

SKYFITY: Bridging the Gap Between ASEAN and Korean Youth in Fostering ASEAN-Korea Partnership

SKYFITY: Menjembatani Gap Antara Anak Muda ASEAN dan Korea dalam Mengembangkan Kerja Sama ASEAN-Korea

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Riwayat Artikel	Abstract
Diterima: 11 Februari 2022 Direvisi: 22 Maret 2022 Disetujui: 4 April 2022 doi: 10.22212/jp.v13i1.2909	<p>ASEAN and Korea have been developing a close partnership in various fields involving many actors. However, there is a perception gap between the youth in ASEAN and Korea in which Korea is widely known by ASEAN youth but not vice versa. The perception gap between ASEAN and Korean is confirmed by various studies such as studies by Jin-pyo et al. and Ji-hyeon. Other study by Roslan also implies that Koreans are not really aware of ASEAN. Those studies indicate that there is a need of further cooperation to promote mutual understanding. However, they do not mention or propose a concrete idea to bridge the gap. Some efforts have been made to address this issue but they seem to be ineffective. In this paper, qualitative method is used to obtain data and more directed at this study case of perception gap. Data are obtained by searching for data through document review, whether from books, scientific journals, or any related documents. This paper proposes a new initiative named SKYFITY (ASEAN-Korea Youth Fraternity) to bridge this gap. This initiative employs cultural and public diplomacy approaches and emphasises the youth in ASEAN and Korea to participate and contribute in this initiative. SKYFITY comprises three actors; governmental (ASEAN and the Republic of Korea Government), external actors (private enterprises and cultural institutions) and the youth. SKYFITY encompasses social, culture and entrepreneurship dimensions to foster mutual understanding among youth in ASEAN and Korea.</p> <p>Keywords: ASEAN; Korea; Youth; Perception gap; SKYFITY</p>

Abstrak

ASEAN dan Korea telah mengembangkan kerja sama yang dekat di berbagai bidang. Namun, masih terdapat perception gap antara anak muda ASEAN dan Korea; Korea dikenal secara luas oleh anak muda ASEAN, tetapi tidak dengan sebaliknya. *Perception gap* antara anak muda ASEAN dan Korea telah diperkuat oleh beberapa studi seperti studi oleh Jin-pyo et al. dan Ji-hyeon. Studi lain oleh Roslan juga menyiratkan bahwa masyarakat Korea kurang tahu mengenai ASEAN. Studi-studi tersebut mengindikasikan perlu adanya kooperasi untuk meningkatkan pemahaman bersama satu sama lain. Namun, studi-studi tersebut tidak menyebut atau mencanangkan langkah konkret untuk menjembatani gap ini. Beberapa usaha telah dilakukan untuk mengatasi persoalan ini, tetapi masih belum efektif. Esai ini menggunakan metode kualitatif dan diarahkan pada studi kasus mengenai studi kasus gap persepsi ini. Data diperoleh dengan pencarian melalui dokumen, seperti buku, artikel jurnal, atau dokumen lainnya yang berhubungan. Esai ini menawarkan sebuah inisiatif yang Bernama SKYFITY (ASEAN-Korea Youth Fraternity) untuk menjembatani gap tersebut. Inisiatif ini menggunakan pendekatan diplomasi budaya dan public yang menekankan anak muda di ASEAN

dan Korea untuk ikut serta dan berpartisipasi dalam inisiatif ini. SKYFITY terdiri dari tiga aktor; pemerintah (pemerintah ASEAN dan Republik Korea), eksternal (swasta dan institusi budaya) dan anak muda. SKYFITY meliputi dimensi sosial, budaya, dan kewirausahaan untuk meningkatkan pemahaman satu sama lain antara anak muda di ASEAN dan Korea.

Kata kunci: ASEAN; Korea; anak muda; perception gap; SKYFITY

Introduction

Despite the Covid-19 pandemic, the relations between ASEAN countries and South Korea are quite positive and have been going smoothly, with the creation of successful cooperation in numerous fields intended to advance the development of each other involving many actors such as communities, states, private sectors with the main targets here being the youth of ASEAN and Korea. There are many forms of cooperation that have been carried out in several fields such as economic, trade, tourism, education, cultural and people to people exchanges. In short, ASEAN and Korea have been keys of each other's progress.

This can be seen from the data taken from the ASEAN-Korea Centre website that in 2020: trade volume was US\$ 142 billion; Korea's Foreign Direct Investment (FDI) to ASEAN was US\$ 9.15 billion (it is larger compared to Korea's FDI to China: US\$ 4.186, European Union (EU): US\$ 7.673 and Japan: US\$ 1.622) with the numbers of Korean enterprises in ASEAN being 16.856 enterprises.¹ ASEAN is, now, Korea's second largest trading partner and investment destination.² In the tourism and people to people exchange sectors, in 2020, too, the number of outbound destinations of Koreans to ASEAN was 1.473.³ It was a larger

number compared to the number of Koreans' outbound destinations to USA (439) and Japan (488).⁴ The numbers of ASEAN visitors to Korea and Korean visitors to ASEAN in 2020 were respectively 440 and 1.813 persons.⁵ This number had decreased compared to the numbers in 2019 (2.700 and 10.054 persons)⁶ due to the outbreak of Covid-19 pandemic. ASEAN nationals in Korea in 2020 were 558.060 persons and Korean nationals in ASEAN in 2019 were 367.257.⁷ Those numbers have evidenced that ASEAN and Korea have developed cooperation in many sectors; from the economic to tourism and people to people exchanges sectors.

