



The perspective of javanese philosophy in Indonesia humanitarian diplomacy in Rohingya

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Abstract

Purpose - this paper seeks to examine the The Perspective of Javanese Philosophy in Indonesia Humanitarian Diplomacy in Rohingya. Indonesia has engaged in a lot of humanitarian diplomacy to demonstrate its support for other nations that are responsible for disasters. In the case of the Rohingya, Indonesian diplomacy has shown good achievements and results. The implementation of Indonesian humanitarian diplomacy is interesting if it is related to the Javanese perspective, as one of the actors' bases. Approach of the research is qualitative, using interview techniques and library research. Findings – It was found that from a Javanese perspective, the steps taken by Indonesia's humanitarian diplomacy are a reflection of the philosophy of "*hamemayu hayuning bawana, ambrasta dur hangkara*". This perspective explains that diplomacy is a way to attack without troops, and win without pressing opponents. This was done by Indonesia in the case of the Rohingya so that it was able to win the favor of the Myanmar government. Novelty of this research emphasizes that a nation's cultural values can have a strong influence on foreign policy making. Indonesia upholds the value that humanitarian cases are in the common interest, so they must be resolved in a win-win solution.

Keywords: humanitarian diplomacy, Indonesia, Javanese philosophy, rohingya

Introduction

An intriguing method for managing international relations is humanitarian diplomacy. In addition to serving as a neutral tool for advocacy and negotiation, humanitarian diplomacy frequently has the goal of fostering closer bonds between various parties. By utilizing humanitarian logic to pursue parallel objectives, humanitarian diplomacy can be a step towards establishing good relations (Constantinou, 2022) [3]. Many nations concur that it is crucial to carry out diverse security diplomatic missions.

One of the nations that actively pursues diplomatic humanitarian missions is Turkey. According to some experts, Turkey uses humanitarian diplomacy as one of the first steps in developing its international relations. Turkey is becoming one of the worldwide actors in middle-level humanitarian missions as a result of this action (Donelli, 2017) [5]. China is another country that actively works to improve the image of its nation through charitable endeavors. China's humanitarian diplomacy has had varying degrees of success in different areas. China's efforts to perform humanitarian diplomacy in the Southeast Asian region during the pandemic significantly strengthened its reputation in the region, and China came to be seen as the primary ally of several nations in times of need (Gong, 2021) [7].

For Indonesia, it's critical to project the image of a nation that actively participates in humanitarian efforts. Indonesia wants to develop into a country with great human values so that it can help other nations carry out humanitarian efforts. Its highlights Indonesia's participation in the global peace effort. Indonesia has engaged in a lot of humanitarian diplomacy to demonstrate its support for other nations that are responsible for disasters. The contribution of Indonesia to humanitarian efforts is largely not confined to humanitarian activity, but also includes a variety of experiences and knowledge, as well as acting as a mediator in a number of humanitarian crises (Maarif, 2012) [13].

Indonesia's numerous efforts demonstrate its interest in and concern for engaging in humanitarian diplomacy. The Rohingya case is one of the matters that Indonesia is now concerned about. Indonesia treated the Rohingya situation as a humanitarian one and actively participated in determining the best course of action. Retno Marsudi, Indonesia's foreign minister, was tasked by Joko Widodo, the country's president, to meet Aung San Suu Kyi in person in 2017 to facilitate access for humanitarian aid (Permata *et al.*, 2019) [15]. Numerous circles have paid close attention to this intriguing case. Numerous research have made an effort to examine Indonesia's role in the Rohingya cases from various angles.

According to research by Suwandari & Sugito (2021) [20], Indonesia's involvement was motivated by the country's diverse objectives, including political and security as well as moral ones. Compared to other Southeast Asian nations, Indonesia is more engaged in trying to resolve the Rohingya issue as a result of this interest (Ruhullah & Mutiarin, 2021) [18]. Although many of Indonesia's efforts to resolve the Rohingya matter have not been made public, many have been made. Many academics describe Indonesia's diplomatic actions in this area as "Silent Diplomacy." Indonesia engages in "quiet diplomacy" to strike a balance between its humanitarian concerns and the regional non-interventionist paradigm that ASEAN holds dear (Adiputera & Missbach, 2021) [1].

