

Intercultural Awareness Through Indonesian Gastronomy with European Flavours in The Midst of Plurilingualism Political Framework

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ABSTRACT

In the midst of a multicultural society, cultivating intercultural awareness is a part of the political framework of plurilingualism, as European linguistic policy is based on a multilingual phenomenon. Plurilingualism is a renewal of the individual's ability to communicate on paralinguistic and paratextual aspects and develop intercultural skills, likely their cultural roots. This political hegemony unwittingly developed massively before the infiltration of French language in Indonesia through flavour contact in the form of gastro diplomacy. Starting with the European cookery heritage in Indonesia, this study aims to explore the presence of European flavours in culinary development to set up the attitudes of respect and understanding of the uniqueness of language culture based on French language learners. In addition to intercultural communication skills, this term contains nationalism as a political goal of plurilingualism, which ideally can eliminate cultural contestation. Therefore, the research methods are document studies, observations, and questionnaires, which aim to explore the existence of intercultural flavours as a form of cultural contact, authenticate cultural knowledge, build intercultural awareness, and diplomatic efforts from French language didactic. The result is a significant change, increasing interest in learning French, and also the development of national identity through knowledge, skills and behaviour as a part of intercultural awareness with authentic language materials.

Keywords: *document studies; gastronomy; intercultural; plurilingualism; French language.*

INTRODUCTION

The distinction between multilingualism and plurilingualism in European linguistic politics started with the multiculturalism phenomenon. Multilingualism depicts the use of various languages by individuals, groups, or communities (regional, national, and state). Meanwhile, plurilingualism refers to the individual communicative capacity, including paralinguistic and paratextual aspects. In addition, plurilingualism emphasizes intercultural capabilities,

nationalism, and linguistic democracy around language pluralism. Then (Mahriyuni, 2020) explains plurilingualism as a political view that categorizes the language as part of the culture. Therefore, this terminology encourages language mastery, including intercultural communication, verbal and non-verbal communication, paralinguistic (body language, use of onomatopoeia, prosody), and para textual (illustration and typography).

Plurilinguism places language as part of the culture and considers intercultural skills. (Andriani et al., 2022) The Common European Framework of Language (CEFR) is described as a didactic frame that does not place language totally as a science of structure and grammar but becomes an individual instrument. Implicitly, this reference describes knowledge (*savoir*), skills (*savoir-faire*), and personality (*savoir-être*) preferred for language and culture targets. In addition, general knowledge of sociocultural aspects includes (a) daily life, (b) living conditions, (c) interpersonal relationships, (d) values, beliefs, and behaviour, (e) body language, (f) manners, and (g) ritual becomes the focus of plurilingualism. This ideology aims to fulfil the speaker's ability toward language skills and cultural mastery that can direct them to correctly (*correct*) and naturally (*natural*).

Developing intercultural competence is absolute if it refers to the goal of plurilingualism as a linguistic ideology. Based on Hirsch's term (Liska Afriani, 2019) regarding intercultural literacy as the basis of language teaching, learners should be prepared to be knowledgeable before learning. (Ilie, 2019) explain that language issues are becoming a considerable source of conflict and inefficiency in the increasingly diverse workforce worldwide. Intercultural communication competence refers to the active possession by individuals of qualities that contribute to effective intercultural communication, with primary terms: knowledge, skill, and attitude. She also describes the intercultural competence model recognized as intercultural sensitivity, intercultural awareness, and intercultural adroitness. So, Intercultural awareness guides one's understanding of cultural variation and being aware of one's own cultural identity.

One's own cultural identity can be seen in food culture. In this term, there is a distinctive identification in understanding community. (INTAN et al., 2020) pointed the people to say (the language) and the people to eat (the gastronomy) become of cultural identity. For example, in the Eastern cultural paradigm, food is placed differently from the religious and social systems.