In order to become successful, every cooperation or partnership requires mutual trust, accord and perception from all parties to ensure its sustainability and desired outcome especially when we are talking about a future oriented cooperation. Not only are sectors such as political, economic, trade, and culture targeted, but also the hearts of the people. This must also touch every actor starting from the government to its people. Fortunately, ASEAN and Korea both share common philosophy that values people, and it is manifested through ASEAN's ASEAN Community and Korea's New Southern Policy (NSP). Both ASEAN Community and NSP prioritize the region's peoples in their community-building and emphasize the people to allow greater

1 ASEAN-Korea Centre, "Key Statistics on ASEAN-Korea," ASEAN-Korea Centre, accessed January 25, 2022, <https://www.aseankorea.org/eng/Resources/figures.asp>.

2 Hae-young, "Revisiting ASEAN-Korea relations on the 54th ASEAN Day," *The Jakarta Post*, 5th August 2021, accessed 25th January 2022, <https://www.thejakartapost.com/academia/2021/08/04/revisiting-asean-korea-relations-on-the-54th-asean-day.html>.

3 ASEAN-Korea Centre, "Key Statistics on ASEAN-Korea."

4 ASEAN-Korea Centre, "Key Statistics on ASEAN-Korea."

5 ASEAN-Korea Centre, "Key Statistics on ASEAN-Korea."

6 ASEAN-Korea Centre, "Key Statistics on ASEAN-Korea."

7 ASEAN-Korea Centre, "Key Statistics on ASEAN-Korea."

interaction and communication among the two regions' grassroots—from academics, businessmen and journalists to students, artists and the general public—which will enable deeper mutual understanding and more inclusive and multifaceted dialogue.⁸

Despite positives and progresses that have been made, there are challenges in the relations of ASEAN and Korea. One of the challenges ASEAN and Korea need to address is that there is still an imbalance in mutual perception between the youth in ASEAN and Korea in which Korea is already widely known by ASEAN youth but ASEAN and its people are still not well known by youth in Korea. ASEAN people, especially while the youth are familiar with Korean culture thanks to Hallyu, but not vice versa. Koreans, especially the youth, have limited knowledge of ASEAN and its people. Oftentimes, perception towards ASEAN and its people is still limited to prejudices or stereotypes of ASEAN people living in Korea such as ASEAN people working in Korea or ASEAN women whom are married to Korean men.⁹ The stereotypes and prejudices that exist towards ASEAN people can be seen from discriminations they experience when living in Korea.¹⁰ They are sometimes regarded as somewhat 'second-class' citizens. This is due to limited exposure and opportunity to interact with ASEAN, its people and culture widely.

The significance of why bridging the gap between ASEAN and Korean youth is important is that the youth will become key actors in the future of ASEAN and Korean relations. This would further foster ASEAN-Korea relations that have been so far maintained well. Other factor such as close proximity between Korea and Southeast Asia also worth considering since mobilities between ASEAN and Korean

people. This paper also departs from the perception gap between ASEAN and Korea, especially the youth.

In 2019, from the data taken from ASEAN Statistical Yearbook, ASEAN's population was 655.916 million with people aged 0-5 being 55.186 million (8.4% of total population), people aged 5-19 being 162.937 million (24.9% of total population and people aged 20-54 being 332.157 million (59.8% of total population).¹¹ Meanwhile, according to the data from the indexmundi site, in 2021, Korean population was 51.715.162 with people aged 0-14 being around 6 million (12.02% of total population, people aged 15-24 being around 5 million (10.75% of total population) and people aged 25-54 being around 23 million (44.83% of total population).¹² Given the significant portion of young people population in both ASEAN and Korea, it is important to implement a strategy that aims to bring them closer to each other for the future of ASEAN and Korea relations. Fostered mutual understanding between ASEAN and Korean youth would hopefully foster ASEAN-Korea partnership.

This paper is inspired by past studies that discuss or at least mention perception imbalance between ASEAN and Korean people, especially within the youth. Those studies are, first, "New Regionalism: ASEAN - Republic of Korea (ROK) Partnership in Socio-Cultural and Education Exchanges" by Nur Nazifah Ahmad Rosland. This study discusses a 'new regionalism' development in ASEAN-Republic of Korea partnership as well as their integration efforts in the areas of socio-cultural and education. This study also mentions a perception imbalance between ASEAN and Korean people. Rosland states in her study through an informal interview

8 Hae-young, "Revisiting ASEAN-Korea relations."

9 Yoon Jin-pyo, Kim Kee-hwan, Jung Bub-mo, Ko Woo-jeong, and Kim Yu-jin, "Mutual Perceptions of ASEAN and Korean Youth," *ASEAN-Korea Centre*, (2017): 20.

10 Jin-pyo, Kee-hwan, Bub-mo, Woo-jeong, Yu-jin, "ASEAN and Korean Youth," 74.

11 ASEAN Secretariat. *ASEAN Statistical Yearbook 2020* (Jakarta: ASEAN Secretariat, 2020), 3-6.

12 "Korea, South Demographic Profile," *indexmundi*, accessed 26th January 2022, https://www.indexmundi.com/south_korea/demographics_profile.html.

