

The Emerging of a Nouvelle Culture and Gender Equality among Javanese Women who Married to French Locals Related to Javanese Values Masak

Hany Nurahmawati

Faculty of Economics and Social Sciences, Universitas Bakrie, Indonesia

ABSTRACT

The phenomenon of intercultural marriages reflects modern trends in promoting gender equality. In Indonesia, there has been a noticeable uptick in mixed marriages, notably among Javanese women marrying French nationals and relocating to France. Traditionally, Javanese culture confined women within the realms of *Masak* (cooking) values, adhering to patriarchal system. This study delves into how Javanese women in France, married to French locals, navigate the fusion of Javanese and French cultures amidst the principles of *Liberté, Égalité, and Fraternité* (freedom, equality, fraternity), while striving for gender equality, particularly regarding Masak values. Employing a phenomenological approach, data were collected through in-depth interviews using snowball sampling with 11 Javanese married women who migrated to France. The findings unveiled a notable departure from traditional Javanese norms: these women hold positions of equality with their husbands, contrary to cultural expectations. Furthermore, the study underscored the necessity for adaptation, negotiation, integration, and the forging of new cultural identities to foster marital harmony in France. Successful cultural integration of Javanese *Masak* values hinges on the inclusive and open-minded attitudes of both Javanese women and French nationals towards cultural diversity.

*Corresponding author

Hany Nurahmawati, Faculty of Economics and Social Sciences, Universitas Bakrie, Indonesia.

Received: April 05, 2024; **Accepted:** April 17, 2024; **Published:** April 30, 2024

Keywords: Intercultural Communication, Javanese Women and French Locals, 3m:-Masak, Nouvelle Culture, Gender Equality

Introduction

The Javanese people are one of the largest ethnic groups in Indonesia, and they predominantly inhabit the island of Java, which is the most populous island in the country. In Javanese culture, men are highly respected and favoured by their masculinity. This is a culture that adheres to the paternalistic conception. On the other hand, meanwhile, the role of women with their femininity is only considered as a compliment or a subordinates to men [1,2]. Those masculinity and femininity values come from society's construction.

Javanese women are certainly not just a biological meaning, but also includes the structure of life. Javanese sociocultural systems are based on cultural values and norms that are inherent in soul and become the basis of Javanese women's identity. When a Javanese woman gets married, she becomes a *konco wingking* (a friend in the back), relying entirely on her husband's hand [3]. Even if it is not always terrible, its position is lower and less decisive. As the adage says, *swargo nunut neraka katut*, a Javanese wife is supposed to be with her husband in both heaven and hell [4]. In general, this term is interpreted as a sort of female inferiority as a wife in domestic life.

In the Javanese tradition, there are also some cultural values in the form of oral tradition, which finally becomes an unwritten rule that

is passed down from the old generation to the young generation and relates to the woman main task. From these oral traditions, exist the philosophical values and moral ethics in Javanese culture. The 3M: *Macak-Manak-Masak*, is one part of the oral tradition cultures that were inherited from parents to their children, and limited the Javanese women's movement space.

Basically, women should be fully submissive to men, worship, respect, and obey their husband's. Muhmad Pirus and Nurahmawati stated that Javanese women should be good at 3M values: *Macak-Manak-Masak* (Beautifying herself - Giving offspring - Cooking) [5]. This study emphasized the last M value: *Masak*, since young age, Javanese women have been plugged in with domestic tasks surrounding *dapur-sumur-kasur* (kitchen-wells-mattress). While waiting to get married, Javanese girls are usually taught how to cook, laundry, and clean up the house, and all other activities related to providing a good services to their husbands [2]. *Masak*, means taking care of the kitchen. *Masak* is about the wife's ability to provide drink, and meals, cooking delicious and nutritious food for their husband's and children's. Besides that, a wife must also be able to manage and spend money in an optimal way.

Nowadays, advancements in technology have expanded the likelihood of social integration and international marriage [6]. Additionally, Shamim and Hassim noted that the increasing impact of education, technology, and economic strength has led to positive shifts in women's expectations regarding subservience. Furthermore, the contemporary era of openness has heightened

opportunities for global interaction, facilitating socialization and the chance to connect with spouses from diverse nations. This trend towards intercultural mixed marriages is gaining popularity [7,8].

