to multi-agent involvement in Gastrodiploacy, it is also seen as a form of organic dissemination, where the spread of information and narratives shows that the concern of both domestic and international communities promotes and educates about the differences, both subtle and significant, between Indonesian and Malaysian cuisine. This organic activity is also part of the implications of digital media and citizen journalism, which provide reviews openly, are widely accessible, and also through the "subscribe" feature, thus becoming a platform that can instill understanding repeatedly to the public about Indonesian cuisine.

The dissemination of digital media channels, which is also implemented by both the government and the public, is found in several media as follows

Comparison Table of Types of Digital Media Channels & Diplomacy Agents



Types of Media Channels	Purpose	Diplomacy Agents
Official Portal and Integrated Campaign Digital Hub	The pillars of the Indonesia Spice Up the World (ISUTW) campaign, orchestrated by the Ministry of Tourism and Creative Economy in collaboration with the Ministry of Foreign Affairs, utilize structured digital channels to promote five main national dishes (Rendang, Nasi Goreng, Sate, Soto, Gado-Gado), a map of diaspora restaurant locations, and the supply of the spice ecosystem. This portal serves as an official reference for recipe authenticity and a trade directory.	Ministry of Tourism of the Republic of the Indonesia
Visual Social Media & Tren of Short Video (Instagram & TikTok)	This channel is utilized to showcase the visual esthetics of the spice cooking process, the diversity of market snacks, and the visual phenomena of regional cuisine. This approach utilizes fast visual narratives to captivate a global young audience.	Influencer, KOL, Food blogger, MSME, Tourists, Publics
Video Platform (Youtube)	As an Indonesian Documentary Narrative Channel, it utilizes long-duration video formats to convey the philosophy of the Spice Route, the cultural history behind traditional dishes, and to recreate Nusantara cuisine by Professional Chefs, such as molecular gastronomy techniques at Nusa Gastronomi restaurant. This strategy is reinforced by collaborations between YouTubers and international food vloggers, which trigger parasocial interactions and foster viewers' intent to visit.	Youtuber in Domestic and International
MSME and Diaspora Community	Some restaurants abroad utilize local social media and digital review portals (Google Review, Tripadvisor) as channels for grassroots diplomacy, generating organic eWOM reviews that build the credibility of Indonesian culinary specialties.	
UGC (<i>User-Generated Content</i>)	The implementation of UGC emphasizes the aspect of spreading and going viral, so the large number of accesses also impacts culinary diplomacy in Indonesia.	Content Creator, The Youngest Digital, Celebrity, dan Netizen

Source : Processed research result, 2026



**Summary Table - Key Elements in the Narrative of Indonesian Culinary
 Gastrodiplomacy**

Comparison Dimension	Purpose
Program/Main Campaign	Indonesia Spice Up the World (ISUTW)
Main Narrative of digital media	Cradles of Spices, geocultural assets and edible heritage
Highlighted culinary assets	Indonesian cuisine is rich in spices (Rendang, Soto, Gado-Gado and Fried Rice), and Authentic local ingredients with geographical indications
Focus on Digital Platforms and Content	Storytelling of spices, youtube documenter, and elevation of cooking technique methods
Differentiator Value Nation Branding	Emphasis on the history of the Spice Route, and archipelagic diversity

Source : Processed research result, 2026

II. Elements of Differentiation in Indonesian Cuisine as a Narrative of Gastrodiplomacy Enabling and facilitating soft-loan financing for restaurants

Indonesia is a multicultural country, and the Ministry of Tourism and Creative Economy focuses on developing Indonesian tourism through the "Halal Tourism" program. However, it does not yet have a dedicated planning unit with a specific field and directorate for halal tourism development. Malaysia is also focused on the same in the development and marketing of halal tourism and cuisine. This is related to Indonesian cuisine in Malaysia that already has valid halal certification, as halal also falls under the lifestyle category (Fatonah et al., 2023). The authority includes the ability to allocate budgets, starting from product materials, understanding marketing distribution, and specifying target customers. Digitalized information about halal culinary products makes the public aware of a halal lifestyle that has value in the global trade trend (Trisakti, 2025).

Indonesia is also focusing on the development of halal tourism and culinary, where Indonesian SMEs can collaborate or establish businesses in Malaysia and other countries. The Ministry of Religious Affairs in Indonesia, which has the BPJPH (Halal Product Assurance Agency), is also related to tourism that can identify Muslim customers. However, there is an Indonesian context that has not yet occurred in Malaysia due to different cultures and a society composed of various nationalities, including Chinese and Indian, and its location, which is very different from Indonesia, which only has an inter-institutional role. The government of the Ministry of Tourism and Creative Economy collaborates with the Ministry of Religious Affairs

for the community that opens halal culinary businesses in Malaysia. Kemenparekraf has creative sectors, namely culinary and fashion, and the culinary sector also supports the components needed in the creation of halal tourism packages. It is a challenge that the potential of halal food needs to be under government control. To expand the reach of national cuisine in Malaysia, the Kemenparekraf government has already engaged in soft diplomacy by participating in the MIHAS exhibition in Malaysia. Indonesian culinary gastrodiploacy, which involves food, serves as a very strong non-verbal communication tool to change international public perception and promote the country on the global stage (Pujayanti, 2017).