with Korean students that they have better understanding on ASEAN and its progress rather than its people.¹³ This indicates that there is a need to intensify interaction between ASEAN and Korean youth. The second study “Mutual Perception of ASEAN and Korean Youth” by Yoon Jin-pyo, Kim Kee-hwan, Jung Bub-mo, Ko Woo-jeong, Kim Yu-jin performs a thorough study of ASEAN and Korean youth regarding their mutual perception taking ASEAN and Korean youth as respondents. This study indicates there is a perception imbalance between ASEAN and Korean youth. When respondents were asked to write more than two words on their minds when they think about ASEAN and its people,¹⁴ there are positive words such as ‘interesting’, ‘hot weather’ and ‘tourism’. However, there are negative words that signal perception imbalance from Korean youth such as ‘developing country’, ‘poor’ and ‘dirty’. In addition, Koreans’ perception towards ASEAN people include labour and international marriage.¹⁵ From ASEAN, some ASEAN students from Indonesia and Malaysia living in Korea stated that sometimes they felt discriminated because they are Muslims and wear hijabs.¹⁶ One respondent said that there was a time when a man approached her and her friend and asked if they were ISIS because they wore hijabs.¹⁷ However, ASEAN people in that study described Korea as ‘clean’, ‘advanced’, ‘safe’, ‘nice’ and other words that describe Korea positively.¹⁸ The third study by Won Ji-hyeon “Koreans’ Perception of

ASEAN (2): Focusing on Analysis of Social Big Data and Survey Results” analyses Koreans’ perception towards ASEAN people using big data and survey. It also mentions that ASEAN people or ASEAN in general is not really well-known by Koreans and they tend to know ASEAN and its people through stereotypes or prejudices. Those studies are the authors’ groundwork in this paper to explore the problems and formulate a new solution to the problems. Lastly, this paper is also inspired by a study by Finn and Checkoway titled “Young People as Competent Community Builders: A Challenge to Social Work”¹⁹ that discusses young people can be elemental in community building processes and youth led initiatives can be beneficial to their communities as well.

Although some efforts have been made to bring ASEAN people and South Korean closer but they are still not effectively enough. The efforts that have been conducted are the 2016 ASEAN Culinary Festival in Seoul, ASEAN-ROK Youth Network Workshop, ASEAN-South Korea Academic Exchange Program, ASEAN Millennium Leaders College Students Exchange Program and ASEAN-South Korea Scholarship for South Korea Studies Program.²⁰ Those efforts were the socio-cultural and academic sectors. There are also efforts from private enterprise and cultural institution such as providing low-cost flights ASEAN countries to Korea and vice versa, the launch of ASEAN Tourism Guide Mobile Application by ASEAN-Korea Centre.²¹ Unfortunately, those efforts are still not enough to increase mutual perception. Recent studies from Jin-pyo et al. and Ji-hyeon indicate that youth in ASEAN and Korea call for more economic cooperation, communication and confidence at government level, culture and tourism exchanges, healthcare and so

13 Nur Nazifah Ahmad Rosland. “New Regionalism’: ASEAN-Republic of Korea (ROK) Partnership in Socio-cultural and Education Exchanges,” *AEL-Insights* 6, no. 1 (January 2020): 64.

14 Jin-pyo, Kee-hwan, Bub-mo, Woo-jeong, Yu-jin, “ASEAN and Korean Youth,” 19.

15 Won Ji-hyeon, “Koreans’ Perception of ASEAN (2): Focusing on Analysis of Social Big Data and Survey Results,” *ASEAN Talks*, 2018, no. 4 (2018): 7.

16 Jin-pyo, Kee-hwan, Bub-mo, Woo-jeong, Yu-jin, “ASEAN and Korean Youth,” 46.

17 Jin-pyo, Kee-hwan, Bub-mo, Woo-jeong, Yu-jin, “ASEAN and Korean Youth,” 41.

18 Jin-pyo, Kee-hwan, Bub-mo, Woo-jeong, Yu-jin, “ASEAN and Korean Youth,” 45.

19 Janet Finn and Barry Checkoway. “Young People as Competent Community Builders: A Challenge to Social Work,” *Social Work*, 1998, no. 4 (43): 335-344.

20 Rosland. “New Regionalism,” 63.

21 Rosland. “New Regionalism,” 62-63.

forth. Those three studies the authors have mentioned before only indicate that there is a need to improve more cooperation in the economic, communication, governmental, culture, tourism and healthcare sectors, but they do not concretely propose nor mention a new and fresh step to tackle the perception imbalance between ASEAN and Korean youth. Hence, we need a concrete initiative or solution to the problem.

Departing from the need to maintain the relations of ASEAN-Korea that are future oriented and its sustainability and address the perception imbalance of ASEAN and Korean youth, the authors would like to propose an initiative named SKYFITY that stands for ASEAN-Korea Youth Fraternity. This initiative uses cultural and public diplomacy approaches and emphasises the youth in ASEAN and Korea to participate and contribute in this initiative. The reason why the youth of ASEAN and Korea are more emphasised is that they will become leaders, decision makers and important actors in the future SKYFITY would need the cooperation from various actors such as ASEAN (and its member countries, the Republic of Korea Government, private enterprise, cultural institution, local governments and the youth in ASEAN and Korea. SKYFITY encompasses social, culture and entrepreneurship dimensions. By this initiative, the authors hope that this will be a fresh idea that could be considered by decision makers to increase the mutual perception of ASEAN and Korea youth in order to maintain and increase the relations and cooperation of ASEAN and Korea in the future.

Public Diplomacy: A Conceptual Framework

Diplomacy is basically a political activity using a state's resources that work well in accordance with its main strengths. The purpose of diplomacy itself is also as a means to secure the goals of each country's

foreign policy without resorting to violence, propaganda, or law.²² Therefore, diplomacy is also used as a means to promote the foreign policy of a country upon formal agreement between countries.

