

# Cross-Cultural Adaptation of Korean Youtuber “Korea Reomit”

Mia Rizkiya Romadhona<sup>1</sup>, Ade Kusuma<sup>2</sup>,

<sup>1,2</sup>Communication Science Dept, UPN Veteran Jawa Timur, Indonesia

\*Corresponding author's email: [miarizkiyar@gmail.com](mailto:miarizkiyar@gmail.com)

## ABSTRACT

The popularity of Korean culture in Indonesia has led many Koreans to create YouTube channels with Indonesian language content. One of the Korean YouTubers who produce content in Indonesian is Korea Reomit. The focus discussion in this study is how the Korean Youtuber Korea Reomit's experiences cross-cultural adaptation when creating creative content in Indonesian. This study aims to determine the Korean Reomit cross-cultural adaptation process in creating Indonesian language content. This type of research is qualitative using phenomenological methods. The result of this research explains a theme that there is something that becomes the process and experience of Korean Reomit's cross-cultural adaptation that impacts the production of creative content in Indonesia. Jang Hansol overcomes the barriers of cross-cultural communication by learning Indonesian and Javanese. Hansol accommodates people from a different culture (the local community) more easily than someone from the same culture. Hansol's consistent behavior, often producing Korean-related content, has earned him many opportunities to collaborate and participate in events organized by Korean government agencies.

**Keywords:** *cross-cultural adaptation, youtuber, Korea Reomit.*

## 1. INTRODUCTION

One of the mediums of communication is video; even in this digital era, it is used to deliver educational content to the public. YouTube is the largest video-sharing website launched in June 2005, which provides various information in an audio-visual format. This site is freely accessible; users can watch, share videos, and even upload or produce them. The site's presence can attract the wider community's attention, which made Google Inc. dare to buy YouTube, worth the US\$ 1.65 billion in 2006 and officially operates as a subsidiary of Google [1].

YouTube is currently one of the largest platforms in cyberspace. Millions of videos can be enjoyed for free, ranging from amateur videos to large-scale video works such as the world music industry. The content creators compete to show their work with their originality and uniqueness to attract the attention of fans who watch the content. The development of YouTube in Indonesia will continue to increase along with the number of users and content creators [2].

YouTube's unlimited and varied content allows for cross-culture. At the communication level, cross-culture is the process of exchanging thoughts and meanings between people of different cultures. It applies to each generation with its own different culture following the times (from time to time). Fiber Luce mentions the nature of cross-cultural communication is a comparative study that aims to compare certain cultural variables and the consequences or consequences of cultural influences from two or more cultural contexts. Through this study, everyone will understand their culture and acknowledge that other people have dominant cultural issues in intercultural relations [3].

According to Yoon & Jin in *The Korean Wave: Evolution, Fandom, and Transnationality* [4], in recent years, the Korean Wave has been hailed as a surprising cross-border cultural phenomenon and an exciting experiment of globalization by many people, including scholars, journalists, critics, and even policymakers. Social media's role in the Korean Wave's transnationality in recent years has attracted many fans worldwide due to their easy access to social media. The

Indonesian fans are no exception. The Korean trend in Indonesia is no longer limited to K-Drama, K-Pop, Korean Beauty, or Korean food. The many types of Korean entertainment, such as K-Pop and K-Drama, provide an indirect stimulus for Indonesian fans to find out about Korea. Including looking for information through the YouTube platform.

The popularity of Korean culture in Indonesia has made a lot of South Koreans create YouTube channels in Indonesia. Not just working, some of them have lived in Indonesia and had a unique experience. This unique experience is often related to the cross-cultural adaptation process they have experienced in Indonesia, so they do not hesitate to share it through various content uploaded on their YouTube channel. These YouTubers come from very diverse backgrounds. They are such as having lived with their families for many years in Indonesia, studying in Indonesia, having jobs or projects in Indonesia, students majoring in Indonesian literature at South Korean universities who are currently conducting student exchanges, and so on.

The content presented by South Korean YouTubers is also very diverse by presenting content about Korea. These contents include their experiences living in South Korea and Indonesia and the culture shock between their lives in the two countries. It also shows their activities in Korean food *Mukbang* or *halal* food at South Korean restaurants. They were shopping at traditional South Korean markets, highlighting things that are currently happening or viral in South Korea, and updates about South Korean entertainment. And the other one, you can watch the content of collaboration between YouTubers and the government of Indonesia and South Korea. All content related to South Korea is presented in an attractive, entertaining, and even informative way using Indonesian by a YouTuber who is a South Korean citizen.

editing process, not with the subtitle feature in YouTube settings. Interestingly, not all of these YouTubers are fluent in Indonesian. Some even speak Indonesian only at the beginning or beginning of the video introduction. They show their love for Indonesia through diverse content across cultural and linguistic differences. The proliferation of YouTubers from South Korea with Indonesian- language content receive a pretty good response from Indonesia. This South Korean YouTuber with Indonesian- language content has thousands, even millions, subscribers. The number of views is also high, with most comments from Indonesian viewers making content from this South Korean YouTuber included in the trending YouTube Indonesia. However, many people think that the phenomenon of South Korean YouTubers producing Indonesian-language content is only to gain popularity and profit through AdSense, considering that Hallyu (Korean Wave) fans in Indonesia are very high.