Meanwhile, the food culture in the West has become one of the identities and heritage well-known worldwide. Food is not only a dish but also a high level of magic, a symbol, rules,

and representations of taking the meal and the involvement of people in its production. Therefore, similar to language implantation, Western culture is depicted through its food culture, which enriches the cuisine of its country, the same as in Indonesia.

The internalization of European flavours in the midst of Indonesian society is proof of the intercultural implantation. Then, it indirectly creates intercultural awareness and merges into *Bhineka Tunggal Ika* as an Indonesian slogan. In line with this statement, the representation of plurilingualism was reflected before European colonialism and also the implantation of European languages, likely English, French, Spanish, Dutch, and Italian, with those values of civilization and distinguish humans from other creatures (Liando & Tatipang, 2022). According to (Dadang, 2006), French is the second foreign language used by Indonesians to increase the productivity of technology, science and cultural projects. Meanwhile, teaching French is a challenge because Indonesia is not a Francophone, but a Francophile country, which means that people only know this culture from Western colonialism, which is currently no longer a lifestyle for Indonesian people.

As a consequence, the existence of learning material plays a vital role because one of the main goals is to master the subject matter (Septiana et al., 2021) to direct the student get on: knowledge, skill, and also personality likely on plurilingualism hegemony with cultural conventions. Another result shows French learners' weak adaptive and adoptive abilities, leading to stereotypes and counter-European cultural conventions. Therefore, the problems in this research focused on how to identify various European gastronomy as a root of intercultural dishes, how to authenticate learning cultural knowledge in building intercultural awareness, and how to implement plurilingualism using European gastronomy as a French learning material.

MATERIALS AND METHOD

This research concerns intercultural awareness through European cuisine within the political framework of plurilingualism. It is also categorized as qualitative research. (Sugiyono, 2018) describes that this research is part of post-positivism, which is used to examine the condition of objects naturally. In addition, this research is an instrument for analyzing social phenomena through purposive, snowball, and triangulation (combined) data sampling and inductive/qualitative data analysis. Meanwhile, the results generally emphasize the

generalization of meaning based on the existing data. Therefore, categorization is used as the first step in this study.

Based on this qualification, the methods chosen are document studies, observation, and digital questionnaires to obtain, collect, and describe all data. It also aligns with (Walliman, 2021) opinion that qualitative data cannot be accurately measured and counted, and are generally expressed in words rather than numbers. Document studies are the first used to find European gastronomy and intercultural food data, descriptions, or histories. Then, observation was used to observe the responses and reactions of intercultural awareness of French language learners related to intercultural food knowledge. Finally, a digital questionnaire with 40 respondents was used to measure the. It was to capture the data of intercultural awareness through European contact to build knowledge, skills, and attitudes with cultural conventions.

RESULTS & DISCUSSION

Multilingualism, which is sourced from multiculturalism, is just an opinion. However, the linguistic concept is still developing monolinguals. It is clearly illustrated globally, especially in *lingua franka* after colonialism. Nowadays, post-colonialism is not only found in science, history, literature, and politics but also in the approach to the culture and identity of both countries that were colonized by colonial power (Nugroho, 2020). As a result, domination of specific social stratification occurs from the capital: (a) social, (b) economic, (c) cultural, and (d) symbolic (Bourdieu, 1979). Thus, capital accumulation and culture become the baseline for social stratification. One distinctive indicator of the group in cultural capital can be measured in food, language, and appearance. In the dominant class, consumption tends to satisfy rather than meet primary needs. Therefore, identification at this level determines the relationship between food and language.