Diplomacy is a communication medium for negotiating diplomatic issues between countries bilaterally and multilaterally. The types of diplomacy consist of hard power and soft power which are classified into several types of diplomacy. According to Shoelhi, the processes of diplomacy are divided into six types: Bourgeois-Civil Diplomacy, Democratic Diplomacy, Preventive Diplomacy, Provocative Diplomacy, Multitrack Diplomacy, Public Diplomacy (Soft Power Diplomacy).²³

In accordance with the importance of writing this paper, the conception of the type of public diplomacy will be conveyed in more depth related to the chosen topic. The following is one form of follow-up action resulting from a diplomatic process, namely public diplomacy. Public Diplomacy was first proposed by Joseph Nye, a lecturer who lectures at The Kennedy School, United States. Public diplomacy must also be distinguished from domestic diplomacy which emphasises more on the domestic or national community, while this public diplomacy has targets abroad that are related internationally. Communication through public diplomacy is the flow of information delivery to other countries who are invited to cooperate or can be with foreign communities so that other goals and interests are conveyed properly and clearly.

According to Jan, public diplomacy is defined as an effort made by the state in a positive way to influence other countries or organizations to change their views on the country.²⁴ Meanwhile, Leonard et al. in "Public

22 Geoff Berridge, *Diplomacy: theory and practice* (London: Palgrave Macmillan, 2015), 1.

23 Mohammad Shoelhi, *Diplomasi: Praktik komunikasi internasional* (Bandung: Sambiosa Rekatama Media, 2011), 79-83.

24 Melissen Jan, *The New Public Diplomacy: Soft Power in International Relations* (New York: Palgrave Macmillan,

Diplomacy”, state that public diplomacy seeks to promote the national interest of the United States through understanding, informing and influencing foreign audiences.²⁵ In this case, public diplomacy is included as an instrument of soft power because it has a function in promoting the national interest of a country by informing, providing understanding and influencing people abroad.

Cull categorizes the implementation of public diplomacy into several core categories: listening, cultural diplomacy, advocacy, international broadcasting, exchange diplomacy, and people to people connections.²⁶ In this study, the authors have set limits on cultural diplomacy and international broadcasting. Where cultural diplomacy is interpreted as an effort by the state in spreading its culture to be known by the international community which will later be used to influence other countries. Then international broadcasting is an effort by the state through the use of technology such as the internet, television, radio and mass media in influencing the international community. Broadcasting a culture through electronic media is considered the most effective way to influence the international community today.

Another definition of public diplomacy is also an effort to achieve the national interest of a country through understanding, informing, and influencing foreign audiences. Public diplomacy in other words, if the traditional diplomacy process is developed through a government-to-government relations mechanism, then public diplomacy is more emphasised in government to people or even people to people relations.²⁷

In its implementation, public diplomacy

2005), 11.

25 Mark Leonard, Catherine Stead, and Conrad Smewing. *Public diplomacy* (London: Foreign Policy Centre, 2002), 1.

26 Nicholas Cull, “The long road to public diplomacy 2.0: The Internet in US public diplomacy.” *International Studies Review*, 15, no. 1 (2013): 125-127.

27 Shoelhi, *Diplomasi*, 9.

can achieve impacts in several hierarchies according to Leonard et al.²⁸ First, increasing the appreciation of the state. Second, making the country known in advance through the creation of available-to-know information about the country. Third, carrying out activities such as exchanges, tourism, cooperation, and others that aim to strengthen the relationship. Fourth, seeking support and influence in investment from countries that are targets of public diplomacy. The public itself in the context of public diplomacy can act as the target of diplomacy goals, and at the same time can be the perpetrators of the implementation of diplomacy itself.²⁹ Thus, the purpose of this public diplomacy is to create an understanding that aims to change the views of a country by utilizing the fields owned by a country such as education, culture and others as a medium in the implementation of the diplomatic process. The cultural diversity of a country will be able to encourage the process of diplomacy, because cultural differences will be of added value in changing the views of other countries.³⁰

In relations between countries, diplomacy by utilizing culture is called cultural diplomacy. Since the cultural characteristics of every country are different, cultural exchanges between countries are considered to be a way to introduce culture to the international community so that they can recognize and appreciate each other’s cultures.

Youth or Young People

In this paper, the authors’ main concern is a perception imbalance between the youth in ASEAN and Korea. To foster and improve the relations of ASEAN and Korea in the future, we all need to address issue since they will become important actors in the future. Youth

28 Leonard, Stead, and Smewing, *Public diplomacy*, 1.

29 Onong Ochyana Effendy, *Ilmu komunikasi: teori dan praktiknya* (Bandung: Remaja Rosdakarya, 2011), 124.

30 Joseph Nye Jr, “Public diplomacy and soft power.” *The annals of the American academy of political and social science*, 616, no. 1 (2008): 94-85.

can be understood as a transition period of a person from the dependence of childhood to adulthood's independence. The United Nations, for statistical purpose, defines youth as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member States.³¹ However, there is no unified definition of *youth* or *young people* itself, definitions may vary. Different United Nations entities have different definitions or age cohorts regarding youth. UN Secretariat, UNESCO and ILO categorize youth or young people as those aged between 15-24; UN Habitat (Youth Fund) categorizes youth as those aged between 15-32; UNICEF, WHO and UNFPA categorize: adolescent: age 10-19, young people: age 10-24, youth: 15-24; UNICEF and The Convention on Rights of the Child define as those who are child until 18-year-old; and the African Youth Charter categorizes youth or young people as those aged 15-35.³² Definitions may vary but we can all be fully aware that youth are generally those who have not reached the age of 30 or those who are still a child, teenage or adolescent. From the data of the population of ASEAN and Korea presented earlier, it can be concluded that many of those numbers fit into youth or young people category explained by those definitions. Given significant number of youth or young people in ASEAN and Korea, youth, here, are critical resources to build a sustainable and future oriented relations and partnership between ASEAN and Korea.