One South Korean YouTuber actively uses Indonesian-language content is "Korea Reomit." This YouTube channel has been active since 2016, has 4.9 million subscribers, and has uploaded 1,027 videos (as of January 2021). Korea Reomit skyrocketed to become the Indonesian- language Korean YouTube channel with the highest number of subscribers. The channel owner is Jang Hansol (□□□), a South Korean citizen who has lived in Indonesia for about 16 years with his family. In his content, he uses Indonesian and Javanese with a medhok accent. The content about South Korea presented is very diverse, from daily vlogs, product reviews, Korean food *Mukbang*, *Detective Reomit*; about various mystery cases, murders, history, and even things currently occurring viral in South Korea. In addition to creating offline content and having a broadcast schedule, Korea Reomit often does live streaming to tell stories or do questions and answers with its subscribers. As a Korean citizen who can speak Indonesian, he has the liaison to provide information to Indonesian fans about what is happening in Korea.

This research focuses on Korea Reomit's

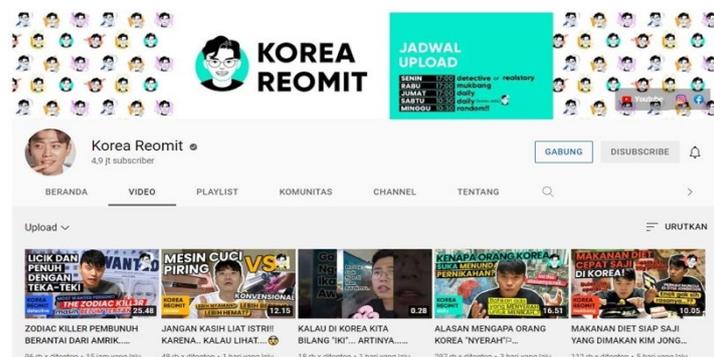


Figure 1. The main display of Korea Reomit's channel (source: <https://www.youtube.com/c/KoreaReomit/videos>)

These YouTubers provide Indonesian subtitles directly on their videos that have gone through the

cross-cultural adaptation experience in producing Indonesian- language creative content. This study aims

to describe the phenomenon of South Korean YouTubers in creating Indonesian-language creative content. It also to find out the Korean Reomit cross-cultural adaptation process that affects the creation of Indonesian- language content.

## **2. LITERATURE REVIEW**

### **2.1. Creative Content on YouTube**

Content does not only contain information in the form of text but has evolved into the form of images, photos, videos, or short films. Creating creative content requires time and a process that can't be done at once. If you fail, you must continue to explore. As long as it still upholds ethics, creative content deserves praise. However, if it is not following ethics, a creator is obliged to reject the content [5].

The YouTube tagline "Broadcast Yourself" is a special attraction for content creators to channel their work freely [6]. Creators in this new media era enable the production of various information and entertainment content independently and with relatively small capital. Anyone can create a channel on YouTube; you don't need a big company or business with a lot of money to create a channel on this site. The content creators who upload videos on YouTube are referred to as YouTubers. YouTubers are individuals or groups who can play a role in front of or behind the scenes and process creative ideas to attract subscribers (subscribers) to watch on their YouTube channel [7].

YouTube itself has value based on four central freedoms. These values are Freedom of Expression, Freedom to Getting Information, Freedom to Use Opportunities, and Freedom to Have a Place to Work ([youtube.com/about](https://www.youtube.com/about)). People can access content on YouTube without worrying about missing showtimes. Once the video is uploaded, the content can be accessed anytime and anywhere and remains stored indefinitely.

Many content creators actively upload videos with varied content, creating policies to monetize content through the YouTube Partner Program (YPP), launched in 2018. By becoming part of YPP, creators can start monetizing their content, get e-mail and chat support, and gain access to the Copyright Match Tool to protect their content. In recent years, YouTube has strengthened monetization requirements. It is done for spammers, impersonators, and irresponsible parties who cannot harm the ecosystem or exploit creators who have

created content. One eligibility criteria to register for membership at YPP is that a channel must meet the eligibility for watch time and subscribers. Once a channel has registered, YouTube reviewers must ensure that the channel complies with YouTube's copyright, monetization, and content policies. Only channels that comply with all guidelines and are eligible will be accepted into the program. The channel has access to advertisements and other monetization products.