Every event activity abroad has tourism marketing funds, but the activities are not conducted every year due to limited funds since COVID-19. Malaysia has a concept called "Malaysia through Asia," which includes halal packages to the country and a strategy that attracts Muslim tourists to visit Malaysia. This activity is also part of sustainable culinary tourism related to tourism and the development of local economic growth through food festivals in Malaysia along the spice route from Indonesia and Malaysia. There is resource management and the involvement of various stakeholders, namely the government, business operators, local communities, and tourists (Zakharia, 2025). This activity can also determine the taste of food from the typical spices of Malaysia or Indonesia under the supervision of the World International Property Organization (WIPO). The Ministry of Tourism and Creative Economy (Kemenparekraf) identifies the results of MSME products and creative products with Intellectual Property Rights (HaKI). Creative products have an economic sharing model categorized by the scale of business capital involved. As for Indonesian culinary ventures in Malaysia, there are already methods to pay more attention to halal products, given that the majority of the Malaysian population is Muslim, accounting for 63.5% of the total population ("Mayoritas Agama di Malaysia dan Fakta Menarik tentang Negeri Jiran," 2024). The culinary nation branding strategy of Indonesia through gastrodiploacy has the potential to change perceptions and place Indonesia's identity in the minds of people around the world, as well as to achieve global image and recognition. Indonesian culinary gastrodiploacy is related to tourism and cultural visibility, which can foster a national brand between cuisine and culture and enhance the domestic economy of a country (Lipscomb, 2019).

Access to authentic ingredients

Indonesian cuisine in Malaysia also faces challenges in the logistics of raw material shipments, as Indonesian spices have an authentic characteristic in the food. The findings indicate that Indonesian restaurants in various countries, including Malaysia, encounter difficulties with the subsidized shipment of raw materials from Indonesia, which is not yet optimal, in processing the necessary spices such as turmeric, nutmeg, ginger, and herbs from Indonesian soil. The diaspora opening Indonesian culinary businesses in Malaysia also faces challenges with the unsustainable and underdeveloped condition of spice production. Therefore, the diaspora needs to contribute to sustaining and supporting Indonesian culinary businesses in Malaysia to promote Indonesian and Malaysian culinary spices, which have distinct flavor characteristics and cooking techniques (Rana, 2025).

In Negeri Sembilan, Malaysia has a variety of traditional Indonesian cuisine because the Indonesian diaspora from Minangkabau settled in Malaysia. There are various traditional



Indonesian cuisines also found in Kuala Lumpur and Chow Kit. The Malaysian people can also taste the Indonesian Rendang, which has a spicy flavor, and the Malaysian Rendang, which is quite sweet. The Malaysian people are also familiar with other traditional Indonesian cuisines such as Nasi Uduk and Mie Ayam, which are still quite rare in Malaysia because the most famous dish is Nasi Lemak, which originates from the Malay community in Malaysia. There is a difference in the names of traditional Indonesian cuisine, such as Martabak Manis, while Malaysia is famous for apam balik and kue terang bulan. This becomes a differentiation of the uniqueness of Indonesian and Malaysian cuisine, which have different flavors. There is a difference in the taste of Nasi Padang in Malaysia due to the different spices and seasonings, as the availability of spices is limited and adjusted to the taste of the Malaysian people. However, the taste of Nasi Padang in Indonesia is richer in spices and seasonings, which are well-prepared. Authentic rendang made in Indonesia and Malaysia still has a distinct authentic taste, due to differences in spices and herbs and their preparation (Raji et al., 2017).

Chef participation in cultural diplomacy

In the findings, the chef section has not developed because Indonesian diaspora chefs in Malaysia have not yet received the International Michelin Star certification. This certification has become the gold standard in the world of gastronomy, evolving from a culinary travel guide to a culinary symbol. The successful rating system has become an icon in the food industry, having a good reputation for restaurants. However, chef awards come with unique responsibilities and challenges that are recognized globally (“Sejarah restoran bintang michelin: simbol prestasi kuliner tertinggi,” n.d.). The abilities and skills of chefs who master Indonesian cuisine internationally. Indonesia has the culinary arts of Indonesian cuisine, which are created from the process of local wisdom and partly contributed by five groups of immigrant ethnicities. The types of Indonesian cuisine consist of traditional, acculturation, and mimicry, along with the influence of foreign cultures such as Malaysia, Singapore, the Philippines, Thailand, or Vietnam, which create distinct flavors of food from various ethnic groups. Indonesia and Malaysia, culturally, are still within the same ethnic group and have geographical proximity, sharing many cultural similarities, including culinary arts. The culinary uniqueness of Indonesia and Malaysia has differences starting from the methods and styles of cooking as well as the use of processed spices, even though they use the same herbs, which falls under Culinary similarity (Raji et al., 2017). The Indonesian diaspora includes the Javanese and Minangkabau communities who opened Indonesian culinary restaurants in Chow Kit and Kuala Lumpur, Malaysia. The Indonesian diaspora can interact with various communities to create and provide an understanding of Indonesian cuisine in Malaysia (Sonenshine et al., 2016).