Intriguingly, Indonesia's initiative was successful, as evidenced by the development of a humanitarian space for the Rohingya ethnic group in Rakhine, Myanmar. Myanmar is now open to engaging in diplomacy conducted by the Indonesian government after previously rejecting numerous foreign interventions (Permata *et al.*, 2019) [15]. There are still a lot of fascinating points of view that can be drawn from this issue, despite the fact that these numerous studies have evaluated a lot of Indonesia's humanitarian diplomacy

in the case of the Rohingya. If it fits into the framework of Javanese cultural philosophy is one of them.

Research has unequivocally demonstrated that the activities of humans will be influenced by global variety, which is influenced by different backgrounds, cultural norms, and ethical beliefs. (Ekmekci & Arda, 2017) Making decisions about policies and behaviors is significantly influenced by the philosophy or cultural values that are accepted (Khairullah & Khairullah, 2013). (Yu, 2002) ^[24] explains that "Cultures can share values and that diverse cultures can moderate intersecting goals and aspirations" in his book "Cultural Impact on International Relations." In addition, Yu (2002) ^[24] states that philosophy, values, and culture are elements that might influence policy making in international relations developed by a country.

It's interesting to consider silent diplomacy in the light of Indonesia's humanitarian diplomacy while discussing the Rohingya crisis. Additionally, Joko Widodo, the current leader of Indonesia, and Retno Marsudi, his foreign minister, were individuals with a "Javanese" background because they were both born and raised in Java. Even if not all of his deeds clearly illustrate and build humanitarian diplomacy on the principles of Javanese philosophy, some of his deeds can be interpreted in light of Javanese philosophical ideals.

This study aims to establish the value of Javanese philosophy in Indonesia's humanitarian diplomacy in the Rohingya situation during the administrations of Joko Widodo as president and Retno Marsudi as foreign affairs minister. The findings of this study are anticipated to support the idea that a nation's leaders can act in ways that are influenced by cultural values, local knowledge, or other standards when conducting international interactions.

A Review of the Books

Humanitarian Diplomacy

Humanitarian efforts focus on ways to preserve and defend human life. Cross-border humanitarian efforts are challenging undertakings. While on a humanitarian diplomacy trip, a diplomat must promote the success of humanitarian aid while still abiding by the laws of the host country (Constantinou, 2022) ^[3]. Humanitarian diplomacy is a topic that is frequently discussed. Many individuals involved in international affairs now frequently engage in the practice of humanitarian diplomacy. Humanitarian diplomacy differs from other types of diplomacy in that it include humanitarian action and the complexities of addressing humanitarian issues (Turunen, 2020) ^[21].

Both the ideas of diplomacy and humanitarianism have specific definitions. The representation of one government in a relationship with another is called diplomacy. Humanitarianism, on the other hand, emphasizes standing up for and supporting those who are in need. The traits of diplomacy can be found in the existence of realistic agreements and compromises for the national good, whereas humanitarians have a different perception of the public face. In spite of specific political actors' objectives, humanitarians speak to advance universal ideas and principles (Lauri, 2018) ^[12].

Aiming to facilitate access to and delivery of aid, resources, and protection for vulnerable populations affected by crises, conflicts, and circumstances, emergency. Humanitarian diplomacy is defined as action that includes forms of negotiation, persuasion, and strategy development, among

other diplomatic practices. Humanitarian actors also engage in humanitarian diplomacy. In a world that is regarded as inhuman, they work to represent, advocate for, and influence humanitarian policy. These players are capable of communicating with other nations, non-humanitarian governments, and humanitarian representatives (Turunen, 2022) ^[22].