### **2.2. Cross-cultural Adaptation**

Cross-cultural communication is a communication process that involves people from different socio-cultural backgrounds. In situations like this, communicators and communicants often misinterpret the message because each individual has a different culture. Cultural differences contribute to the purpose of life, and ways of communicating are also strongly influenced by each culture's language, rules, and norms [9].

Gudykunst and Kim stated that each individual must go through a process of adaptation when he meets and interacts with different environments. A person's adaptation involves two stages: cultural adaptation and cross-cultural adaptation. Cross-cultural adaptation occurs when a newcomer has gone through socialization and begins to interact with a new culture. Over time, the immigrants began to understand the new culture and choose the norms and values of the adopted local culture [9]. Cross-cultural adaptation is also the widespread phenomenon of individuals who try to establish reciprocal and functional relationships with a relatively stable environment after moving to an unfamiliar socio-cultural environment. This process is carried out to achieve conformity between the individual and the environment [10].

Kim identified three main things in cross-cultural adaptation: acculturation, deculturation, and assimilation. Acculturation occurs when an individual who has gone through a socialization process begins interacting with a new and foreign culture. The newcomers start understanding the culture and choosing the local cultural norms and values. In deculturation, previous cultural patterns also affect the adaptation process. The changes in acculturation affect the new culture's psychological, social behavior, norms, and values for newcomers. It causes resistance

to the new culture so newcomers can isolate themselves from the local population. Assimilation is when newcomers minimize using old culture to make them look like residents. This stage is the perfect adaptation stage [11].

Furthermore, there are five factors of cross-cultural adaptation to newcomers, namely: 1) Personal Communication which is related to Communication Competence, 2) Host Social Communication which is related between individual immigrants and individuals from the local culture so that there are cultural differences between the two, 3) Ethnic Social Communication occurs between people from the same cultural background, 4) Environment, means the culture and local community accept and pressure newcomers to adapt to the local culture quickly, and 5) Predisposition, the condition of individual newcomers when they arrive in the local cultural group [11].

### **2.3. Language in Cross-Cultural Context**

Cultural differences that contribute to the purpose of life and communication are also greatly influenced by the language, rules, and norms in each culture. Language itself is an important factor in building communication. According to the Indonesian Dictionary (Kamus Besar Bahasa Indonesia or KBBI), language is a system of arbitrary sound symbols used by members of a society to work together, interact, and identify with each other [12].

Language is part of the culture. The relationship between language and culture is a relationship that has an equal or equal position in humans. If culture is a system that regulates human interaction in society, then language functions as a means of continuous interaction. Language makes it possible to build culture and knowledge to improve the quality of life. Language can be said to give humans identity to determine their position in the world. In addition, language can shape his view of the world so that language is an aspect and supporter of culture and vice versa [13].

It is necessary to master the local language to adapt to a community group with a different culture, especially if you stay long. Not infrequently, mastery of this language becomes a second language for speakers. Schumann views learning a second language as a form of adaptation that occurs gradually to the target language culture, given the close relationship

between language and culture. In addition, second language learning is part of cross-cultural adaptation. The adaptation of second language learners to the target language culture can determine the understanding of the target language or language adaptation [14], especially if you stay for a long time. Not infrequently, mastery of this language becomes a second language for speakers. Schumann views learning a second language as a form of adaptation that occurs gradually to the target language culture, given the close relationship between language and culture. In addition, second language learning is part of cross-cultural adaptation. The level of adaptation of second language learners to the target language culture can determine the understanding of the target language or language adaptation [14].

### **3. METHODOLOGY**

The cross-cultural adaptation of "Korea Reomit" research uses a qualitative descriptive approach. This qualitative research intends to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, motivation, action, and so on, holistically and by way of description in the form of words and language, in a special natural context by utilizing various natural methods [15].

The problem to be studied by the researcher is a phenomenal problem. Therefore, researchers use qualitative research methods with a phenomenological approach to determine how to collect, search, process and analyze research results to get natural social phenomena. Phenomena are facts realized and entered into human understanding so that an object exists in consciousness. Thus, phenomenology reflects the direct human experience, as that experience is intensively related to an object [16].