Women seek husbands from other countries to access modern lifestyles and achieve gender equality, which may not be readily available with local partners [9]. This perspective is echoed by Hongyan, who observed that in their respective countries, married women face barriers to experiencing equality in marriage and education [10]. These circumstances also resonate with Indonesian women, as highlighted by Indriani and Mulyana, who note that intercultural marriages are increasingly common in Indonesian society [11]. Notably, there is a rising trend of mixed marriages in Indonesia, particularly among Javanese women marrying French nationals and relocating to France. The migration of Asians to other continents, notably North America and Europe, is also on the rise [12].

Several scholars argue that maintaining romantic relationships between individuals from diverse cultures poses significant challenges [13-15]. Additionally, Ting-Toomey, Yee-Jung, Shapiro, Garcia, Wright, and Oetzel emphasize the importance of spouses comprehending the differences between their respective cultures and developing intercultural communication competencies [16-18]. Investigating how Javanese culture integrates with French culture presents an intriguing research opportunity. However, studies on intercultural communication among Javanese women married to French nationals, who uphold Javanese values amidst the principles of *Liberté, Égalité, Fraternité* in France, are scarce [19]. Thus, this research aims to explore how the cultural fusion of Javanese values, specifically Masak, influences intercultural marriages among Javanese women and French locals in the Parisian region.

Past Researches

To enhance and innovate, the researcher utilized the technique of theory hybridization, incorporating elements of both Intercultural Communication and Symbolic Interaction. Intercultural Communication addresses the specific needs of this study, while Symbolic Interaction focuses on the interpretation of meaning, language, symbols, and thought. The amalgamation of these two theories has yielded an unforeseen, intricate, and distinctive approach tailored to this research [20].

Intercultural Communication

In the era of globalization, effective intercultural communication is pivotal in facilitating marriages between Javanese women and French locals. Intercultural Communication, as elucidated by scholars such as Samovar, Porter, McDaniel, Roy, Ting-Toomey, Chung, and Sadokhin, encompasses a diverse array of relationships, involving the negotiation of shared meanings, interactions, and communication between individuals and groups from differing cultures [21-23]. Furthermore, Knapp defines Intercultural Communication as interpersonal communication between individuals of various cultural backgrounds, focusing on the conveyance of knowledge and the symbolic behavior inherent in language [24].

When faced with differing interpretations of symbols, especially in the absence of shared linguistic abilities, values, and customs, migrants such as Javanese women must assimilate and integrate into the culture of the French locals. This situation can be intricate, as both the sender and the recipient need to receive and understand information that diverges from their initial assumptions. Effective intercultural communication relies on the participant's capacity for

decoding and encoding, along with their willingness to reflect on the extent of their commitment to adjusting to the local culture.

Improving the ability of intercultural married couples to adapt to cultural differences is essential for overcoming communication barriers. This requires developing social competence, openness to diverse perspectives, language proficiency, cultural adaptation skills, flexibility, stress management abilities, patience, adaptability, and sensitivity, as outlined by Rumondor [25].

Symbolic Interaction

The Symbolic Interaction Theory, which emerged in the mid-twentieth century, stemmed from George Herbert Mead's sociological perspective known as the notion of Mind, Self, and Society [26]. According to this theory, humans are driven to act based on the symbolic meanings they attribute to other people, objects, and events. These meanings are constructed through language and symbols used in interpersonal communication, intrapersonal communication (self-talk), and personal thought. Language and symbols serve as communication tools, enabling individuals to develop a sense of self and engage with others in society. In the context of intercultural communication, where symbolic exchange occurs between individuals or communities from different cultures, each party negotiates the meanings within their respective societies. Pioneers of symbolic interaction, including William James, James M. Baldwin, John Dewey, George H. Mead, Charles Horton Cooley, William I. Thomas, Kuhn, and Herbert Blumer, collectively adopted the term "symbolic interaction" to describe joint actions that contribute to the formation of social structures or groups within society through unique interactions [27].