Youth and Community Building

Youth should also be viewed as resources that have a right and responsibility to actively participate in their communities. As Hancock stated:³³

“Active participation of youth is essential to reenergizing and sustaining the civic spirit of communities. Through skill development in the areas of collaboration and leadership, and the application of these capacities to meaningful roles in community, youth can play a fundamental role in addressing the social issues that are destined to impact their lives and those of future generations.”

Finn and Checkoway also state there are several criteria to judge initiatives:³⁴

1. The level of youth involvement: the extent to which they act on the concerns that affect their lives;
2. Capacity building: the extent to which they demonstrate concrete contributions to personal, organizational, and community development;
3. Collaboration: in which youth and adults build teaching-learning partnerships that promote communication and respect across gender, racial, class, and generational lines; and
4. Cultural awareness: in which participants draw from diverse cultural knowledge and practice and gain awareness of their own cultures and histories in the process.

One should not underestimate young people's capacity in improving and building their communities. It has been evidenced by the study by Finn and Checkoway that the authors have mentioned earlier. In that study, taking examples by youth initiatives in the USA, there are several successful examples of youth led initiatives that improve their communities such as The City, Inc. (Minneapolis), Youth as Resources (Indianapolis), Youth Action Program of East Harlem (New York), Latin American Youth Center (Washington, DC), 21st Century Youth Leadership Network (Alabama) and Southwest Organizing Project (Albuquerque).³⁵ These initiatives encompass

31 “Youth Definition,” United Nations, accessed 26th January 2022, <https://www.un.org/esa/socdev/documents/youth/fact-sheets/youth-definition.pdf>.

32 United Nations, “Youth Definition.”

33 Finn and Checkoway, “Young People as Competent Community Builders,” 336.

34 Finn and Checkoway, “Young People as Competent Community Builders,” 337.

35 Finn and Checkoway, “Young People as Competent Community Builders,” 338-342.

many sectors such as education, work training, personal development, community building, family and children development, political awareness and so forth. Their successes include conflict mediation among gang-involved youths (The City, Inc.), community service projects and youth rehabilitation (Youth as Resources), providing housing for the homeless (Youth Action Program of East Harlem), promoting cultural pride and multicultural awareness (Latin American Youth Center) and many others.³⁶

From that study, we can understand that youth can take part in their communities as builders or important actors that are able to contribute positively to their communities. Through participation in youth-initiated projects, young people stretch their limits, learn from people of different backgrounds and strengthen their community.³⁷ Governments and decision makers should, too, see young people or youth as competent citizens.

Youth and Diplomacy

Nowadays, diplomacy is not always limited to the use of hard power with military might as we witnessed in the 20th century, especially during Cold War. Soft power is now more preferred to influence or gain larger audience to promote the country's interests. States are not the only actors that can help promote diplomacy, youth can also play a significant role in diplomacy. Youth can participate in a country's diplomacy—or with NGOs—usually in the known form of public diplomacy. UN General Assembly also looks at youth and women problems mainly from two aspects of Human Rights and Social Development (Resolution 1958/13) and investigates the youth related issues in the form of its third committee, means social, humanitarian and cultural affairs committee and this survey

36 Finn and Checkoway, "Young People as Competent Community Builders." 338-342.

37 Finn and Checkoway, "Young People as Competent Community Builders." 339.

consists of providing and or co-operation in providing the drafts of the plans and global action programs; resolutions, statements, recommendations and the related declarations to the youth domain.³⁸ This signifies that youth can play vital role in diplomacy, especially in youth-related issues.

Youth in diplomacy consists of some actions in which youth are interested in the national interest along cooperating with other youth abroad the boundaries in order to achieve the long-term international strategy. Youth diplomacy seeks to promoting national interests through the masses of the young people in the world, recognition, informing, influencing foreign audiences, sending messages to other audiences, the spread of dialogue among youth, carrying out international models and exercising the universal management, the world's elites' friendship with each other, and believing the national humanitarian strategies.³⁹

As the authors cite from Modaber, youth can serve as:⁴⁰

1. Communicative Network
Establishing a long-term relationship with other effective and active youth in the world, holding conferences, seminars, creating virtual and real networks and at a high-level face-to-face relationship through non-governmental and friendly relations of different youth countries. They can create familiarity with other countries; culture and values through public interactions.
2. Manager the country's mode
Using the NGOs capacity and other civil institutions to improve the country's feature among public thoughts by doing welfare and humanitarian actions.
3. Accreditation

38 Rohollah Modaber, "Role of Youth Diplomacy in Governments' Foreign Relationships by Using YNGOs Capacity (Youth Non-governmental Organizations)," *Journal of Politics and Law*, 2016, no.2(9): 222.

39 Modaber, "Role of Youth Diplomacy," 224.

40 Modaber, "Role of Youth Diplomacy," 228-229.

Flexible in their approach to reach audience.

4. Changer of the image of universal audience
Changing the mental image of the target country by doing actions which attract public attention and concern in the world in order to create a positive impact.
5. Influence
Influence can make audience support target country's programs and supports it in various programs and advertisements and even put pressure on statesmen by recruitment and changing the audience view to the target country.
6. Creator a new method of communication
Communication is like a linear process of transferring information with the aim of persuasion or controlling the public thoughts in public diplomacy. The main concern is that what our message is and how we transform it through media to others.