Data analysis was carried out to make it easier to conclude. The data analysis process is not only a logical follow-up to data collection but is also an integral process with data collection. It starts by reviewing all available data from various sources, namely key informants from interviews, observations in the field or observations, and the results of documentation studies. In qualitative communication research, as in qualitative research in other social science fields, there are many specialized types of data analysis depending on the research objectives. The data

analysis process in this study refers to the data analysis process of Miles and Hubermas, namely data reduction, data presentation, and verification and conclusions [15].

This study will use two types of data collection: primary and secondary data. Preliminary data were obtained based on in-depth interviews. An interview is a meeting of two people to exchange information and ideas through questions and answers to construct the meaning of a particular topic [17]. Secondary data is obtained based on literature studies relevant to the research to be carried out, both from journals, articles, books, previous research, and specific sites and websites. In addition, the researchers also used observational data collection techniques to find out the general description of the Korean Reomit youtube channel. The data is then collected, selected, and analyzed descriptively. From the report, the researcher can write the conclusions.

Differences in understanding or meaning are potential barriers to communication that can make it challenging to adapt to a new environment [19].

Jang Hansol, the Korea Reomit YouTube channel owner, has shown his ability to speak like a local community in style, intonation, and accent. In the various video content he uploads on the YouTube channel Korea Reomit, Jang Hansol can understand Indonesian and Javanese with a *Medhok* accent and often uses Malang slang. *Medhok* in the Indonesian Dictionary refers to the pronunciation of a very thick and obvious regional accent. Meanwhile, besides accent, slang is another form of folk language based on folklore. Most of the population in Malang, East Java, uses the Javanese language with the Surabaya dialect (a mixture of Javanese and Madurese languages). It uses slang known as *Osob Kiwalan* or reverses language. In this case, the reverse language in question is the reverse lettering of the actual word or phrase [20]. One form of implementing this *Osob Kiwalan* is in the name of his channel, "Reomit." The term "Reomit" is inverted lettering of the word "Timoer" (the old spelling form of



Figure 2. The conversation between Hansol and her two older sisters using three languages uploaded on the YouTube channel Korea Reomit (source: <https://www.youtube.com/watch?v=2mifdDuJIM4>)

## 4. RESULT AND DISCUSSION

### 4.1. Communication Competence Using Local Language

Communication competence is the ability to relate to other people effectively. Ting-Toomey and Chung refer to the application of knowledge of cultural sensitivity, open-minded attitude, and activation of appropriate, effective, and adaptive communication skills [18]. Achievement in communication competence is needed to fulfill general human needs, namely to cope with the new environment. Personal communication is the communication competence for newcomers who fulfills the initial stage of the cross-cultural adaptation factor [11]. As a newcomer, you must master the local language to adapt to a community group with a new culture. One of the natural obstacles in cross-cultural communication is the existence of language differences.

"Timur"), which refers to his place of residence, namely Malang, East Java. Jang Hansol chose the identity of Korea and East Java as a representation of his country and where he grew up. Hansol wanted to include elements that could show that he was a Korean living in Java. In addition to applying it in channel names, Hansol also often mentions *Osob Kiwalan* in various video content, such as "Ngalam" (which means Malang), "Tahes" (which means Healthy), and "Lecep" (means Pecel), and so on.

The local language learning process is also carried out in various ways. Since childhood, Jang Hansol subconsciously can master the primary two languages, Korean and Indonesian. In school, he improved his communication competence by studying grammar and hanging out with his friends using Javanese. Interacting directly with the local community anywhere is the most important factor for the progress of mastering the language. Language is no longer

considered a barrier to socializing with the local community.

Gradually, Indonesian and Javanese became considered second languages for Hansol. Schumann views learning a second language as a form of adaptation that occurs slowly to the target language culture, given the close relationship between language and culture [14]. In this case, Jang Hansol overcame cross-cultural communication barriers by learning Indonesian and Javanese. Nevertheless, Jang Hansol did not forget his identity as a South Korean citizen and continued to use Korean in a dialogue with his parents. Meanwhile, Hansol uses Korean, Indonesian, or Javanese with his older sister and even uses a combination of the three languages.

Hansol's conversation with his two older sisters using a mixture of the three languages is often seen in the videos. Not infrequently, the three siblings apply it as an internal joke. An example of a video entitled "ELSA SUKA NGEDRIFT!! [GAPYEONG DRIFT]" which was uploaded on August 03, 2020 [21]. Hansol meant to drink water; he said, "I want to drink Mul." In Korean Mul (물) implies water. Then when they heard the word Mul, Hansol and his two older sisters shouted at each other, jokingly connecting the names of the Indonesians, such as Mulyadi, Mulyono, Mulyatno, and Mulya. All of the terms are started with "Mul". They often jokingly connect words in Korean and Indonesian that do not have the same meaning and are unrelated.