Cuisine in cultural diplomatic events

Gastronomy is referred to as the art of good eating, the art of good cooking, and culinary connoisseurship, which studies the relationship between cuisine and various cultural and historical components, focusing on dishes with cooking methods that produce top-quality results. Food tourism is consistent in the development of MSME culinary businesses to introduce and build the global image of Indonesian culinary products. The Indonesian



government has positioned cuisine as one of the 4 pillars, namely diplomacy, culture, sports, and film (Humas, 2017).

The Ministry of Tourism and Creative Economy (Kemenparekraf) is also involved in the Indonesia Spices Up The World Indonesia (IUSTW) initiative, which involves various countries and aims to further introduce Indonesian cuisine globally. The concern in the creative marketing section regarding rendang diplomacy to Malaysia has not been well executed due to budgetary constraints. This program can market Indonesian cuisine in Malaysia more intensively and be recognized by more tourists. The Indonesian diaspora in Malaysia also needs creative development of the culinary industry that is infrastructural in nature. This is also in line with P2P (Public to Public) diplomacy, where the Indonesian diaspora establishes restaurants and businesses that promote the flavors of the archipelago in Malaysia (Ghafiqi, 2023; White et al., 2019). The potential of culinary arts as an instrument of soft diplomacy, which enhances the global public image. Represented in the fields of politics, economics, law, defense, and so on, as well as in relation to food. Cuisine in soft diplomacy as one of the tools in negotiation actions, lobbying, information gathering, or state diplomatic ceremonies. This is related to the ranking of Indonesian culinary instruments, which consist of high-level cuisine in culinary diplomacy and shared cultural heritage (Raji et al., 2017).

Educational programmes in cuisine

The culinary education program is an instrument that strengthens the practice of gastrodiplomacy at the grassroots level by introducing food to the international public. In the process of knowledge, identity, food ingredients, spices, processing techniques, and the cultural values inherent in a dish. A society that understands the cultural context in shaping culinary identity and nation branding through culinary education programs in the form of activities, such as cooking demonstrations, culinary festivals, culinary workshops, and learning programs involving chefs, entrepreneurs, educational institutions, the diaspora, and local communities (Jingga, 2025; Ozel & Filiz, 2024). This success is seen in the changes in knowledge, understanding, interest, experience, and perceptions of the target audience toward Indonesian cuisine in Malaysia. Kemenparekraf participates in the ISUTW program as a step in building soft power by creating a heritage book on Culinary Diplomacy, featuring 30 culinary icons that can be recognized by various communities. This book is published to maintain the taste and quality of food, ensuring it continues to use authentic Indonesian spices and does not alter the flavor. The Indonesian government has created 4 narrative programs for the nation branding strategy and the brand power of Indonesian cuisine to the world, namely the Narrative of 30 Icons of Traditional Indonesian Cuisine, the Narrative of 76 Soto Diplomacy, the Narrative of 5 Unique Indonesian Cuisines, and the Narrative of Indonesia Spice Up The World (ISUTW) which showcase spices and herbs, but there is no education about Indonesian culinary icons to the public.



This government program involves various ministries and agencies to enhance the marketing of Indonesian spices, processed foods, and herbs. In developing and strengthening the presence of Indonesian restaurants in Malaysia as part of gastrodiploamacy. This can increase the export of processed foods, especially Indonesian spices (Saraswati et al., 2025). Culinary diplomacy is referred to as grassroots level, known as campaigns and promotions to change perceptions and cultural exchanges, and to introduce Indonesian cuisine to the community that has the network, capability, and connections to elevate branding in Malaysia.

UNESCO recognition

Indonesian culinary diplomacy in Malaysia with the historical trace of the Spice Route by the government through the Ministry of Education, Culture, Research, and Technology as a world heritage to UNESCO. The wealth of spices from the Indonesian archipelago is derived from five main historical spices such as cinnamon, pepper, nutmeg, mace, and cloves from Maluku, known in Europe as The Spice Islands. This name is a recognition of its strategic position in the global economy and the formation of the nation's image identity. This wealth of local spices is also part of the nation's cultural identity (Shariff, 2026).

The dynamics of regional cultural communication, countries in Southeast Asia such as Indonesia, Malaysia, Singapore, and Thailand are striving to gain UNESCO recognition for their culinary wealth and cooking traditions. For Indonesia, UNESCO recognition (such as the designation of Jamu as a Healthy Culture in 2023 and the registration of Tempe and culinary heritage like Rendang) serves as international cultural legitimacy that affirms the authenticity of the flavors and food traditions of the archipelago on a global level. Iconic Indonesian cuisine in Malaysia that remains popular includes rendang, satay, and fried rice. This element is amplified through Digital Media in a massive and structured manner, with the legitimacy of UNESCO recognition and the historical excellence of the Spice Route transforming into a strong diplomatic bargaining power in building Indonesia's Nation Branding in Malaysia (Setyvani, 2020).