Mead suggests that the mind is the faculty enabling individuals to use symbols with shared social significance, and each person must develop their mind through interactions with others. Initially, meanings are devoid of significance until individuals interpret them through interaction [28]. Furthermore, the concept of the mind in symbolic interaction emphasizes the importance of constructing meaning in human behavior, which is inseparable from the communication process. This is because meanings begin as devoid of significance until individuals interpret them through interaction, thus establishing mutually agreed-upon meanings. Blumer supports this notion by asserting that humans act towards one another based on meanings bestowed upon them by others, with meanings evolving through interpretive processes within human relationships [29].

Symbolic interaction refers to face-to-face communication within a dialogic interpersonal context. It encompasses interactions between individuals or human behavior, wherein each person's actions are interpreted in relation to others and themselves. Examples of symbolic interaction include language, social objects, symbols, and perspectives [30]. Charon's perspective remains pertinent in the context of intercultural marriages involving Javanese women married to French locals.

Cultural Integration

In intercultural marriages, differences in cultural backgrounds between spouses are inevitable. These intercultural dynamics significantly impact communication and adaptation between Javanese women and French locals. According to Berry and Barker and Cornwell, cultural integration occurs through sustained direct contact between individuals from different cultures, leading to changes in their original cultural patterns [31]. Furthermore, studies by Frame, Gaines and Agnew, and Kim suggest that establishing

and maintaining romantic relationships between culturally diverse individuals can be challenging [14,15]. Ting-Toomey, Yee-Jung, Shapiro, Garcia, Wright, and Oetzel emphasize the importance of spouses understanding cultural differences, adapting to other cultures, and developing intercultural communication competencies, as highlighted by Arasaratnam and Doerfel and Fantini [16-18,32].

Essentially, the challenges inherent in intercultural marriages present an opportunity for growth and learning to navigate cultural conflicts, which significantly influence the quality of the marital bond, as noted by Allendoff and Ghimire [33]. Embracing and openly accepting cultural differences is crucial, alongside the cultivation of empathy, to bridge gaps and foster mutual understanding. Both parties must demonstrate adaptability and a willingness to learn. Research conducted by Cheng on intercultural marriages between Taiwanese men and women from Indonesia, China, Vietnam, and Thailand revealed a substantial positive correlation between marital satisfaction and adept management of integration and compromise [34].

Methodology

The methodology employed in this study adopts a qualitative approach, utilizing a hermeneutical phenomenological framework that delves into personal experiences and involves the interpretation of meanings derived from the informants' encounters, often characterized as 'hermeneutic' or 'dialectic' [35-37]. Data collection involved face-to-face, in-depth interviews with the

informants, employing a series of semi-structured questions and follow-up probing techniques to gain a comprehensive understanding of their experiences, perceptions, opinions, feelings, and knowledge [38]. A total of 11 informants were interviewed using the snowball sampling technique, aiming to identify cases meeting specific criteria, such as Javanese women married to French locals residing in the Parisian region and familiar with Javanese values of *Masak* [39].

Results and Discussion

The comprehensive findings and ensuing discussion delineated the cultural integration of the Javanese value system, particularly the *Masak* values, within intercultural marriages involving Javanese women and French locals. This integration and adaptation were explored within the context of intercultural communication, emphasizing the intricacies of decoding and encoding symbols and languages, as elucidated by scholars such as Samovar, Porter, McDaniel, and Roy and Ting-Toomey and Chung [21,22].

Background of the Informants

The researcher conducted interviews with 11 informants, aged between 37 and 59 years old, who had been married for periods ranging from 3 to 25 years. Prior to marrying French locals, seven informants were single, while four were widowed. The majority of informants initially met their spouses at work, either in Indonesia, Hong Kong, or France, although some encountered their partners at family gatherings, social events with friends, or during their time in college, as detailed in Table 1.