Methodology

This paper uses qualitative method. Qualitative method aims to obtain in-depth data, a data that contains meaning. The meaning in question is actual data, definite data which is a value behind the existing data.⁴¹ This is specifically more directed at the use of the case study method. Case study is a research method that uses a variety of data sources that can be used to research, describe, and explain comprehensively⁴². Qualitative method is used in this paper because the qualitative method allows the authors to explore in the considered by decision makers to increase the mutual perception of ASEAN and Korea youth in order to maintain and increase the relations and cooperation of ASEAN and Korea in the future through the process of data collection

and analysis. The type of research used by the authors is descriptive qualitative; research that uses a pattern of describing the state of empirical facts accompanied by relevant and credible arguments. Then, the results of the description are followed by analysis to draw analytic conclusions. This type of research is intended to provide an explanation of the problem under study.

As for collecting data, the authors take data collection techniques by searching for data through document review, whether from books, scientific journals, or documents related to research sources.⁴³ The process of data analysis involves variously understanding the data that has been collected, including preparing the data for analysis, moving deeper to understand the data, explaining the data, and making interpretations of the bulk of the data in question. In this paper, the authors use content analysis technique or content analysis. This technique is defined as an analytical technique for drawing replicable and valid conclusions from the text (or other meaningful material) to the research problem. This analytical technique provides new insights and knowledge, increases understanding of a particular phenomenon, or provides information related to practical actions.⁴⁴ By using content analysis techniques, researchers can assess and analyze the existence, meaning, and relevance of certain words, themes, or concepts. After that, the authors also use inductive data analysis technique in which the authors build patterns, categories, and research themes from the bottom up (bottom up), by organizing the data into more general units of information. This technique describes how the authors work back and forth, from theme to database, until the authors have

41 Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: ALFABETA, 2013), 205-206.

42 Rachmat Kriyantono. *Teknik Praktis Riset Komunikas* (Jakarta: Prenada Media, 2006), 18-19.

43 Subandi, "Deskripsi Kualitatif Sebagai Satu Metode Dalam Penelitian Pertunjukan." *Harmonia journal of arts research and education* 11, no. 2 (2011): 173.

44 Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (California: Sage Publications, 2004), 81-83.

determined a comprehensive set of themes⁴⁵

SKYFITY (ASEAN-Korea Youth Fraternity): A New Initiative

To increase and bridge mutual perception between ASEAN and Korean youth, we all need a new and fresh initiative. This initiative can be totally new or a new initiative that preserves efforts that have been made but in a new style or small modification. The importance of a new solution is that the efforts that have been made so far, are still not enough. From ASEAN and Korea, there were the 2016 ASEAN Culinary Festival in Seoul, ASEAN-ROK Youth Network Workshop, ASEAN-South Korea Academic Exchange Program, ASEAN Millennium Leaders College Students Exchange Program and ASEAN-South Korea Scholarship for South Korea Studies Program⁴⁶ that encompasses culture, social and education. However, the impacts are not significant since culinary festival is only limited to culinary and for the rest of the efforts aforementioned, they are limited to students to students or only in the academic environment. There are also efforts from private enterprise and cultural institution such as providing low-cost flights ASEAN countries to Korea and vice versa, the launch of ASEAN Tourism Guide Mobile Application by ASEAN-Korea Centre.⁴⁷ However, those efforts are only limited to tourism.

We need a solution or initiative that encompasses social, culture, education and interaction between ASEAN and Korean youth—and people in general, not only the youth—so that they can become more familiar with each other. From that, the authors propose a new initiative named SKYFITY (ASEAN-Korea Youth Fraternity) that encompasses social, culture and entrepreneurship. This

initiative targets the youth in ASEAN and Korea and would intensify their interaction in order to increase their mutual perception and bridge the gap since it is the authors' main concern in this paper. ASEAN and Korean youth would hopefully become community builders in the ASEAN-Korea region in order to foster future partnership of ASEAN and Korea.

SKYFITY stands for ASEAN-Korea Youth Fraternity. The reason why the authors take 'SKY' as the beginning of SKYFITY abbreviation is that sky means the space above the earth, where we see clouds, the sun, moon and stars.⁴⁸ Sky is a direction which we look at when we are staring at something above us. Sky can also mean something far beyond and in here, the authors symbolize sky as the future or the future of ASEAN and Korea partnership and cooperation to be precise. After the word 'youth', the authors choose 'fraternity'. According to Oxford Learner's Pocket Dictionary⁴⁹, fraternity means group of people with the same interests or job; society of male university students; and brotherly feeling. The authors feel that the word 'fraternity' has a stronger feeling of commonality and kinship than that of friendship. The philosophy behind SKYFITY is that the future partnership and cooperation between ASEAN and Korea is critically important that the two sides have the same levels of commonality, perception, solidarity and kinship. One of the key elements of the future of ASEAN and Korea lies in youth in ASEAN and Korea because they will be leaders, decision makers and important actors in the future. By SKYFITY, the authors hope that this would bring ASEAN and Korean youth as future leaders closer to each other and be fundamental element in maintaining the sustainability and development of ASEAN-Korea partnership in the future and they would become community

45 John W. Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approach* (Los Angeles: Sage Publications, 2008), 171-172.

46 Rosland, "New Regionalism," 62.

47 Rosland, "New Regionalism," 63.

48 Victoria Bull, *Oxford Learner's Pocket Dictionary* (Oxford: 2008), 414.

49 Victoria Bull, *Oxford Learner's Pocket Dictionary*, 518.

builders in the ASEAN-Korea region. One of the ways to develop the feeling of closeness is through SKYFITY that have several programs both ASEAN to Korea and Korea to ASEAN. SKYFITY encompasses the dimensions of social, culture, entrepreneurship and tourism.