Interactions with non state actors

The Indonesian Embassy in Malaysia held an open house in celebration of the Republic of Indonesia's Independence Day to promote Indonesia's tourism and cultural potential. This also relates to Indonesia's traditional cuisine, allowing various communities to enjoy Indonesian specialties. This activity is continuous and a sustainable investment every year. On August 17, 2024, the Embassy of the Republic of Indonesia (KBRI) in Kuala Lumpur, Malaysia, held a flag-raising ceremony followed by an Independence Day celebration in the KBRI hall. This event aims to maintain camaraderie among Indonesian citizens, allowing them to share their experiences about Indonesian culture and cuisine in Malaysia. This event also features cultural arts from the Indonesian community in Malaysia (Nurhayati, 2024). Various Indonesian cuisines participated in the Gebyar Nusantara 2.0 festival organized by the Embassy of the Republic of Indonesia (KBRI) in Kuala Lumpur, Malaysia. The event was held on December



6-7, 2025, at Raintree Plaza, The Exchange TRX Mall, Kuala Lumpur. Indonesian and Malaysian communities can taste traditional dishes such as Padang satay, Padang rice, Tangkar soup, chicken soup, Betutu chicken, Gudeg rice, and Medan rice cake. Creative promotional activities that utilize 17 subsectors of the creative economy, ranging from music and film to culinary, architecture, and fashion. Activities involving various actors such as Malaysian businesspeople to expand collaboration and open up commercial partnership opportunities. Soft power at this festival by inviting Malaysian tourists and businesspeople for potential cooperation and strengthening the economic ties between the two countries (Jingga, 2025).

Indonesian cuisine has a variety of dishes that symbolize its culture. The naming of certain foods at all tourist locations is "Local and Original." The ISUTW Culinary Program can accommodate the culinary arts of local communities in Indonesia to be known by various communities in Malaysia. The Indonesian government recognizes that Indonesian cuisine serves as an effective marketing promotion tool, showcasing culinary history and culture, cooking techniques, and observing the production process of local food to the Malaysian public. Indonesia has successfully built a foundation of culinary culture through soft power, which serves as a strategy for nation branding and culinary brand power on the international stage. Activities conducted through mass media are still massive globally. The Indonesian diaspora needs to pay attention to promoting Indonesian culinary specialties in Malaysia. As stated by the Malaysian community, Indonesian cuisine that comes to Malaysia has similarities such as Rendang, Nasi Lemak, and Mie Laksa, but has quite different flavors due to the spices being processed in different ways. In Negeri Sembilan, Malaysia, there are various restaurants from the Indonesian diaspora that sell traditional Indonesian dishes such as Minang-style nasi padang and rendang.

Regarding non-state actors, it is also related to Indonesia's gastrodiplomacy, which is in a strategic position in the Netherlands. This activity is carried out by the government through the Indonesian Embassy in The Hague as the leading actor but involves non-Indonesian actors. The Indonesian Embassy in The Hague also collaborates with the Indonesian Embassy in The Hague. The Ministry of Tourism and Creative Economy (Kemenparekraf) is involved in various gastrodiplomacy activities that positively impact tourism and trade. Indonesia will implement a gastrodiplomacy program, and the Netherlands will become the center for promoting Indonesian cuisine. Based on the gastrodiplomacy plan by the Indonesian Embassy, it encourages diaspora community initiatives such as the Indonesian One Organization to form a special division called the Culinary Task Force. Indonesia, along with representatives from four other ASEAN countries in the Netherlands, namely Thailand, Vietnam, Malaysia, and the Philippines, collaborated to establish the ASEAN Village at the Embassy Festival to provide information and raise awareness about ASEAN (Maharani, 2022). Culinary gastrodiplomacy in foreign policy plays a role in directing non-actor sectors as a means of communication to change international perceptions (Hilmi, 2023).

People to people diplomacy



There are challenges for Indonesian culinary businesses in Malaysia regarding regulations, which include diplomacy that is crucial for maintaining Indonesian culinary products in Malaysia, as it is also related to soft diplomacy. Kemenparekraf has implemented a halal tourism program through various events in Malaysia. Kemenparekraf and Kemendag (Ministry of Trade) are collaborating to support and promote Indonesian products and cuisine in Malaysia, so that the public or tourists can also learn about the various Indonesian culinary offerings. This is also for the diaspora running Indonesian culinary businesses, which can be supported by Kemenparekraf to promote their products digitally to the public.

Culinary experiences provide an impressive experience for tourists, considering that tourists' perceptions have an impact on revisiting. Culinary experiences in tourism have a strong appeal that encourages tourists to travel and consider spending on items such as Indonesian cuisine in Malaysia. Indonesian local food in Malaysia can also market culinary diversity and serve as a preference for the community. Indonesian cuisine has the strength of a diverse culinary line from Sabang to Merauke, boasting a wealth of biodiversity with more than 1,000 species of vegetables, fruits, 110 types of spices, and the second-largest flora in the world that do not grow in other countries. Its weakness lies in the failure to build nation branding and brand power in various global mass media advertisements. The strength of Indonesian cuisine lies in establishing restaurants abroad. According to mapping by the Ministry of Foreign Affairs, there are 1,177 Indonesian restaurants overseas spread across 48 countries, with 697 in the Asia-Pacific region and 489 in Africa, America, and Europe.