Table 1: Background of the Informants

Informants and ages	Wedding Year and Palaces	First Time Meeting with Spouse	Premarital Status
Informant 1 (37 years)	2015 in Paris - France	University in Paris-France	Single
Informant 2 (52 years)	1998 in Java - Indonesia	Office in Bali-Indonesia	Single
Informant 3 (37 years)	2015 in Bogor- Indonesia	Family Gathering in Bogor - Indonesia	Single
Informant 4 (47 years)	2006 in Paris - France	Office in Paris- France	Widow with 1 children
Informant 5 (52 years)	2007 in Surabaya-Indonesia	Office in Paris- France	Single
Informant 6 (47 years)	2003 in Hong Kong	Office in Hong Kong	Single
Informant 7 (57 years)	2015 in Paris-France	Friend gathering in Yogyakarta-Indonesia	Widow with 2 children
Informant 8 (50 years)	2008 in Toulouse-France	Office in Jakarta-Indonesia	Single
Informant 9 (42 years)	2021 in Paris-France	Friend gathering in Paris-France	Widow without children
Informant 10 (59 years)	2002 in Paris-France	Friend gathering in Jakarta-Indonesia	Widow with 2 children
Informant 11 (51 years)	2005 in France	Office in Bintan-Indonesia	Single

In contrast to Java, where gender equality has been emphasized by feminists in France, resulting in women attaining parity with men and being legally protected. This aligns with the French motto, *Liberté, Egalité, Fraternité*, as mentioned by Ozouf, Perrot, and Fleury [19]. These circumstances significantly impact the dynamics of husband-wife relationships. Javanese women who migrated to Paris for this study had to navigate cross-cultural communication, adapt their Javanese values of *Masak* while embracing local culture, and integrate into French society, which values gender equality. During their interactions, individuals draw upon their cultural backgrounds to shape their perceptions of self and confidence, utilizing language, gestures, and symbols, which are then harmonized and adjusted in their intercultural exchanges. The informants' shared experiences underscored the integration of Javanese values of *Masak* in their intercultural marriages to French locals. The categories and themes derived from these findings are summarized in Table 2 below.

Table 2: Categories and themes Derived from In-Depth Interviews with Javanese Women Reflecting on the Emerging of a Nouvelle Culture and Gender Equality among Javanese Women who Married to French Locals Related to Javanese Values Masak

Research Question: How does Masak values integrated into intercultural marriage?	The Findings of <i>Masak</i> Values
- Cooking	● Cooking is not solely the responsibility of the wife. The French locals enjoyed cooking and assisted their wife's in kitchen. However, JWs did not want their kitchen to be messy.
- Joint Income	● Most JWs have jobs in France. The husband is responsible for household needs. They have a joint account for groceries needs.
- Shopping Habit	● Husband and wife are shopped together.
- Taking Care of the House	● Obligations for husband and wife, but JWs were more active in domestic activities.
Research Question: What are the influence factors of <i>Masak</i> ?	The Findings of Masak Values
- Decorating the house	● The husbands were more interested in purchasing Javanese cultural souvenirs, and displaying them in the living room.
- Family Eating Habits	● The JW adjusted their breakfast habits by consuming bread or baguettes, a combination of Javanese and French foods on a regular basis, and drinking wine once a week. There were few JWs that can eat camembert cheese.
- Budget Allocations	● Most JWs were trusted by their husband's to manage budget allocations.
- Cooking Skills	● Before marriage, most JWs never cooked, and they had to learn to cook and cook for their families. The recipes, the majority of them, get their information from the internet.
Research Question: What are the outcomes of the adaptation of <i>Masak</i> ??	The Findings of Masak Values
- Javanese and French Cuisine	● JWs adjust the cuisine they eat on a daily basis, not too spicy, and not always cooking rice. They also mixed Javanese and French cuisine, and have their own favourite menus.
- The Wife's Money Usage	● Most JWs' husbands did not expect their wife's to fund half of the family's expenses. JWs' salaries are mostly used for their personal needs. JWs sent money to their family in Indonesia and are also willing to help with the household spending.
- Attending the Banquet	● Husband and wife are shopped together.
	● The banquet menus and daily menus were different, can be served Indonesian or French cuisine. JWs always bring something (Indonesian cuisine, snacks, dessert, wine, flower) for the host.
Research Question: How does the recognition of <i>Masak</i> ?	The Findings of Masak Values
- Cooking Responsibility	There were cultural differences between the French and the Javanese. In Javanese, the kitchen is the wife's domain, but in France, husband's and wife's share equal duties of providing food for the household, but most JWs took initiative to take over the responsibility of cooking because they wanted to serve their husband's and family.
- Discussion About Financial Management	● There were cultural differences between the French and the Javanese in terms of managing the financial. In Java, the wife was in charge of managing the financial, but most JWs entrusted their money management to their husband's, since bank system in France is rather different with in Indonesia,
- French and Javanese Inheritance	● JWs and French locals were successful in incorporating Javanese and French culture into their home décor. They purposefully placed Javanese artifacts in the living room to demonstrate the existence of a wife from Java.