In addition, Hansol and his two brothers also often use Javanese jokes in their trilingual conversations. Among them, "*Lha iyo!*" (Oh yeah!), "*Kok isok?*" (How can that be?), "*Ngunu ta?*" (Is that so?), "*Yowes*" (Yes, I did), and so on. Understanding the local language helps them capture and exchange information well during their stay in Indonesia. Even when they returned to Korea, they still used Indonesian and Javanese.

#### **4.2. Using YouTube as Content Sharing Cross-Cultural Adaptation**

In his content, Hansol often tells about his experiences entering a new culture, including the adaptation process, which did not always run smoothly. Korea Reomit uses the YouTube platform as a place to share its experiences with a broad audience who can be watched anytime and anywhere. In addition to producing informative content about the experience of cultural differences between the two countries and question and answer sessions about cultural differences, Korea Reomit has also performed live streaming several times. YouTube Live is a feature that makes it easy for creators to reach their community in real-time to learn, discuss, or form new communities. The advantage of this feature is that it can be saved and watched again if you can not watch it in real-time. One of the Korean

Reomit live streaming videos that have received the highest attention is the video entitled "Awal Mulanya Aku Bisa Bahasa Jawa" [22]. More than 1.2 million viewers viewed this video, showing the Hansol's life facts that have never been exposed on YouTube.

In the process of cross-cultural adaptation, there are five factors. The initial factor, according to Kim, is Personal Communication, which occurs when individuals perceive things in their environment, then give meaning and react to objects or other people in their environment. At this stage, there is an adjustment process using personal communication competencies that occur in individuals [11]. The Hansol family went bankrupt due to the monetary crisis that hit Asia, including Korea. They moved to Malang, East Java, in 1998 because Hansol's uncle had worked in Malang before. This exposure to information from people closest to him made Hansol's father interested in working in Malang and decided to live a new life there. This personal communication relates to the individual's communication competence which consists of cognitive, affective, and operational aspects. These aspects increase individuals' communication competence by understanding or adding information about local culture and language, in this case, Malang, East Java [11].

The second factor is Host Social Communication, which occurs between newcomers and people from the local culture, so there are cultural differences between them. This Host, Social Communication competency refers to the capacity to communicate with the host culture's communication symbols and meaning systems. The ability to communicate skillfully in the dominant language of the host culture can be the most important factor in successful acculturation [23].

Most of the people in Malang speak Indonesian and Javanese with the Surabaya dialect, so newcomer Hansol and his family must be able to adapt to understand the host language. Personal communication skills will be very useful, especially when newcomers interact with the local community. As a newcomer, Hansol turned out to be able to accept the local culture and had acculturated to a culture that was new for him. He got along like a local. Hansol was even trusted as the student council president at his high school, despite being the only Korean who attended the high school. Due to frequent resident interactions, Hansol can communicate in Indonesian and Javanese. On various occasions recorded in his uploaded videos, Hansol often interacts using Indonesian and Javanese while in Indonesia. Jang Hansol did not study Javanese specifically, but he was able to master it because he often communicated with the locals. He has successfully passed the last stage in adaptation, namely assimilation. Hansol looked like a local; he could speak Javanese with a *Medhok* accent and was willing to put aside his original culture even though he did not forget it.

The third factor is Ethnic Social Communication, which occurs between individuals with the same cultural background, such as newcomers who interact with people with the same culture [11]. In his various videos, Hansol tells that there were fourteen other South Korean families and the Hansols who formed a community when he was in Malang. The fourteen South Korean families are well off and able to send their children to international schools, while the Hansols choose to attend local or private schools. As a result, the Hansol family is the only South Korean family who can speak Indonesian because they attend a local school. In contrast, the other families prefer to learn English and think Indonesian is not too important. The choice of the level of education of the Hansol family triggered the attitude of the Hansol family not being accepted within the ethnic group environment due to differences in conditions. Even though they both speak Korean, Hansol is not easy to interact with peers from the Korean community because they prefer to use English to communicate. Hansol's peers from the Korean community experienced a process of deculturation, namely resistance or resistance to new cultures, thus making these newcomers isolate themselves from the local population [11].

The next factor is the environmental factor which refers to the group's strength from the same culture as the origin of the newcomer. The power of groups with the same culture as newcomers will significantly affect the adaptation motivation of newcomers [11]. The incident of "not receiving" Hansol sparked his anger and made him not have any friends from Korea. Therefore, Hansol hangs out more with

situation family had gone bankrupt. Local private schools are considered to have lower costs than international schools. This situation is then referred to as predisposition, the last factor in cross-cultural adaptation, namely the state of newcomers when they arrive in the local cultural group. The Hansol family is not as rich as other Korean families causing inequality compared to other Korean families. Predisposition also refers to adaptive personality attributes. Educational background and previous travel also factored a person's personality; for example, risk-taking, gregarious and curious can determine how easily they want to blend in with a new culture [18]. Hansol found it easier to adapt to people from different cultures (in this case, the local community) than people from the same culture. In creating content about cultural exchange, Korea Reomit explains through videos and provides additional information through images, infographics, photos, and subtitles that make the information easier to understand.