Based on multilingualism as a linguistic condition in a particular region provides monopoly opportunities for one language and results in class domination. Plurilingualism is a corpus of language proficiency. It can be a reference for a disputed conceptual distinction. According to (Juillard, 2021), the difference between the two terms is seen from the semantic aspect. Multilingualism is a condition of the existence of many languages in a society, nation, or country. Then, plurilingualism is an individual's competence in language by fulfilling linguistic conventions and cultural contexts. In detail, as an expert, Tremblay also summarized those terms in the following table:

Table 1. The Distinction between Multilingualism and Plurilingualism (Tremblay, 2015)

| No. | Aspect | Multilingualism | Plurilingualism |
|-----|-------------|------------------|-------------------|
| 1 | Semantics | Communal | Individual |
| 2 | Tradition | Anglo-Saxon | Francophone |
| 3 | Language | Knowledge | Ability |
| 4 | Culture | Cross-cultural | Intercultural |
| 5 | Etymology | Kingdom | Union |
| 6 | Geopolitics | Unification | Diversification |
| 7 | Usage | Service Language | Cultural Language |
| 8 | Power | Domination | Equality |

The demarcation between multilingualism and plurilingualism at the semantic level determines that the two terms differ. On one side, the existence of many languages in a region and the degree of individual language ability. It can be assumed that the main distinction concerns groups and personal competencies. The following understanding concerns the origins of multilingualism, which is full of history and royal traditions in developing their power. Meanwhile, plurilingualism is rooted in francophone hegemony that equality and diversity lead to intercultural understanding. By referring to each lingual and cultural convention, this terminology is significant for individual competence in many languages. Therefore, cultural language means have the same degree and become part of human rights.

If multilingualism is the linguistic heterogeneity of groups, nations, and countries, then plurilingualism is the renewal of linguistic competence order, which applies to multicultural-based countries. The Indonesian people recognize the existence of foreign languages that are popular among the community based on one way to show a particular class, especially languages from the dominant culture. (Cholsy, 2016) prove the popularity of foreign languages as a communicative instrument and as a habitus with power, domination, and hegemony tendencies. (Karman, 2017) also mentions that language is an ideological material and complex communication. It is not only a material exchange but also a symbolic power. As a result, regulations are also applied to linguistic education with its usefulness as (Stein-Smith, 2017)

said that foreign language skills have long been associated with cognitive, career, cultural, and personal benefits. Therefore, there is a need for a review from the didactic side.

Based on the European language didactic renewal of the Common European Framework of Reference for Languages (CEFR) describing language ability, Indonesia must apply the same references in language regulation (Savski, 2002). This model aims to develop the knowledge, skills, and attitudes appropriate to the language context and the cultural convention. So the speakers can communicate correctly and naturally. The following table is a simple explanation of these linguistic didactic references used in thirty languages:

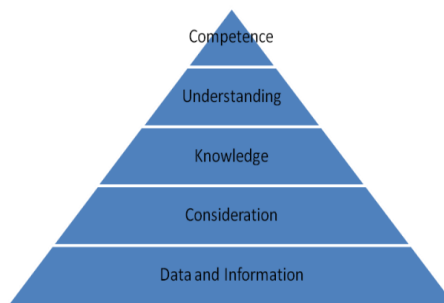
Table 2. Language Matrix Based on the Common European Framework of Reference for Language (North, 2006)

| Level | Language | Orientation |
|-------|--------------------------------------|---|
| A1 | Beginner Speaker (Introduction) | Basic communicative skills |
| A2 | Beginner Speaker (Intermediate) | Basic communication troubleshooting |
| B1 | Advanced Speaker (Threshold) | Open communication |
| B2 | Advanced Speaker (Advanced) | Sociolinguistic and pragmatic- based communication |
| C1 | Experienced Speaker (Independent) | Fluent communication based on illocutionary and perlocutionary |
| C2 | Experienced Speaker (mastery) | Communication equivalent to native speakers |

In this matrix, the uniqueness of plurilingualism is reflected in speakers' degree of knowledge, skill, and attitude toward cultural differences. Each level also describes intercultural values, such as (a) knowledge for cultural comparison, and (b) sociocultural aspects: daily life, conditions, interpersonal relationships, values, beliefs, behaviour, body language, etiquette, and ritual. Thus, construction not only contains lingual elements but also builds intercultural skills, especially intercultural awareness. (Kertamuda,2011) states that intercultural awareness is the key to developing intercultural communication so that people can

look around and be aware of cultural values and other cultural habits. In addition, (Wunderle, 2006) also explains five levels of cultural awareness in language acquisition: (a) data and information, (b) cultural considerations, (c) cultural knowledge, (d) cultural understanding, and (e) cultural competence.