Discussion

Effective communication is paramount in intercultural marriages to bridge cultural gaps. According to Venus, there are ten key elements crucial in international communication: equality, openness, expression of love, open-mindedness, interpretation, empathy, challenge, enjoyment, adjustment, and bonding. Essentially, the disparities in international marriages present both challenges and opportunities for growth and learning. Managing cultural conflicts is pivotal in shaping the quality of the marital bond, as mentioned by Allendoff and Ghimire in their exploration of the significance of marital quality in fostering familial happiness [33]. Embracing and accepting cultural differences are imperative, with empathy serving as a vital tool in overcoming them. Both parties must demonstrate adaptability and a willingness to learn about each other's cultures.

To understand the behavioral impact of *Masak* values, one must first grasp the concepts of dominant culture and co-culture. The dominant culture typically prevails in most urban settings, representing the group with the greatest influence on beliefs, perceptions, values, communication patterns, and cultural norms. A hallmark of the dominant culture is the presence of instruments of power that shape societal agendas, which are often followed by the majority. These instruments of power may not necessarily rely on numerical superiority but rather on the ability to control key institutions such as government, education, the economy, mass media, the military, or religion. Regardless of the source of power, certain individuals within each culture exert disproportionate influence, impacting how other members of the culture lead their lives [21].

In intercultural marriages, co-cultures may exhibit qualities similar to the dominant culture, yet their members often display distinct communication patterns. According to Verderber and Verderber, a co-culture is a smaller group coexisting within the dominant culture, sharing values, attitudes, beliefs, and orientations. In this study, French culture is identified as the dominant culture, while Javanese culture serves as the co-culture. Javanese women (JWs) interacted with French locals and society, communicating *Masak* values through nonverbal symbols, languages, and perspectives [40]. JWs decoded their intentions, selecting appropriate words or nonverbal gestures [41]. Similarly, French locals engaged in symbolic interaction, translating messages into understandable meanings [29,42]. Communication barriers in intercultural communication between Javanese women's and French locals influenced their attitudes towards *Masak* values [43].

In Javanese society, it is traditionally expected that the wife assume responsibility for kitchen duties and household chores. However, according to Javanese women, French locals often engage in cooking and willingly assist their wives with domestic tasks, particularly those requiring physical strength, such as vacuuming or arranging blankets. Despite this, it is the Javanese women who typically take the initiative to manage these tasks. In Javanese households, the husband's role is typically defined as the provider and protector of the family, with no obligation to assist with domestic chores [44]. Additionally, couples often maintain a joint account for daily expenses, which is typically funded by both spouses. Consequently, upon marriage, Javanese women are expected to manage all household chores.

The menu prepared did not always feature rice and often included a fusion of Javanese and French cuisines, with chili used sparingly due to the French locals' preference for milder flavors. Additionally, French locals intentionally acquired traditional Javanese artefacts, prominently displaying them in the living room to signify the presence of a Javanese woman in the household. The family serves not only as the fundamental unit of society but also plays a crucial role in shaping individual social identities [45]. Encouraging cultural assimilation fosters personal development and reduces ethnocentrism, enabling individuals not only to experience other cultures through their partners/spouses but also to approach them with an open mind.

The Javanese women were elated that their spouses acknowledged and afforded them equal rights. Cheng found a significant positive correlation between marital satisfaction and the ability to manage integration and compromise [35]. Embracing *Masak* values, JWs and French locals demonstrated increased self-awareness, open-mindedness, and conceptual assimilation to overcome communication barriers. Through mutual respect, JWs and French locals believe that ethnic differences pose no threat to familial bonds, enabling them to adjust their level of cultural awareness psychologically.