Actors in SKYFITY

There are several actors in SKYFITY and the authors categorize them into three groups. The first group consists of governmental actors such as ASEAN and the Government of Republic of Korea. ASEAN and the RoK Government would supervise SKYFITY and make a framework or blueprint. ASEAN would give instructions to its members. Ministries of culture, education, foreign affairs, youth, tourism, information and communication of ASEAN (its members would need to unify its goals and purposes with ASEAN) and the RoK. Then, ASEAN countries and the RoK governments would implement SKYFITY into national policies and give instructions to their local governments because the initiative would take place with the help of them.

The second group consists of external actors such as private enterprise and

cultural institution. Private enterprise would function as a partner in funding or broadcasting and cultural institution would give recommendation and suggestion. They would contribute directly to SKYFITY and coordinate with each other and ASEAN and the RoK Government. The last group is the youth. They would participate and contribute directly and be guided by policies made by ASEAN and the RoK Governments.

There are several reasons behind the scheme or model of SKYFITY. The reason behind the involvement of private enterprise and cultural institution is that because the authors agree with the concept of public diplomacy stated by Tuch as we have mentioned, which includes institutions, culture, as well as the goals or interests of the state and its national policies. They would help deliver the missions from ASEAN and the Republic of Korea poured into SKYFITY. Government-to-government (ASEAN to its members, members and the RoK Governments to the local governments or ASEAN-RoK) relations mechanism, government to people (governments to the youth) or even people to people relations (youth participation in SKYFITY) approaches the authors conceptualise here is in tune with

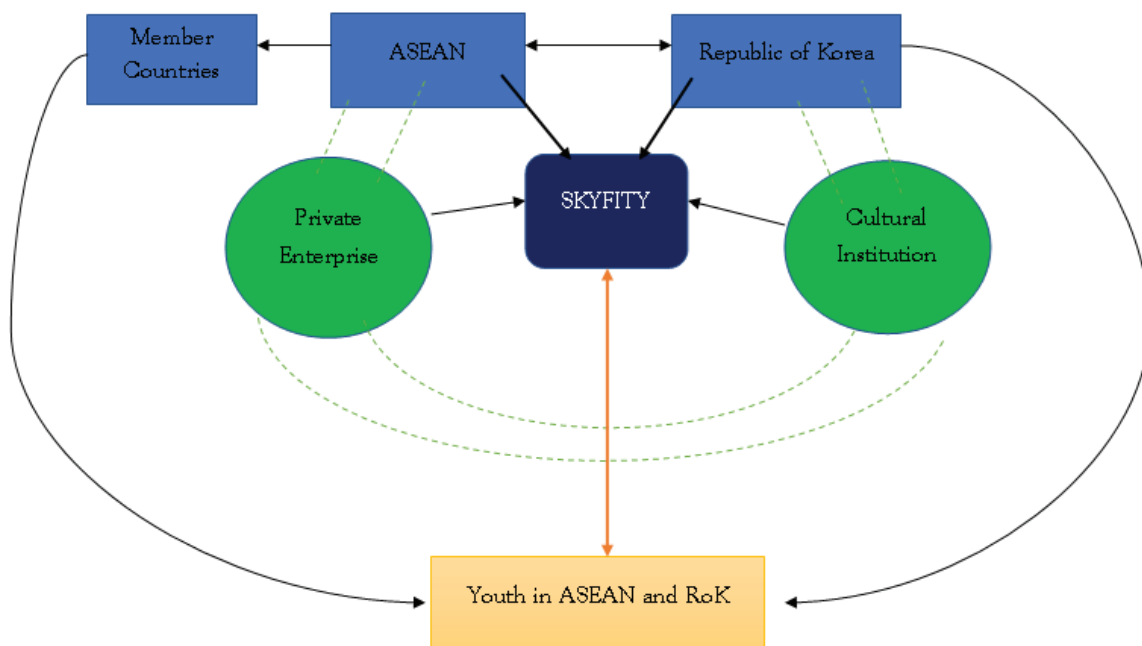


Figure 1. Actors in SKYFITY

the concept of public diplomacy stated by Shoelhi. The advantages of this scheme are the coordination between local governments and central governments of every state would direct how local governments are expected to deliver SKYFITY when the youth are present in their locations. ASEAN and Korea direct coordination with each other and their direct supervision of SKYFITY would ensure it is running properly under their unified goals. The involvement of external actors would help the funding, broadcasting and diversification of SKYFITY since they also coordinate with each other and ASEAN and the RoK. Lastly, the direct involvement of the youth in SKYFITY is the central target and they would be under 'guidance' from policies by the governments.

To make it clearer, the authors will present a structure consisting of actors in SKYFITY in figure 1.

The structure above shows relationships between every actor in SKYFITY. SKYFITY itself plays a central role here with youth in ASEAN and the Republic of Korea serving as the main targets for this initiative, and they are expected to directly contribute and participate in SKYFITY as it can be seen from bold orange line pointing at each other. SKYFITY would be run under the supervision of ASEAN and the Government of Republic of Korea, as it can be seen from two thick black lines pointing towards SKYFITY. ASEAN and the Government of Republic of Korea are expected to fund, develop a blueprint, coordinate with other actors and maintain the sustainability of SKYFITY. ASEAN and the Government of Republic of Korea would coordinate with each other and ASEAN would give instructions regarding SKYFITY to its member countries.

Cooperation between ASEAN—and its member countries—and the RoK would involve youth, tourism, information and communication, foreign affairs, education and culture ministries from every ASEAN member country and the RoK. SKYFITY would be

absorbed into policies regarding youth, tourism, culture, foreign affairs and education and culture. The governments should introduce and encourage SKYTIFY through channels such as education institutions, youth communities or any other organization. The governments should also develop a framework to ensure the operation of SKYFITY cooperating with local governments in each country of ASEAN and the RoK. Youth from ASEAN and Korea should be informed about SKYFITY from the government of their country or the channels aforementioned and therefore they would be interested to take part in SKYFITY.