Figure 1. The Pyramid of Cultural Awareness in the Concept of (Wunderle, 2006)



The relationship between cultural awareness and language acquisition resulted in indicators of knowledge and comparison. In this case, cultural food can be taken as a tangible example because food culture is a part of a cultural entity that needs to be understood and adopted. However, the level of cultural awareness of language users certainly varies. It is based on different taste experiences and affects cognition and the emergence of perceptions. As a real example of the responses and reactions of French learners when dealing with French food, there is a variety of responses which are closely correlated with knowledge and cultural background, such as habits, beliefs, social class, economy, education, and experience. Even though French food is a daily topic in the process of learning material. (Nair, n.d.) Explain two significant factors contributing to French hegemony still alive in gastronomy as a part of modern colonialism: its role in culinary education and culinary review.

Consequently, French language learners should find the data and information related to the tableware, schedules, and the characteristics of each, such as breakfast, lunch, and dinner. Then, they are directed to be directly involved in French-style eating habits and food culture, including how to shop, process, arrange and eat. Through direct involvement, learners gain knowledge as a basis for consideration, which cognition leads to cultural comparisons. The comparison moves from their cultural background to a memorable new experience and perceptions that become the basis of understanding, accepting, adopting, rejecting, or avoiding. Here is the cultivating cultural awareness of French flavours:

Figure 2. Cultivating Cultural Awareness in French using Gastro diplomacy according to the Pyramid of Cultural Awareness from Wunderle (2006)



The relevance of cultivating cultural awareness through French food on intercultural communication as it becomes dominant. Through the series of activities, the degrees of cultural awareness focused on the availability of real social and cultural contacts and the support of the environment to develop cultural awareness. For example, the capacity to develop intercultural awareness of French learning through French gastronomy leads to the development of national identity. According to (Utami, 2018), food is apart from being a biological need, and it's also a social and cultural need for humans in a community or society. How selected and consumed depends on the social or cultural form until the meaning of their creation. Food globalization is clearly recorded through colonialism, in which historically, meals and processing have been exchanged within the colonial movement and manifest themselves in cultural food(Kellner, 2004).

As a French language material, gastronomy contains knowledge, experience, authenticity, cultural skill, and national identity cultivation. If there are contradictory elements, there is a possibility of culture shock or even strong rejection as a form of reaction. As an alternative for beginners, the introduction of French food can be started from intercultural gastronomy, which has various advantages in supporting the success of learning French, including: (1) Authentication of foreign material, (2) Authentication of French manners, (3) Closely for students, (4) Strengthening of cultural history repertoire, (5) Authentication of cultural historical heritage, (6) Realization of orientation, (7) Affordability of teaching materials, (8) Intercultural element, (9) Awareness stimulation, and (10) Development of national identity. Herewith, I have attached the data on intercultural foods in Indonesia:

Table 3. Representation of Several Intercultural Gastronomy (Anggraeni, 2015)