A thorough analysis of the humanitarian mission's moral goals is necessary, particularly to determine its intended course of action. The Red Cross Movement views humanitarianism as a "polemic idea" that calls for both immediate action and the mobilization of public opinion on a worldwide scale, in addition to containing the fundamentals of international humanitarian law (Constantinou, 2022) ^[3]. Whether the parties to the conflict like it or not, the humanitarian mission sends a message to them that meeting humanitarian needs is a topic that should be discussed as part of a larger political settlement rather than being a duty to be upheld as a matter of principle and practice. To conduct life-saving operations, humanitarian diplomacy must be able to bridge political and humanitarian negotiations (Peter Maurer, 2015) ^[16].

Theory of Culture

According to cultural theory, taking action nearly always involves a mix of fatalistic/isolationist, hierarchical, individualistic, and collectivistic inclinations. This also holds true for the formulation of policies (Katherine Daniell, 2014) ^[9]. In order to better understand how various elements or cultural traits affect public policy, cultural theory can be employed.

According to cultural theory, every nation has a unique culture and social structure that has a significant, if not essential, impact on how that nation develops. This is what sometimes leads to distinct policies and personalities in a nation's behavior. It is evident that transferring a different country's culture is equally challenging, making it highly challenging to acquire and replicate a country's emerging capabilities (Yu, 2002) ^[24] The formation of public policy in different countries can be explained by cultural trends in the environment of those countries (Katherine Daniell, 2014). Today, more than ever, culture is crucial to international relations. This cultural role has developed as a result of the existence of personal ties within culture and its more expansive, passionate values (Khan *et al.*, 2020) ^[11] Cultural theory uses national culture orientations as a tool to describe a variety of phenomena. For instance, to examine public involvement, the formulation of policies, and a perspective on a problem (Katherine Daniell, 2014).

The foreign policy of a nation can be greatly influenced by its culture. This is another reason why cultural variations across nations might influence how well countries get along. A country's perspective on the international system is also influenced by its culture, which can lead to misunderstandings, disagreements, conflicts, and agreements. Consciously or unintentionally, another factor of importance in international relations has come up for consideration from a cultural standpoint (Crockatt, 2021) ^[4].

Method

In-depth interviews along with library research made up the research methodology used in this study. Cultural aristocracy from Java's past and present surviving kingdoms were interviewed for data. This resource person can provide

a more thorough explanation of the philosophical underpinnings of Javanese cultural values, which serve as the study's reading glasses. Additionally, information about Indonesia's responses to the Rohingya case was culled from scholarly studies that were retrieved online, with an eye toward data veracity and triangulation. The primary data are taken from publications and journals that are thought to be pertinent to explain the study conditions.

Results and Conversation

The Rohingya situation is a humanitarian problem involving numerous nations. This situation is made much more complicated by the political interests of many nations. The case of the Rohingya is not brand-new. The 1982 Burmese Citizenship Act, which made it impossible for the Rohingya people to become citizens of the nation, was the catalyst for the start of the Rohingya lawsuit. They additionally encounter a lot of prejudice and bigotry in Burma. In the meantime, the Office of the High Commissioner for Human Rights (OHCHR) of the United Nations has emphasized that such citizenship should not be a distinguishing factor that prevents some individuals or groups from taking use of minority rights under the Declaration (Alameldeen, 2021) [2].

The Rohingya in Myanmar's Rakhine state experienced a humanitarian catastrophe in 2017, which was the most recent one. Units of the Myanmar army engaged in violence against the Rohingya. Approximately 700,000 ethnic Rohingya from Burma escaped and ended up in refugee camps on the Bangladeshi border in February 2018. This is what causes the Rohingya humanitarian crisis in Myanmar to become widely recognized (Ruhullah & Mutiarin, 2021) [18].