Most informants reported that their husbands showed a keen interest in purchasing Javanese cultural souvenirs during visits to Java, displaying elements such as Javanese *wayang*, *loro-blonyo* statues, Batik paintings, and other ornaments in their living rooms as a nod to their Javanese wives. Initially, Javanese women were accustomed to consuming rice regularly, but over time, they adapted to their husbands' dietary preferences. This adaptation led to a more diverse cuisine, blending Indonesian and French culinary influences. Conversely, upon marrying French locals, Javanese women adjusted their eating habits, reducing the frequency of rice consumption and incorporating a blend of Javanese and French

dishes while avoiding the use of chili, as French locals typically dislike spicy food. In terms of recipe sourcing, many relied on the Internet, particularly platforms like Google or YouTube, finding digital access more convenient than seeking recipes from their parents. Additionally, a majority prepared a mix of Javanese and French foods regularly, often enjoying wine together once a week.

Another conclusion drawn from the subsequent research objective was the examination of the outcomes resulting from the adaptation of 3M, particularly *Masak* values, among Javanese women married to French locals. It was found that a majority of Javanese women and French locals adjusted their daily meals, with French locals displaying a liking for Indonesian/Javanese foods such as *nasi goreng*, *opor ayam*, *soto ayam*, *ayam goreng lengkuas*, and *pecel*, as long as they were not overly spicy.

In France, where gender equality is emphasized, both husbands and wives typically work to provide a dual income for the family. There is an implicit expectation that both partners share financial responsibilities equally, contributing 50% towards household expenses. However, this expectation may not apply universally to all Javanese women, as many husbands do not expect their wives to cover half of the family's expenses. Furthermore, Javanese women who work and earn income have the autonomy to spend it as they see fit. It is common for a wife's salary to be used for personal expenses such as clothing, buying a gifts, makeup, or remittances to family members in Indonesia. Husbands are generally accepting of this practice, knowing that their wives are responsible with their finances.

Nevertheless, this Javanese woman is unhesitant about allocating her salary for her family's expenses. This highlights JWs in France are not confined solely to domestic roles but also actively participate in the workforce and contribute to the family's financial well-being. They play an integral role in the family economy, with their earnings primarily used for personal needs, yet they retain authority over their finances and may also assist with household expenses when needed.

The daily meals prepared by Javanese women varied from the assortment served during banquets. When hosting guests, they offered a diverse array of dishes, often including wine or champagne, along with an appetizer, main course, dessert, cheese, and coffee or tea. The cuisine presented could be purely Indonesian or a blend of Indonesian and French flavors. When attending banquets, Javanese women typically brought wine, flowers, or Indonesian delicacies such as *mie goreng*, *rendang*, and various snacks like *bakwan jagung*, *lumpia*, *risoles*, *martabak*, *pastel*, *lemper*, along with desserts and Indonesian coffee. However, they made sure to confirm their contributions to match the hosts' offerings.

In terms of household decoration, both husband and wife shared similar responsibilities, with French locals actively participating, especially in procuring and showcasing traditional Javanese artefacts like *wayang*, *Batik* paintings, masks, miniature *becaks*, *Borobudur* temple replicas, *Loro-Blonyo* statues, or *angklung*. These items were displayed alongside other decor in the living rooms of their Parisian apartments, serving as a source of pride for the French locals as they introduced their friends and family to their Javanese spouse from Indonesia.

Regarding finances, they maintained a joint account for their daily expenses, typically funded by their spouses. Cultural disparities existed between the French and Javanese in terms of financial

management. In Javanese culture, wives traditionally handled financial matters, yet many Javanese women deferred their money management responsibilities to their husbands. Due to the complexity of navigating the banking system in France, Javanese women often entrusted financial administration to their husbands.

In Masak values, Javanese women and French locals were more self-aware, had an open-minded attitude, and had conceptual assimilation to help with communication barriers. Mutual regard for one another has led Javanese women and French locals to believe that ethnic differences do not have the potential to harm family connections, allowing them to adjust to their psychological degree of cultural awareness.