| No. | Original | Intercultural Gastronomy | History |
|-----|-------------------|--------------------------|--|
| 1. | <i>Choux</i> | Sus | <p>It was first discovered in 1533 ago. At that time, a beautiful princess from Italy, Catherine de Medici, decided to leave her hometown to marry King Henry II of France. Catherine brought all court members, including the chefs, to live in France. Several years later, in 1540, a chief cook named <i>Pantere</i> succeeded in creating a pasta dough that he also used to make cakes.</p> <p>Initially, he called the dough <i>pâte à pantere</i>. However, this name did not last long until it was finally called <i>pâte à choux</i>. Over time, a chef from France, Marie-Antoine Carema, took the initiative to perfect the recipe.</p> |
| 2. | <i>Soupe</i> | Sup | Soup comes from France, which means soaking it with bread as a base. |
| 3. | <i>Biefsuk</i> | Bestik | It is derived from France and contains the essential ingredients of roasted red meat with different maturity levels. |
| 4. | <i>Fricandeau</i> | Perkedel | Made from potatoes and fried ground beef originating from France. |
| 5. | <i>Croquette</i> | Kroket | Croquettes are a French recipe originally. The Palace chef cooked this snack, and became King Louis XIV's favourite food around 1691. |
| 6. | <i>Roinsolles</i> | Risol | <p>Risoles became known in the 13th century. At that time, this food was just pancakes, which were fried in a frying pan using butter or beef/lard fat. In subsequent developments, this food was then filled with minced meat. In French culinary terms, the verb <i>rissoler</i> means to make chocolate. A rissole is always wrapped in bubble pastry or similar, usually fried, but sometimes baked in the oven. The taste of rissole can be salty or sweet. The sweet taste is obtained by sprinkling it with powdered sugar and complementing it with fruit sauce.</p> |
| 7. | <i>Tarte</i> | Tar | According to its origin, Tar is a baked food with the basic ingredients of pastry and filled with something sweet or savoury, but |

the top is not covered or covered with pastry. Modern tar fillings are usually fruit-based, sometimes with custard. Meanwhile, tartlets are small, such as egg tarts (egg tart). Tarte can be translated into tar or pai because both are the same. One of the tarts that are a source of pride in France is tarte tatin. The cake is named after the family names of two sisters, Stephanie and Caroline Tatin, who ran a restaurant in the Sologne area of France towards the end of the 19th century.

In Indonesia, the existence of intercultural food began with Western flavours and continued through the history of colonialism in the 16th century. Apart from vegetables, European flavours are known as “*elite*” food. Then, food mimicry appeared as a form of indigent resistance to be equal with the “*elite*”, in which these foods were identical to the dishes of the aristocrats or indigents close to the colonialists. From domestic to industrial scope, it is not spared to present it. Variants continue to be modified in appearance, taste, and ingredients. With pride, these culinary delights contribute to the identity of the Indonesian people who love intercultural gastronomy. Even so, its presence is full of the nature of the archipelago (Fadly, 2016). In addition, the modernization of European culinary arts through industry also encourages the habitus of elite, exclusive, antique, and identical tastes. Here is the following data on European food mimicry that enriches intercultural gastronomy:

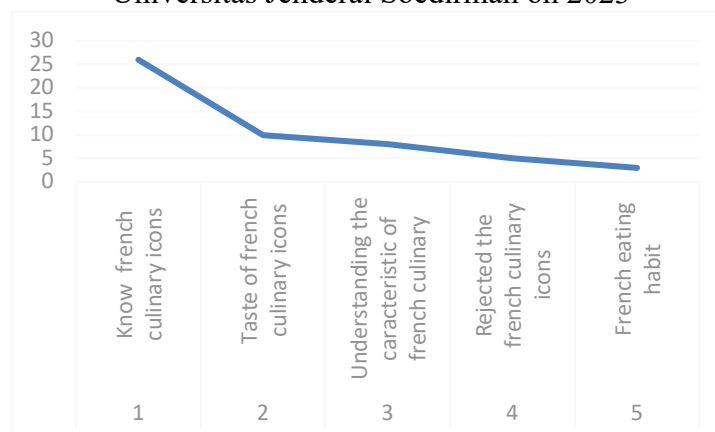
Table 4. Several Food Mimicry as an Intercultural Gastronomy (Utami, 2018)

| No. | Name | Origin | Modification |
|-----|------------|-------------------|--|
| 1. | Salad Solo | <i>Steak</i> | <ul style="list-style-type: none"> sweet and watery, A combination of beef steak, salad, and soup. |
| 2. | Rolade | <i>Rolade</i> | <ul style="list-style-type: none"> Raw material other than meat, Use cassava leaves and tofu, The shape does not resemble the original, Chilly as an principale condiment. |
| 3. | Sosis solo | <i>Roinsolles</i> | <ul style="list-style-type: none"> Same with Roinsolles, |