The Indonesian diaspora living in Malaysia engages in soft diplomacy by opening Indonesian culinary restaurants to introduce Indonesian culinary icons in Malaysia. The Indonesian diaspora can become nano influencers as they can be considered part of Pop Culture, focusing on a single style ranging from language, fashion, to culinary styles. Social media also plays a role in promoting Indonesian cuisine in Malaysia. Since the emergence of viral food through social media, it is also necessary to conduct preliminary research starting from customer reviews or based on the experiences of the community to change perceptions to Top of Mind with Indonesian specialties in Malaysia. The public also recognizes famous Indonesian brand products such as Kopi Kapal Api, Kopiko candy, and Kenangan Coffee, which have opened their outlets in Malaysia (Cavanah & Kemink, 2025). This is similarly stated in White et al (2019). Culinary gastrodiploamacy needs to build soft power internationally to strengthen the nation branding of traditional Indonesian cuisine and the tourism sector to the public. In the digital era, the global community, including the Indonesian diaspora, is adapting to technological changes through social media. The diaspora serves as an open space for SMEs to promote and share information about Indonesian cuisine. Diaspora also needs to create engaging and diverse social media content to provide easy access to information for the community in Malaysia (Arinda et al., 2025).

Conclusion



This research concludes that Indonesia's gastrodiploamacy in addressing the similarities in culinary identity with Malaysia is not only oriented toward the recognition of Indonesian food but also as part of Indonesia's soft diplomacy strategy and national image. Gastrodiploamacy is implemented by leveraging the strength of culinary culture as a tool to shape perceptions and Indonesia's identity in the international public sphere. The presence of digital media has become one of the important strategies in building culinary differentiation in Indonesia. The complex digital media ecosystem includes official government communication, culinary practitioners, the public, and the diaspora. This can build a narrative about Indonesian cuisine that is widely mentioned, participatory, and also sustainable. The differentiation of Indonesian cuisine is not only about the types of food but also about the emphasis on the richness of spices, herbs, authenticity of flavors, cooking techniques, and the stories contained within the accompanying cultural history.

The results of this study also explain that the similarities in food between Indonesia and Malaysia are not always interpreted as cultural ownership claims or competition. By having these similarities, it can be considered one of the components of shared cultural heritage, which shows the connection between history and culture in Malay society. Situations like this, through digital communication, play an important role in developing a more specific identity and promoting the image of taste, ingredients, history, local context, and cultural stories that shape the distinctive characteristics of Indonesian cuisine. The strength of Indonesia's gastrodiploamacy lies in its ability to transform cultural equations into opportunities to strengthen culinary identity and national branding differentiation.

Research findings indicate that the Indonesian government should strengthen digital media-based gastrodiploamacy by creating stories that are consistent, integrated, and sustainable. communication that discusses food must also be accompanied by visualization by adding elements of history, origin, ingredients or spices, management techniques, and cultural values that differentiate each dish. In addition, gastrodiploamacy is also developing not only in communication between the government, culinary entrepreneurs, historians, communities or content creators, and the diaspora. The involvement of content creators and the diaspora is a crucial point in strengthening the organic narrative of Indonesian cuisine and expanding the reach of digital campaigns worldwide. Future research can compare Indonesia's food diplomacy approach with other countries that share similar cultural backgrounds. The aim of this research is to enhance our understanding of how digital media shapes a national culinary identity and brand.

References

- Abhiyoga, N., & Febreani, Y. K. (2021). Strategi Gastrodiploamasi Tempe oleh Diaspora Indonesia di Amerika Serikat. *Padjadjaran Journal of International Relations*, 3(2), 186–198. <https://doi.org/10.24198/padjir.v3i2.31172.31172>
- Amalia, N. R., & Sena, M. (2020). PERBANDINGAN UPAYA GASTRODIPLOMASI INDONESIA DAN MALAYSIA DALAM MENJADI HALAL FRIENDLY COUNTRY. *Mediasi Journal of International Relations* , 3(1). Retrieved from