The number of 980,000 Rohingya refugees and asylum seekers were in neighboring nations as of mid-2022. Most of these refugees are housed in Bangladesh's Kutupalong and Nayapara camps, but some have also traveled to other nearby nations including Thailand (92,000 people) and India (21,000), while a tiny number have remained in places like Indonesia, Nepal, and other nations. others in different areas (UNHCR, 2022). The Rohingya crisis now involves more actors on both the state and non-state levels as a result of the ethnic group's global expansion. This is consistent with the idea of "humanitarian diplomacy," which holds that "humanitarian actions frequently engage both state actors and non-state actors, in varied ways" (Peter Maurer, 2015) [16]. One nation that is extremely interested in this humanitarian quest to provide space for humanity is Indonesia. Humanitarian space refers to an area of freedom with regard to needs, policing the distribution of help, and engaging with communities experiencing violence. Humanitarian diplomacy involving numerous stakeholders was used to deliver this compelling message (Permata *et al.*, 2019) [15].

On September 3, 2017, the Indonesian government, under Joko Widodo's presidency, tasked Minister of Foreign Affairs Retno Marsudi with taking immediate action to help resolve the humanitarian crisis in Rakhine, Myanmar. Retno Marsudi was graciously welcomed into Myanmar so that he could speak with Aung San Suu Kyi, who was the country's de facto leader at the time. In addition to having established positive relationships for a long time, Indonesia can be accepted because of its perceived friendlier activities. Like other foreign actors (such as the US and EU), Indonesia

does not apply pressure to Myanmar, instead positioning itself as a mediator who brings humanitarian ideals and shared interests (Purnama *et al.*, 2019) [17].

Indonesian Humanitarian Diplomacy: Javanese Philosophical Values

The importance of "Hamemayu Hayuning Bawono Ambrasta Dur Hangkara" is one of the pertinent Javanese philosophical concepts to consider in evaluating this action. One of the Javanese viewpoints that has existed in the Java region for a long time is the one represented by this cultural philosophy. Since regal times, this expression has been in use. This value has shaped the Javanese people's perspective on local, societal, and international values ever since the time of the kingdoms. Hamemayu hayuningbawana is the term for taking part in world upkeep. More specifically, according to this ideology, every person has a responsibility to contribute to the betterment of society since they share a common goal or passion (interview).

Indonesia emphasizes that humanitarian diplomacy is conducted for the benefit of all parties involved, not just Indonesia. This is an essential human value that must be upheld collectively. Indonesia thus positions itself as a mediator for the upkeep of the world without having to apply pressure, make threats, or intervene. In this situation, Indonesia is working with numerous partners to conduct complete diplomacy. The Indonesian Humanitarian Alliance for Myanmar was established by Indonesia (AKIM). Laznas Infaq Management Institute (LMI), Aksi Cepat Tanggap, Lazis Dewan Da'wah Islamiyah Indonesia, Social Trust Fund - UIN Jakarta, Human Initiative, Dompot Dhuafa, Zakat House, Dompot Peduli Ummah - Daarut Tauhiid, LAZIS Wahdah, Aksi Cepat Tanggap, Social Trust Fund - UIN Jakarta, through the direction of the ministry of foreign affairs, as well as other organizations, collaborate with the Indonesian government (Halim *et al.*, 2022). The Humanitarian Assistance for Sustainable Community (HASCO) initiative, which aims to mold the Myanmar community, particularly the Rohingya, is implemented to accomplish the preservation of the globe. The Rohingya community is given support for capacity building, expert dispatch, livelihoods, and recovery. Rakhine is undergoing this process to recover from the effects of the recent humanitarian disaster (Halim *et al.*, 2022). With a goal that is thought to be "nglurug without reinforcements" in Javanese philosophy, Indonesia seeks to strengthen ties with the Rohingya population and the government of Myanmar. This attribute, whose etymology is "to assault without troops," forms the basis of the cooperative form.

The value of cooperation in the form of reciprocal cooperation is upheld by Javanese society. because it is believed that all aspects of human life are interdependent. Because of our interconnectedness, we are forced to coexist and rely on one another. The area of international relations based on collaboration is also expanded to include this value. This value is also related to the idea that a victory that does not result in the opponent's humiliation is a victory that brings glory. A nobler thing is the honor of a triumph attained in this manner. The Javanese proverb "Wani ngalah sublime wekasane," which translates to "Dare to give in (not lose), will be noble in the end," is frequently used as advise. Here, surrendering is embracing the opposite party in an effort to find a solution to the issue (interview, 2022).