### 4.3. The Korean Culture in Indonesian-Language YouTube Content

Creating creative content requires time and a process that can not be done at once. If you fail, you must continue to explore [5]. To maintain its existence in the YouTube world, Korea Reomit needs to produce other creative content that can attract more audiences and subscribers. Based on the interview results, Hansol realized that his condition of being able to speak Indonesian and being a Korean citizen could be a bridge of information between what is happening in Korea and the people in Indonesia. From the beginning, Korea Reomit's YouTube content was intended for the

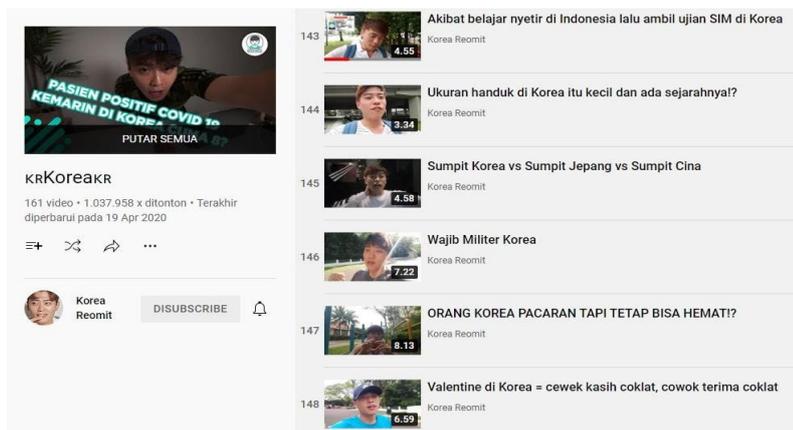


Figure 3. Playlist "Korea" on YouTube channel Korea Reomit

(Source:

[https://www.youtube.com/playlist?list=PLmieDp1s11zRvjat\\_9InFISm\\_iILGwTDO](https://www.youtube.com/playlist?list=PLmieDp1s11zRvjat_9InFISm_iILGwTDO))

friends from Indonesia

He had difficulty communicating with the community with the same cultural background, unlike when Hansol interacted with the local culture. The live streaming, "Awal Mulanya Aku Bisa Bahasa Jawa" revealed that his parents sent Hansol and his two older sisters to private schools because of Hansol's economic

Indonesian market. Starting from telling his experience experiencing cross-cultural adaptation in Indonesia, Hansol began developing his YouTube content by providing information about Korea that ordinary people may rarely expose. Not only based on K-Drama, K-Pop, and television. But it is more natural because it is based on facts. On its channel, Korea Reomit has a special playlist called "Korea" which contains a collection of

video discussions about South Korean sundries—starting from the hierarchical system, culture, weather, education, food, environmental conditions, and Korean habits, etc.

Hansol has consistently created content related to Korea, which has earned him several opportunities to collaborate and be involved in activities organized by Korean government agencies. One of the programs he participated in was “TeKo Nang Jowo”, a program organized by the Embassy of the Republic of Korea to commemorate the “30th Commemoration Summit of cooperation between Korea and ASEAN”. This event is a form of collaboration between the Embassy of the Republic of Korea with the Korean Cultural Center (KCC), Korea Tourism Organization (KTO), and Korea Agro- Fisheries & Food Trade Corp (KAT) by visiting cities on the island of Java for approximately six days by bus [24].

As the only participant among YouTubers, Hansol uploaded a vlog of this visit through his YouTube channel. There are four videos with the hashtag #tekonangiawa uploaded by Korea Reomit. This event won the "Best Public Diplomacy Practice Contest" in South Korea on December 13, 2019. According to reporting from Yonhap News, this program was given the highest award because it has its uniqueness, not only with the collaboration of cultural institutions but becomes even more interesting with the presence of well-known YouTubers participating play an active role in promoting the event through social media [25].