There are also external actors here, private enterprise and cultural institution. Private enterprise would function as an additional funding source (any company, for example in technology, food and drink or education sector) and media and broadcasting (any company in technology or the media and broadcasting sector) as we it can be seen from thin black line pointing at. Cultural institution (such as ASEAN-Korea Centre or ASEAN Cultural Committee on Culture and Information) from both ASEAN and Korea would give advice, suggestion, guidance or even a representative to SKYFITY. The contribution from private enterprise and cultural institution to SKYFITY can be seen from two thin black lines pointing towards SKYFITY. Private enterprise and cultural institution would also need to coordinate with each other and both ASEAN and the RoK Government, and give inputs and outputs such as advice or recommendations. This can be seen from two broken green lines pointing towards ASEAN and the RoK.

First, ASEAN to Korea. There would be an annual festival (SKYFITY Festival) that would be held for about one month approximately in Korea. This festival would show culture from every ASEAN country. There would be a

day in which traditional culture is shown and popular culture on another day. For example, Tuesday and Wednesday are the days for Thailand. On Tuesday, traditional culture such as traditional dance is performed and on the next day popular culture such as movie screening or performance from a popular Thai singer is shown. Traditional culture can be in the forms of traditional dance, folklore, traditional music and fashion. Popular culture can be performance from popular—even globally known—artists or movie screening showing popular films of ASEAN. The reason the authors include popular culture because it may attract young people.

There would also be a bazaar that would be attended by tourism agencies, ASEAN food and product stand or people from both ASEAN or Korea who want to sell their product. SKYFITY Festival would need ASEAN people residing in Korea especially the youth and Korean youth to become volunteers and help arrange SKYFITY Festival. SKYFITY Festival should be held annually and last for approximately one month. For closing and opening, the presence of ASEAN and Korean prominent figures such as leaders (presidents or ministers) or popular artists (for example, Rich Brian, NIKI or Blackpink for they have a Thai member) are highly encouraged to increase the popularity of SKYFITY Festival. Private enterprise such as media partners would be needed to promote this festival.

There would be also an entrepreneurship program that take forms similar to minimarkets such as Walmart, Seven Eleven or Indonesian Alfamart or Indomaret. The SKYFITY minimarket would display and sell products from ASEAN, such as food, drink and household needs. ASEAN or Korean youth who have products or small businesses would also be encouraged to sell their products in the minimarket or make a cooperation. The SKYFITY minimarket would hire

ASEAN people mainly the youth residing in Korea. The minimarket would first open its store in a big city such as Seoul. Should we see improvement or positive development, it would open another branch in another city. This program would need assistance from ASEAN and the RoK Government cooperating with private enterprise whether it is entrepreneurial guidance or funding.

Second, Korea to ASEAN. SKYFITY has a program that would send Korean youth dispersedly to different ASEAN countries. They would stay there with the locals and do some social activities such as teaching, make a 3R's (Reduce, Reuse, Recycle) project or any other projects that would bring them closer to each other. They would also be assisted by the local youth who are assigned or volunteer themselves. At the end of their stay, there would be a cultural night exchange showing cultural performance from both Korean youth and the locals. At the end, the Korean youth would be brought to a popular site in which they are located (for example, if they were in East Java, Indonesia, they would visit Mount Bromo or if they were in Siem Reap, Cambodia, they would visit Angkor Wat) with local youth as their guide. In this program, ASEAN would need ASEAN member countries to assign the local governments and give them guidance. This program should be held annually and the RoK Government could inform the youth about this program through education institutions, youth communities, social media or any other channels.

Lastly, SKYFITY would have social media accounts on YouTube, Instagram, Facebook, TikTok and Twitter to promote and document every activity in SKYFITY. Private enterprise in the media and broadcasting could also cooperate to develop the digital content and promotion of SKYFITY on social media. SKYFITY would encourage the youth to participate on social media such as making

short videos and participating in a challenge or quiz regarding ASEAN and Korea.

Conclusion

This paper has shown a perception gap among youth in ASEAN and Korea. ASEAN are well aware of Korea and its culture, but not vice versa. ASEAN and Korea should address the perception imbalance between ASEAN and Korean youth more seriously. The reason is that the youth will become key actors in the future of ASEAN and Korean relations. This would further foster ASEAN-Korea relations. Other factor such as close proximity between Korea and Southeast Asia also worth considering since mobilities between ASEAN and Korean people.

In this paper, the authors propose a new initiative named SKYFITY (ASEAN-Korea Youth Fraternity). SKYFITY could also be an initiative that help community building in the ASEAN-Korea region with the youth being main actors that ASEAN-Korea relations would be further stronger in the future.

It is also the objective of this paper is to identify what factors behind the gap and how to bridge it. The authors use public diplomacy concept as theoretical foundation since SKYFITY would mainly target the youth with governments and private actors supporting the initiative. Since youth is the most important aspect of this initiative, the authors emphasise youth as key to community building in the ASEAN and Korea region. Youth acting as community builders as Finn and Checkoway discuss in their study, have shown positive impacts on their communities. This would well suitable to SKYFITY.

However, there are challenges ahead. SKYFITY would need many actors from governments and externals. There would be different inputs, outputs and ideas. ASEAN and Korea need to unify them. Coordination between ASEAN-Korea,

ASEAN and its members and ASEAN-Korea with their local governments would be critically important. There is a need to build a framework and guidance in order to anticipate misunderstandings. Funding and broadcasting are also important to run SKYFITY. This would need support from private enterprises.

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