Silent diplomacy or quiet diplomacy are terms that are frequently used to describe the humanitarian diplomatic techniques used by Indonesia in the Rohingya case (Perbawani, 2021) ^[14]. The Indonesian government continues to adhere to a quiet diplomacy strategy and eschew megaphone diplomacy that reflects the idea of responsibility to protect, despite mounting pressure from Muslim groups for it to take decisive action to defend Rohingya human rights (Smith & Williams, 2021) ^[19]. Even though the world is attempting to interfere and assess Myanmar's unwillingness to acknowledge the Rohingya ethnicity on its land, this action demonstrates that Indonesia does not wish to corner Myanmar, according to the values of Javanese philosophy. In order to be considered as a good friend, Indonesia is attempting to win the heart of Myanmar with a warm embrace. At the very least, this action may enable Indonesia to succeed in creating the humanitarian space necessary to assist the Rohingya ethnic group in gaining their human rights.

The basis for how to approach issues is his later philosophy, "...ambrasta dur hangkara." The natures of rage, greed, and greed must be eliminated for humans to survive. The eradication of these undesirable characteristics will usher in universal peace. National interests are equated with self-interest, other people's interests, and other ideals in Javanese philosophy. Meaning that these varied interests are shared ones. In order to recognize that human values are universal values that must coexist, it is necessary to reduce one's ego (interview, 2022).

Humanity's value as a diplomatic tool can strengthen the importance of pursuing national interests under the concept of humanitarian diplomacy (Constantinou, 2022) ^[3]. In order to solve issues and advance shared interests, power distribution is crucial. In the form of "art, power, winasis," which is etymologically equivalent to "money, strength, and wisdom," Javanese philosophy recognizes at least three elements that can constitute a balance of power. While achieving balance in these three areas is crucial, it shouldn't be the major goal. This idea does appear to be difficult. Because removing the desire or desire it self is necessary for achieving the three powers. These ideals, however, also seem to be present in Indonesian diplomacy, which is consistent with cultural theory.

Indonesia has regularly followed Myanmar's handling of the Rohingya issue since 2012, or even before 2017. The Myanmar authorities feel that Indonesia can contribute to the resolution of the Rohingya ethnic problem as a result of Indonesia's ongoing protection of the authoritarian rule in that country (Suwandari & Sugito, 2021) ^[20]. Relationships between rulers must be carried out through the purging of the soul or the destruction of evil. It is thought that this generates power in motion. Indonesia acts as a "friend" to Myanmar, offering assistance and protection from external influences. At least the Javanese hold this value in high regard. It appears that Indonesia's diplomatic actions reflect this as well. The propensity of policymaking and perspective on something is explained by cultural theory. Combining role theory, the president and foreign affairs minister, both of whom have Javanese cultural origins, reflect activities that promote the idea of global preservation by putting one's ego aside while remaining non-obtrusive toward others.

The Rohingya Case: Indonesia's Position

In the Rohingya case, Indonesia plays a significant role. Indonesia's dedication to this position demonstrates that it preserves human values and actively contributes to preserving the well-being of the world. Since Indonesia is involved in the Rohingya matter, there are a variety of explanations that might be given. The nation among them with the biggest percentage of Muslims is Indonesia. Due to their same religious beliefs, the Rohingya ethnic group, which is also a Muslim ethnic group, is thought to be particularly deserving of special consideration. Additionally, Indonesia is under considerable pressure from the Muslim community worldwide, and particularly within Indonesia, to join in the defense of the rights of the Muslim Rohingya ethnic minority. Indonesia is likewise a close ally of Myanmar and has been for a very long time. As a member of the G20 and a country with a comparatively long history of democracy, Indonesia has emerged as a regional power with international influence. It also holds a non-permanent membership on the UN Security Council (2019–2020). Within this context, Indonesia has a great opportunity to contribute significantly to the solution of the Rohingya humanitarian crisis (Smith & Williams, 2021) ^[19].