Culture is important in giving identity to a nation in developing diplomacy. Diplomacy itself is one way to achieve national interests. The current trend of diplomacy is no longer related to the Hard Power Diplomacy approach, such as showing off military power, political issues, or certain policymakers. This approach has the potential to lead to war. But now, a new approach has emerged, namely Soft Power Diplomacy [26]. The idea of South Korea's Soft Power Diplomacy was echoed when the South Korean government, under the leadership of President Lee Myung-Park, formed the "Nation Branding" Committee in January 2009. The government's main focus is the use of popular culture as a form of soft power. In addition to national economic growth, the government is using Hallyu and its growing popularity as a method to enhance the national image [4]. In addition, Seoul Policymakers also consider Soft Power an attractive foreign policy tool. Awareness of the gap between hard and soft power made the South Korean government find the idea of soft power as an alternative source of power that would enlarge South Korea's footprint in the eyes of the world. According to Lee, the success of the Korean cultural wave (*Hallyu*) that was spread through TV dramas and other forms of popular culture has encouraged this new thinking [26]. YouTube, as the largest video-sharing platform in the world today, makes it easy to spread the Hallyu wave throughout the

world. Korea Reomit is an Indonesian-language South Korean YouTuber who has become a cultural bridge between Korea and Indonesia. It does not just stop there, Korea Reomit continues to promote Korean culture by collaborating with the government through the videos it uploads.

## 5. CONCLUSION

The findings in this study explain a subject; namely, some things become the processes and experiences of Korean Reomit's cross-cultural adaptation that affect producing creative content in Indonesian. In various video content uploaded on the YouTube channel Korea Reomit, Jang Hansol can understand Indonesian and Javanese with a *Medhok* accent and often uses Malang slang. Jang Hansol managed to overcome cross-cultural communication barriers by learning Indonesian and Javanese. As a newcomer, Hansol turned out to be able to accept the local culture, and he had acculturated to a new and foreign culture. Hansol is easier to adapt to people from different cultures (in this case, the local community) than people from the same culture. Hansol's consistent behavior, which regularly produces content related to Korea, has earned him several opportunities to collaborate and participate in activities organized by Korean government agencies.

## AUTHORS' CONTRIBUTIONS

MIA RIZKIYA ROMADHONA is a final-year students of Communication Science Dept on UPN Veteran Jawa Timur, Indonesia. She has research interest in pop culture and Korean wave. Her email [miarizkiyar@gmail.com](mailto:miarizkiyar@gmail.com)

ADE KUSUMA, M.MED.KOM is a lecturer of intercultural communication, media and gender, and cinema studies in Communication Science Dept, UPN Veteran Jawa Timur, Indonesia. She is active as a lecturer since 2010. Email [ade\\_kusuma.ilkom@upnjatim.ac.id](mailto:ade_kusuma.ilkom@upnjatim.ac.id)

## ACKNOWLEDGMENTS

We would like to give my appreciate to Communication Science Dept, Faculty of Social and Political Sciences, Universitas Pembangunan Nasional Veteran Jawa Timur, Indonesia.