- | | | | |
|----|-----------------|------------|--|
| 4. | Dadar Gulung | Roinsolles | <ul style="list-style-type: none"> ▪ Use only chicken ragout, ▪ Chilly as an principale condiment. |
| 5. | Leker | Crêpe | <ul style="list-style-type: none"> ▪ Similar to Roinsolle but sweet, ▪ Coconut meat and palm sugar are the principal ragout, ▪ Natural food colouring from tropical leaves, likely: Pandan and Suji, ▪ Palm sugar as the sauce. ▪ Similar to <i>Crêpe</i>, ▪ Different folding, ▪ Use of tropical fruits and also tropical peanuts for the topping, ▪ Palm sugar as a condiment. |

Based on the authentication of learning materials, likely mimicry food, they are directing the learners bringing closer and simplifying the benefits of language learning in their own life. In addition, the emergence of intercultural awareness among speakers is naturally evidence of the application of plurilingualism, which leads to love for their national culture. Finally, positive responses and reactions were obtained in learning French through this gastronomy topic, proving that not all French tastes are opposite. It is demonstrated through data taken from forty respondents of French learners throughout 2023, with the following data:

Figure 3. Awareness of French Gastronomy among the French Learners in Universitas Jenderal Soedirman on 2023

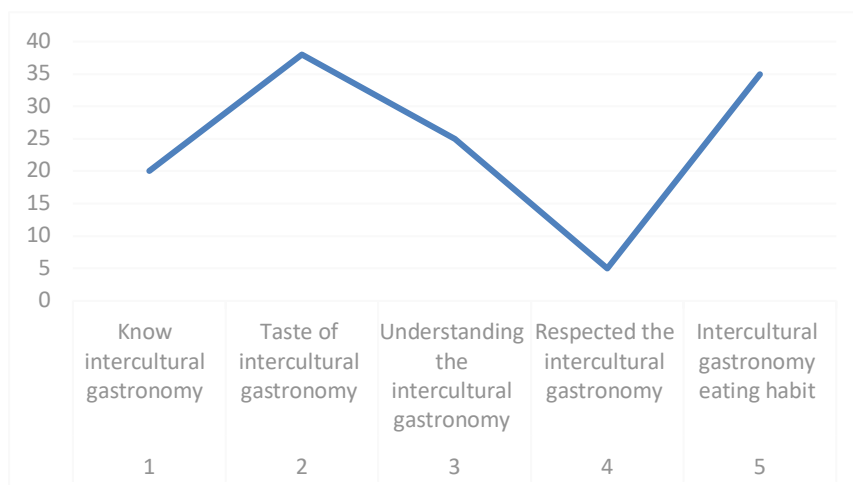


The data was taken from several initial questions to explore students' knowledge about French gastronomic icons in-depth, including types, ingredients, procedures, timetable,

flavours, and their relation with sociocultural rituals. The next question is focused on exploring student responses and reactions to various French dishes that are different, or even tend to be the opposite of the Indonesian gastronomy, such as bread as a fundamental, wine as an appetizer, cheese as a companion, serving material, or dessert, *Escargot* and *Fois Gras* as prestigious dishes, pork consumption, serving method, food portions, meal order, etc. And the results showed a negative response, especially to wine, *Escargot*, or pork. They immediately chose not to develop their knowledge and skills based on their cultural understanding of those deemed incompatible with Indonesian culture, such as the prohibition of wine and pork, and the controversial *Escargot* and *Fois Gras*. Finally, the response is weak at the level of French style, which is a record of low intercultural awareness in the context of implementing a culture of eating through the significance of consumption, which is not just about pleasure but more on a balanced model consumption to meet the body's nutritional intake including selection of food ingredients, processing, and serving.