- <https://ejournal.unida.gontor.ac.id/index.php/mediasi/article/view/5743>
- Anholt, S. (2007). *Competitive Identity The New Brand Management for Nations, Cities and Regions*. New York, USA: PALGRAVE MACMILLAN.
- Aprianto, A. (2020). Sains sebagai Sumber Soft Power Indonesia [Science as a Source of Soft Power for Indonesia]. *Jurnal Politica Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional*, 11(1), 85–105. <https://doi.org/10.22212/jp.v11i1.1444>
- Arinda, S. A., Lubis, E. E., & Rimayanti, N. (2025). Fashion Branding: Upaya Diferensiasi Produk dan Unique Selling Point Merek Bertjorak. *Jurnal Riset Komunikasi (JURKOM)*, 8(1), 188–199. Retrieved from <https://jurnalrisetkomunikasi.org/index.php/jrk/article/view/1166/214>
- Azzahra, D. A. (2022, May 10). 10 Makanan Indonesia yang Terkenal di Malaysia, Ada Ayam Penyet.
- Cabral, O., Lavrador, L., Orduna, P., & Moreira, R. (2024). Gastronomy as a diplomatic tool: A systematic literature review. *International Journal of Gastronomy and Food Science*, 38, 101072. <https://doi.org/https://doi.org/10.1016/j.ijgfs.2024.101072>
- Cavanah, S. B., & Kemink, K. (2025). The science communication in social media theory of change evaluation framework: a system of establishing goals and assessing efficacy for knowledge brokers, intermediaries and boundary spanners. *Frontiers in Communication*, Volume 10, 01–10. <https://doi.org/10.3389/fcomm.2025.1534363>
- Chaniago, S. W. P., & Agmasari, S. (2021, December 18). Sejarah Perkembangan Kuliner Indonesia, Banyak Pengaruh dari Luar. Retrieved May 14, 2024, from <https://www.kompas.com/food/read/2021/12/18/122600075/sejarah-perkembangan-kuliner-indonesia-banyak-pengaruh-dari-luar>
- Cnnindonesia. (2021, November 9). Malaysia Tekankan Diplomasi Budaya dengan RI. Retrieved May 15, 2024, from [www.cnnindonesia.com website: https://www.cnnindonesia.com/internasional/20211109074626-106-718446/malaysia-tekanan-diplomasi-budaya-dengan-ri](https://www.cnnindonesia.com/internasional/20211109074626-106-718446/malaysia-tekanan-diplomasi-budaya-dengan-ri)
- Denzin, N. K., & Lincoln, Y. S. (2018). *The SAGE Handbook of Qualitative Research Fifth Edition*. London, United Kingdom: SAGE Publications, Inc.
- Edithania, R. O. (2018). Pengaruh Nation Branding “Pesona Indonesia” Terhadap Minat Berkunjung Wisatawan Nusantara (Survei Pada Pengikut Instagram @pesonaid_travel). *Manajemen Bisnis Kompetensi*, 13(1), 13. Retrieved from <http://ejournal.ukrida.ac.id/ojs/index.php/MB/article/view/1613/1718>
- Fatonah, I., Trihartono, A., & Hara, A. E. (2023). Industri Makanan Halal: Perbandingan Indonesia dan Malaysia. *Global Focus*, 3(2), 110–123. <https://doi.org/10.21776/ub.jgf.2023.003.02.3>
- Fauzulhaq, G., & Harwinda, A. (2025). Diplomasi dalam Bingkai Media : Analisis Framing Pemberitaan Keanggotaan Indonesia di BRICS. *Jurnal Ilmiah Muqoddimah : Jurnal Ilmu Sosial, Politik, Dan Humaniora*, 9(November 2025), 2134–2144. <https://doi.org/10.31604/jim.v9i4.2025.2134-2144>
- Fikri, M. H., Murhayati, S., & Darmawan, R. (2025). Keabsahan Data dalam Penelitian Kualitatif. *Jurnal Pendidikan Tambusai*, 9(2 SE-Articles of Research), 13057–13065. <https://doi.org/10.31004/jptam.v9i2.27042>
- Ghafiqi, A. F. Al. (2023). Gastrodiplomasi: Strategi Indonesia dalam Membangun Nation Branding di Kancan Internasional. *Journal of International Relations*, 9(2), 140–152. <https://doi.org/https://doi.org/10.14710/jirud.v9i2.38440>