**REFERENCES**

- [1] Pertiwi, WK. (2021) *Sejarah Youtube Berawal dari Situs Kencan Online hingga Dibeli Google*. Available: <https://tekno.kompas.com/read/2021/02/24/15310057/sejarah-youtube-berawal-dari-situs-kencan-online-hingga-dibeli-google?page=all>
- [2] Saputri, F. H., Tullah, R., & Koswara, D. A. *Pembuatan Dokumenter Mengenai Keberhasilan Pemanfaatan Youtube Sebagai Mata Pencarian Melalui Konten Kreatif*. Jurnal Sisfotek Global, 10 (2). 2020. pp.12-17. Doi: <http://dx.doi.org/10/38101/sisfotek.v10i2.292>
- [3] Suryandari, N. *Komunikasi Lintas Budaya*. Surabaya, CV. Putra Media Nusantara. 2019.
- [4] Yoon, T. J. & Jin D. Y. *The Korean Wave: Evolution, Fandom, and Transnationality*. Lanham: Lexington Books. 2017.
- [5] Kusumah, W. (2015) *Bagaimana Membuat Konten Kreatif?*. Available: <https://www.kompasiana.com/wijayalabs/55c548756f7a615c29a0a0c9/bagaimana-membuat-konten-kreatif>
- [6] Tyas, D. S. *Rosette Guitar Quartet: Proses Kreatif Melalui "Youtube" Sebagai Pasar Industri Musik Digital*. Jurnal Riset Manajemen dan Bisnis Dewantara (JMD), 4 (1). 2021. pp.1-6. Doi: <https://doi.org/10.26533/jmd.v4i1.763>
- [7] Zulfa, N. Q., Zabidi, H., & Ma'mun, M.Y. *Konten Kreatif Youtube Sebagai Sumber Penghasilan Ditinjau dari Etika Bisnis Islam*. Musyarakah: Journal Of Islamic Economic (MJSE), 1(2). 2021. pp.110-120. <http://journal.umpo.ac.id/index.php/MUSYROK/AH/article/view/4593/1991>
- [8] Soesilowati, S. *Diplomasi Soft Power Indonesia Melalui Atase Pendidikan dan Kebudayaan*. Global Strategis, 9 (2), 2015. pp.293-308. Doi: 10.20473/jgs.9.2.2015.293-308
- [9] Umam, A. H. *Cross Cultural Adaptation & Communication Behavior Regional Student of Tanri Abeng University*. Progressive Journal, 13 (1). 2018. pp.43. <https://ejournal.nusamandiri.ac.id/index.php/progressive/article/view/522/460>
- [10] Kim, Y. S., & Kim, Y. Y. *Ethnic Proximity and Cross-Cultural Adaptation: A Study of Asian and European Students in the United States*. Intercultural Communication Studies, 25 (3). 2016. pp.62-63. <https://web.uri.edu/iaics/files/Yang-Soo-KIM-Young-Yun-KIM.pdf>
- [11] Utami, L. S. S. *Teori-Teori Adaptasi Antar Budaya*. Jurnal komunikasi, 7(2). 2015. pp.181-195. Doi: 10.24912/jk.v7i2.17
- [12] Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi Republik Indonesia. 2016. KBBI Daring: Bahasa. Available: <https://kbbi.kemdikbud.go.id/entri/bahasa>
- [13] Devianty, R. *Bahasa Sebagai Cermin Kebudayaan*. Jurnal Tarbiyah Volume 24 (2). 2017. pp.226-245. Doi: 10.30829/tar.v24i2.214
- [14] Gayatri, N. M., & Adhini, I. N. *International Students'cross-Cultural And Language Adaptation in Indonesia (An Analysis Of Turkish and Kyrgyz Students of English Department at State University of Semarang)*. Prosiding Prasasti, 2016. pp.585-590. Available: <https://jurnal.uns.ac.id/prosidingprasasti/article/view/1614/1502>
- [15] Moleong, L. J. *Metodologi Penelitian Kualitatif Edisi Revisi*. Bandung: PT Remaja Rosdakarya. 2016.
- [16] Kuswarno, E. *Fenomenologi: Metode Penelitian Komunikasi, Konsepsi, Pedoman, Dan Contoh Penelitiannya*. Bandung: Widya Padjadjaran. 2009.
- [17] Sugiono, S. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta. 2009.
- [18] Ting-Toomey, S., & Chung, L.C. *Understanding Intercultural Communication* (pp. 352). New York: Oxford University Press. 2005.
- [19] Rahayuningsih, I. *Komunikasi Lintas Budaya dalam Organisasi*. Psikosains (Jurnal Penelitian dan Pemikiran Psikologi), 9 (2). 2016. pp.91- 100. Available: <http://journal.umg.ac.id/index.php/psikosains/article/view/241/194>
- [20] Prayogi, I. *Proses Pembentukan Slang Malang*. Sasindo: Jurnal Pendidikan Bahasa dan Sastra Indonesia Vol. 1 No.1 Januari. 2013. pp.1-19. Doi: <http://doi.org/10.26877/sasindo.v1i1%20Januari.425>
- [21] Korea Reomit. (2020, August 3). *Elsa Suka Ngedrift!! [Gapyeong Drift]*. YouTube. Available: <https://www.youtube.com/watch?v=tXxkVs-Hvu4>

- [22] Korea Reomit. (2018, January 18). *Awal Mulanya Aku Bisa Bahasa Jawa*. YouTube. Available: <https://www.youtube.com/watch?v=eB0R135b4P0>
- [23] Jandt, F. E. *An Introduction To Intercultural Communication: Identities In A Global Community*. Sage Publications. 2017.
- [24] Augesti, A. (2019) *30 Tahun Kerja Sama dengan ASEAN, Korsel Luncurkan TeKo Nang Jawa*. Available: <https://www.liputan6.com/global-sama-dengan-asean-korsel-luncurkan-teko-nang-jawa?source=search>
- [25] Linggarwati, T., & Wiradianty, A. F. *Program. "Teko Nang Jawa" Sebagai Upaya Diplomasi Budaya Korea Selatan Di Indonesia Tahun 2019*. *Jurnal Sosial Politik Peradaban (JSPP)*, 1(2). 2020. pp.1-15. <https://journal.peradaban.ac.id/index.php/jspp/issue/view/83>
- [26] Lee, S. J. *South Korea's Soft Power Diplomacy*. EAI Issue Briefing, 1-8. June 2009. <https://www.files.ethz.ch/isn/136823/200908061729956.pdf>