On the other hand, the learners have different responses and reactions through an intercultural gastronomy, which begins with questions about Indonesian dishes: *Tar*, *Sus*, *Rolade*, *Risol*, *Krepe*, etc. Correctly, the questions can be answered through icons, pictures, or French vocabulary. They are also able to identify types of food, reveal taste experiences, relationships, expectations, and fantasies between food and certain events, and realize that these foods are a part of daily consumption. In this case, there is no response or reaction to the controversy related to the way of life of the Indonesian people, who also admit that its existence is a form of intercultural dialogue and builds Indonesian national identity. Finally, regarding intercultural awareness, there is a change in mindset at the consumption level which refers to the original consumption pattern: when to consume, consumption procedures, and taste acceptance. The data on intercultural awareness through intercultural gastronomy are presented in the following chart:

Figure 4. Intercultural Gastronomy Awareness among the French Language Learners in Universitas Jenderal Soedirman in 2023



In addition to building intercultural awareness, learning French through gastronomic topics develops their knowledge horizon of real events that occurred in France. One of the things that can be obtained from plurilingualism is the stimulation of national pride, which is expressed by speakers of languages to love their culture through the lens of their love for the culture being studied. With regard to gastronomy, France has grounded its gastronomy as an element of world hegemony through cultural diplomacy. In that country, natives, immigrants, and tourists are treated to a variety of culinary festivals that can be found throughout the year, as well as throughout France. As a main topic of language learning, food is presented as authentically as possible following the linguistic and cultural standards of the Common European Framework of Reference for Languages (CEFR), such as:

Table 5. Gastro Diplomacy on French Textbook

| No. | Textbook Cover | Source |
|-----|---|--|
| 1. |  | <u>Tendances A2 - Méthode de français (languages-direct.com)</u> |
| 2. |  | <u>Get Started in French (teachyourself.com)</u> |

3.



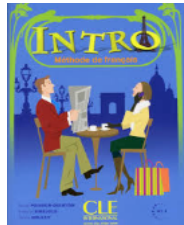
[Amazon.com: Rencontres en français B1: Französisch für Fortgeschrittene. Kurs- und Übungsbuch + MP3-CD: 9783125296497: Books](#)

4.



[Recherche \(cle-international.com\)](#)

5.



[Intro - Niveau A1.1 - Livre de l'élève + CD audio - Livre de l'élève \(cle-international.com\)](#)

6.



[Cafe Creme Methode de Francais 9782011550163 | europeanbook.com](#)

From the latest French textbooks, it is found that the mission of learning French is to orient students not only to understand the language but also to make French culture a part of identity, especially for food heritage. It is the natural way to build a speaker's identity through gastro diplomacy, which was originally displayed visually in language textbooks. In appearance, language competence is also adjusted through daily topics in accordance with the reference, for example: on beginners, apart from knowing and being able to say correctly the types of French food, the material is related to activities such as ordering, buying, selling, making, and also expressing their preferences. In this case, the learner must have linguistic competencies related to these topics, which are used in daily life. Meanwhile, a similar topic was found in the textbook, such as annual French festivals, which is digitally recorded in the following table:






Table 6. Annual French Food Festival (Olivier, 2022)

| Festival | Date | | Purpose |
|-------------------------------|---------------------|-----------|---|
| <i>Fête de la Gastronomie</i> | 24-25 2022 | September | French culinary celebration as part of UNESCO's version of intangible heritage, |
| <i>Salon du Chocolat</i> | 28 November 2022 | October-1 | Chocolate and cake exhibition participated by chocolate craftsmen from more than 60 countries, and it is aimed at chocolate fans, |
| <i>Les Habits de Lumière</i> | 9-11 2022 | December | Wine or vin exhibitions as a French lifestyle, |
| <i>Fête de la truffe</i> | 15-16 January 2022 | | An annual celebration organized by the Sarlat region to honour the black <i>Truffle Perigord</i> as a symbolic food, |
| <i>La Percée du Vin Jaune</i> | 2-3 April 2022 | | Green wine fairs and celebrations, |
| <i>La Trace du Fromage</i> | March 13, 2022 | | Exhibition and celebration of cheese as an iconic food and particular export commodity, |
| <i>Fête de la Fraise</i> | May 8, 2022 | | Exhibition of sweet strawberry cakes. |
| <i>Goût de France</i> | March 31, 2022 | | French culinary campaign around the world. |

The data can be categorized as cultural literacy and supports cultural awareness. In the early stages, the presence of a culinary festival has not only a mission to increase knowledge but also to hegemony. French culture lovers are directed to have the same concept and behaviour as the French, who use wine, bread, and cheese as their way of life. In the cultural awareness context, this hegemony can be a reactionary opposition, where one side is accepted, and the other is rejected. Those are sourced from the sociocultural readiness of cultural connoisseurs. For example, the adaptation of French speakers from Europe certainly moves positively in line with the traditions offered. At the same time, the adverse reaction comes from the speakers outside the Francophone, or even contra, on its sociocultural aspect, as found in speakers when talking about wine and pork. Therefore, the implementation of cultural awareness is relative. It may develop but also slow down. Those data become the basis for the level of intercultural awareness based on French food. Then, it can carry the capacity to be

successfully implemented. Furthermore, digital data was found about Indonesian cuisine promotions using the French:

Table 7. Data of Indonesian Gastronomy Promotion with French on Media in 2023

| No. | Event | Source |
|-----|---|--|
| 1. |  | <u>Indonesia kembali ikut dalam pameran gastronomi internasional Prancis - ANTARA News</u> |
| 2. |  | <u>https://www.google.co.id/url?sa=i&url=https%3A%2F%2Fwww.facebook.</u> |
| 3. |  | <u>Festival Culinaire Indonésien - 3è édition ~ PPI LYON</u> |
| 4. |  | <u>INDONESIA, NEGARA KEHORMATAN DI VILLAGE INTERNATIONAL DE LA GASTRONOMIE 2022 – TOURISM FOR US</u> |
| 5. |  | <u>JOURNÉE CULINAIRE INDONÉSIENNE 2023 (kemlu.go.id)</u> |

Based on social media, the data was found that different responses and reactions were revealed, which indicated the successful implementation of plurilingualism in French implantation in Indonesia. In this case, knowledge, skills, and personality through language implantation are clearly defined, which is the goal of the development of communicative skills correctly and naturally. And the end of plurilingualism mission reflected in French expression

to show: (1) language knowledge in daily life, (2) expression of language, (3) cultural skills, (4) visualization of language and culture, (5) culture awareness, (6) authentication of flavours, (7) comparison of intercultural tastes, (8) nationalism, (9) tolerance, and (10) integration on the global community.

CONCLUSION

The plurilingualism refers to the individuals' capacity to communicate in a paralinguistic, paratextual, and intercultural manner. In this case, reel competence concerns knowledge, skill, and behaviour to form the essential communication correctly and naturally with the language and cultural convention. Understanding other cultures is one way to increase intercultural communication and encourage intercultural awareness. Using European flavours as language material, likely in French didactics, can avoid cultural shock in adapting to other cultures and develop intercultural understanding, national identity, cultural transfer, and diplomacy efforts. Moreover, this material can redefine the foreign language mission, which is not pointed to social class identification but must improve the individual quality toward the global position. Finally, through intercultural gastronomy, awareness of European flavours becomes a plurilingualism model for French language learning.

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