- Hajura, S. (2022). Shared Heritage Diplomacy of Indonesia and Malaysia as Soft Power in The Southeast Asia Region. *Jurnal Hubungan Internasional*, 10(2), 84–95. <https://doi.org/10.18196/jhi.v10i2.12194>
- Hilmi, M. (2023). Middle East Journal of Agriculture Research. *Middle East Journal of Algriculture*, 12(3), 434–461. <https://doi.org/10.36632/mejar/202>
- Hulu, K. W., & Zulian, I. (2023). View of Strategi Gastrodiplomasi Kopi Indonesia Dalam Peningkatan Ekspor Kopi Ke Jepang (Indonesia Coffee Gastrodiplomacy Strategy in Increasing Coffee Exports to Japan). *JoGP (Journal of Global Perspective)*, 1(1), 46–57. Retrieved from <https://kti.potensi-utama.org/index.php/JoGP/article/view/58/124>
- Humas. (2017). Meningkatkan Branding Negara Melalui “Gastro Diplomacy”.
- Huwaitdaa, M. (2022). the Gastrodiplomacy: Indonesia’S Culinary Publicity in the Netherlands. *Jurnal Sosial Humaniora Dan Pendidikan*, 1(1), 74–78. <https://doi.org/10.56127/jushpen.v1i1.119>
- Jingga, R. P. A. (2025). KBRI Kuala Lumpur kembali gelar festival Gebyar Nusantara di Malaysia. Retrieved from www.antaranews.com website: <https://www.antaranews.com/berita/5286175/kbri-kuala-lumpur-kembali-gelar-festival-gebyar-nusantara-di-malaysia>
- Kartini, L. P., & Pitanatri, P. D. S. (2025). DIGITAL GASTRO-DIPLOMACY : SHOWCASING BALINESE CUISINE Proceeding International Conference on Tourism and Communication , Vol. *Proceeding International Conference on Tourism and Communication, Vol 1 No 1 (June, 2025)*, 1(1), 1–19. <https://doi.org/https://doi.org/10.33649/ictc.v1i1.545>
- Kemenparekraf. (2024). Rendang dan Nasi Goreng Makanan Terenak di Dunia, Daya Tarik Pariwisata Indonesia. Retrieved May 14, 2024, from <https://www.kemenparekraf.go.id/hasil-pencarian/rendang-dan-nasi-goreng-makanan-terenak-di-dunia,-daya-tarik-pariwisata-indonesia>
- Kim, C. M. (2016). *Social Media Campaigns Strategies for Public Relations and Marketing* (1st Ed, Vol. 2). Retrieved from <https://www.taylorfrancis.com/books/mono/10.4324/9781315652375/social-media-campaigns-carolyn-mae-kim>
- Lipscomb, A. (2019, March 27). Culinary Relations: Gastrodiplomacy in Thailand, South Korea, and Taiwan.
- Luša, Đ., & Jakešević, R. (2017). The role of food in diplomacy: Communicating and “winning hearts and minds” through food. *Medijske Studije*, 8(16), 99–118. <https://doi.org/10.20901/ms.8.16.7>
- Maharani, E. (2022). KBRI Den Haag Promosikan Ragam Kuliner Khas Indonesia.
- Mayoritas Agama di Malaysia dan Fakta Menarik tentang Negeri Jiran. (2024).
- Mekarisce, A. A. (2020). Teknik Pemeriksaan Keabsahan Data pada Penelitian Kualitatif di Bidang Kesehatan Masyarakat. *JURNAL ILMIAH KESEHATAN MASYARAKAT : Media Komunikasi Komunitas Kesehatan Masyarakat*, 12(3), 145–151. <https://doi.org/10.52022/jikm.v12i3.102>
- Muljabar, H. (2024). Research of Trend Gastro Diplomacy in Indonesia. *Journal of Islamic World and Politics*, 8(1), 85–93. <https://doi.org/10.18196/jiwp.v8i1.72>
- Nanda, F., Wirman, W., & Firdaus, M. (2021). *Aktivitas Government Public Relations dalam Mengelola Diseminasi Informasi City Branding Kota Pekanbaru*. 4, 1–17. Retrieved from <https://jurnalrisetkomunikasi.org/index.php/jrk/article/view/192/70>



- Nasution, A. F. (2023). *Metode Penelitian Kualitatif*. Retrieved from <http://repository.uinsu.ac.id/19091/1/buku-metode-penelitian-kualitatif.Abdul-Fattah.pdf>
- Nurhayati. (2024). Merajut Kebersamaan di Tanah Seberang: Upacara HUT ke-79 RI di KBRI Kuala Lumpur. Retrieved from Garuda.TV website: <https://garuda.tv/merajut-kebersamaan-di-tanah-seberang-upacara-hut-ke-79-ri-di-kbri-kuala-lumpur/>
- Oh, Y., Razak, N. F. A. H. A., Wee, D. H. T., Ching, E. L., & Rahman, Z. (2019). The development of Nyonya cuisine in the Malay Archipelago: Penang and Malacca Nyonya cuisine. *Journal of Ethnic Foods*, 6(1), 1–10. <https://doi.org/10.1186/s42779-019-0010-x>
- Oktaviani, D. F., & Husada, S. (2024). *GASTRODIPLOMASI INDONESIA : PROMOSI CITRA MELALUI*. 9(2), 406–421. Retrieved from <https://jurnalilmukomunikasi.uho.ac.id/index.php/journal/article/view/207/131>
- Ozel, M., & Filiz, Ş. (2024). Contributing to Gastrodiplomacy through Culinary Experience: A Cooking Event in Spain. *Istanbul Gelisim University Journal of Social Sciences*, 11(2), 768–780. <https://doi.org/10.17336/igusbd.1322719>
- Parasecoli, F. (2022). How Countries Use Food to Win Friends and Influence People: Gastrodiplomacy has gone mainstream. Retrieved from foreignpolicy.com website: <https://foreignpolicy.com/2022/08/20/food-diplomacy-countries-identity-culture-marketing-gastrodiplomacy-gastronativism/>
- Pujayanti, A. (2017). GASTRODIPLOMASI – UPAYA MEMPERKUAT DIPLOMASI INDONESIA. *Jurnal Politika Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional*, 8(1). Retrieved from <https://jurnal.dpr.go.id/index.php/politika/article/view/884>
- Putri, D. M. (2026). Strategi Gastrodiplomasi Indonesia Pada Era Joko Widodo: Indonesia's Gastrodiplomacy Strategy in the Joko Widodo Era. *Anterior Jurnal*, 25(2), 16–23. <https://doi.org/10.33084/anterior.v25i2.12149>
- Raji, M. N. A., Karim, A. S., Ishak, F. A. C., & Arshad, M. M. (2017). Past and present practices of the Malay food heritage and culture in Malaysia. *Journal of Ethnic Foods*, 4(4), 221–231. <https://doi.org/10.1016/j.jef.2017.11.001>
- Rana, A. (2025). 5 Makanan Khas Malaysia Ini Punya “Kembaran” di Indonesia.
- Renyoet, C. C. (2026). Indonesia's Gastrodiplomacy in a Constructivist Framework: A Form of National Identity Strengthening. *Jurnal Dura Negara*, 01(01), 27–48. <https://doi.org/10.24843/JDN.2026.v01.i01.p02>
- Rockower, P. (2020). *A guide to gastrodiplomacy*, In Snow, N. and Cull, N.J. (Eds). (2nd ed.). New York, NY, USA.: Routledge.
- Saraswati, A., Safitri, T. N., Shafirah, F. A. A., Fiamanilla, A., & Habibah, S. M. (2025). Peran Gastrodiplomasi Dalam Memperkenalkan Identitas Nasional Melalui Indonesia Spice Up the World. *Jurnal Budaya Nusantara*, 8(1), 49–58. Retrieved from https://doi.org/10.36456/jbn.vol8.no1.10684%0Ahttps://jurnal.unipasby.ac.id/jurnal_budaya_nusantara/article/download/10684/6447
- Sejarah restoran bintang michelin: simbol prestasi kuliner tertinggi. (n.d.).
- Setyvani, G. (2020). Menilik Pentingnya Jalur Rempah Indonesia dan Interaksi Budaya Dunia.
- Shariff, T. (2026). Rempah Indonesia yang Kaya dan Bersejarah. Retrieved February 27, 2026, from pangansari.com website: <https://pangansari.com/blog/rempah-indonesia-yang-kaya-dan-bersejarah/>
- Sonenshine, T., Rockower, P., Chapple-Sokol, S., & Wafer, G. (2016). *Culinary Diplomacy, Gastrodiplomacy, and Conflict Cuisine: Defining The Field*. Retrieved from