It is not an easy position for Indonesia in this regard. The world's biggest concentration of Muslims reside in Indonesia. It makes sense in this situation that Indonesia has a propensity to stand up for ethnic communities who practice the same religion as the main population. On the other hand, Indonesia, a secular nation with many ethnic groups, likewise upholds the "Bhineka Tunggal Ika" ideal. The state upholds unity in variety, according to the motto of Indonesia. Indonesia must so make an effort to establish itself in a position of shared interest. The interests that come into play are those of human rights. To prevent impressions of pro-Muslim bias abroad, which could harm Myanmar, it is necessary to enhance this universal interest.

As a member of the ASEAN bloc, Indonesia is also required to abide by the non-interference concept of the ASEAN Way. In order to widen the humanitarian space, Indonesia must therefore take action to achieve its diplomatic objectives—without dictating or interfering, of course. Indonesia has made challenging progress. Due to Indonesia's strategy, which did not appear to be as fervently defending Islam as those of other OIC member countries, such as Malaysia, there was friction with the OIC (Organization of Islamic Conference) (Smith & Williams, 2021) ^[19]. Indonesia decides to engage in non-megaphone humanitarian diplomacy while pursuing better bilateral ties with Myanmar and regional ties within the Asean region. Talking, interfaith engagement, delivering help, enhancing education, and constructing schools for the Rohingya ethnic group are all methods of peace diplomacy (Perbawani, 2021) ^[14].

It's interesting to consider how Indonesia views itself in relation to the Rohingya, even though it may be difficult. Through bilateral actions, Indonesia pursues a humanitarian diplomatic strategy. Despite the various contrasts between the two nations, Indonesia and Myanmar's proximity allowed for the construction of a strong bridge for collaboration. On the other hand, Indonesia places human values in the context of Asean's regional cooperation. As a genuine commitment to maintaining the Asean region, Indonesia is working to promote peace in the area. Although it appears complicated, the leader's thoughts and behaviors

have a big impact on how these different processes really play out.

Indonesia is a nation that takes fascinating diplomatic initiatives. While many nations depend on their military prowess or economic might, Indonesia depends on the strength of friendship. Indonesia's attempt to characterize the crisis as a global issue reflects the importance of Javanese philosophy. Distribution of issues that must be resolved jointly is referred to as "shared difficulties." Indonesia conducted direct diplomacy that evolved into a nonviolent, non-coercive activity. Indonesia exhibits warmth and hospitality. In the view of outside parties, this enhances Indonesia's reputation. Indonesia was able to pave the way for the humanitarian space in Rakhine, Myanmar, as a result of how nice and peaceful Javanese culture is.

Conclusion

The manner Indonesia is attempting to end the problem in its neighbor, Myanmar, is unusual. Regarding human rights, the ability to live and enjoy life freely, the Rohingya ethnic crisis is considered as a universal issue. Due to a number of factors, including the shared Asean region membership and the comparable religious backgrounds of Indonesia's predominantly Muslim population, this problem takes on special significance for Indonesia. But Indonesia's intriguing decision to conduct peaceful diplomacy makes a strong impression. Indonesia engages in diplomacy without applying pressure to Myanmar because it regards that country as a friend. Indonesia is actively participating in discussions and dialogue in order to create a humanitarian space where it may offer a range of humanitarian aids to the Rohingya ethnic group in a peaceful manner.

These acts of humanitarian diplomacy by Indonesia are a reflection of the Javanese philosophical principle "hamemayu hayuningbawana, amrasta dur hangkara." According to cultural theory, a country's cultural beliefs can strongly affect how its foreign policy is decided. Indirectly reflecting amicable diplomatic actions in line with Javanese philosophical norms are Indonesian leaders and foreign ministers with Javanese cultural roots. A diplomatic offensive can be used to defeat an adversary without using force. Humanitarian issues become a shared interest because of the idea that maintaining world peace is a shared responsibility, necessitating a win-win resolution.

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