- <https://www.jstor.org/stable/pdf/resrep10919.6.pdf>
- Topan, T. (2023, June 12). 10 Kuliner Indonesia yang Terkenal di Malaysia, Pasti Kenal! Retrieved May 15, 2024, from jogja.idntimes.com website: <https://jogja.idntimes.com/food/dining-guide/rosma-stifani/10-kuliner-indonesia-yang-terkenal-di-malaysia-pasti-kenal-clc2?page=all>
- Trihartono, A., Patriadi, H. B., & Hara, A. E. (2023). *Gastrodiplomasi Indonesia*. Yogyakarta, Indonesia: Pandiva Buku.
- Trisakti, F. A. (2025). Menjadi Muslim Milenial di Media Sosial: Analisis Netnografi pada Makna Gaya Hidup Halal bagi Komunitas Muda di Pekanbaru. *Jurnal Riset Komunikasi (JURKOM)*, 8(1), 123–138. Retrieved from <https://jurnalrisetkomunikasi.org/index.php/jrk/article/view/1132/209>
- Vebiyani, A. D., Andriana, J., Johan, H. R., Edo, G. C. C. R., Bellany, M., & Tiatry, S. (2026). PERAN MEDIA SOSIAL DALAM MEMPROMOSIKAN KULINER NUSANTARA. *CENDEKIA: Jurnal Ilmu Pengetahuan*, 6(1 SE-Articles), 90–99. <https://doi.org/10.51878/cendekia.v6i1.8192>
- Wahyuningsih, S., Mulyana, A., Wijaya, A. K., Ilmu, J., & Sosial, P. (2022). Indonesia Pusat Statistik merupakan Agama Islam Mertapada Kulon menjadi lebih Islam Mertapada Kulon ”. Hasil penelitian Agama Islam Mertapada Kulon mengenai. (*J-PSH*) *JURNAL PENDIDIKAN SOSIOLOGI DAN HUMANIORA*, 13(2), 861–864. Retrieved from <https://jurnal.untan.ac.id/index.php/JPSH/index>
- White, W., Barreda, A. A., & Hein, S. (2019). *Gastrodiplomacy: Captivating a Global Audience Through Cultural Cuisine-A Systematic Review of the Literature*. 2(2), 127–144. <https://doi.org/10.26650/jot.2019.5.2.0027>
- Yaputra, A., & Mulyana, D. (2020). The contestation of cultural claims in online media between Malaysia and Indonesia. *Jurnal Studi Komunikasi*, 4(2 SE-Articles), 344–356. <https://doi.org/10.25139/jsk.v4i2.2152>
- Zakharia, F. (2025). Sustainable culinary tourism: Current evidence and emerging themes. *Jurnal Valuasi: Jurnal Ilmiah Ilmu Manajemen Dan Kewirausahaan*, 5(2), 1920–1929. <https://doi.org/10.46306/vls.v5i2>