Manifestation of constructs and an outline of intercultural communication among Javanese women to French locals related to Javanese values of 3M: Masak, produces a *nouvelle* (new) culture and a new identity; as a result of integration and acculturation [1]. This argument are supported by many scoolars [32,46-50], with French cultures was proposed in Figure 1.

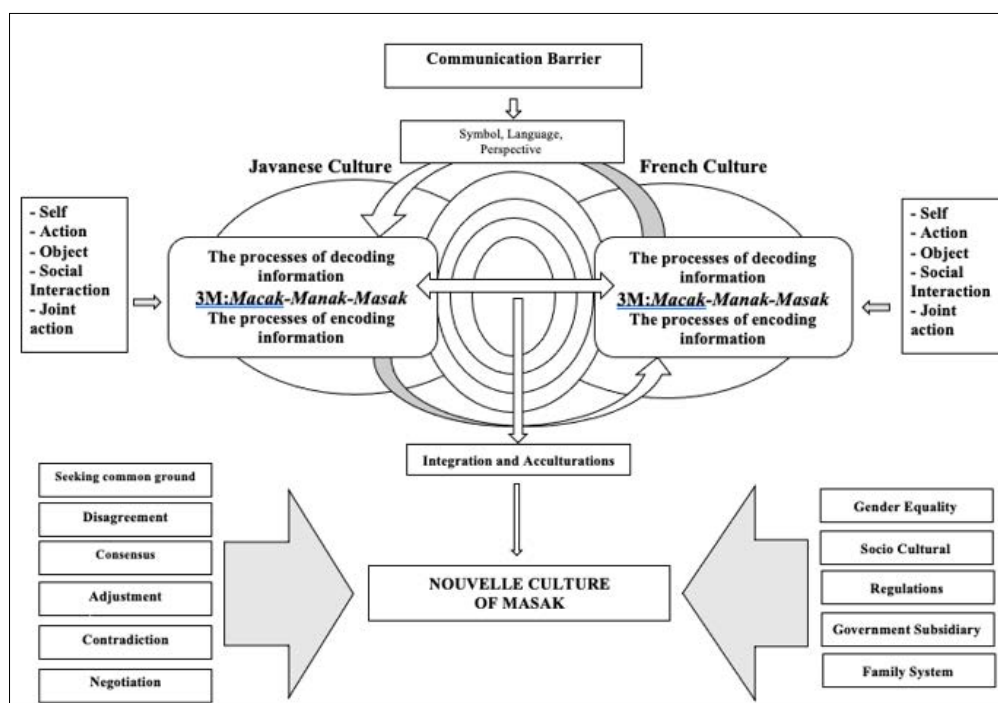


Figure 1: Proposed Manifestation of Intercultural Communication among Javanese Women to French Locals Regarding Javanese Values 3M: Masak

Summary

This study examines how the Javanese values of *Masak* integrate into intercultural marriages. Contrary to traditional Javanese beliefs where cooking is predominantly seen as the wife’s responsibility, Javanese women noted that French locals readily participated in cooking and assisting with household chores. This stands in stark contrast to Javanese cultural norms, which assign kitchen duties primarily to women. It was observed that husbands often took on cooking responsibilities, especially for breakfast, and assisted their wives with kitchen tasks after work or during weekends, despite many of them having had no prior cooking experience in Indonesia. Additionally, Javanese women commonly utilized joint accounts set up by their husbands to cover various expenses, including school lunches for their children. Furthermore, in France, both spouses shared the responsibility of grocery shopping for daily necessities. Javanese women actively negotiate their gender roles in France, thus benefiting from more equitable gender equality and the influence of French culture [51-54].

To summarize, the Javanese women discovered differences between the Javanese and French cultures regarding the values of *Masak*. Indeed, they have adapted and created a *nouvelle* culture based on *Masak* values [1]. This is particularly: (i) the kitchen is not only the domain and authority of women; (ii) husbands enjoy cooking; (iii) Javanese women do not always cook rice; (iv) blending Indonesian

and French cuisines; (v) Javanese women continue working in France; (vi) husband provides a joint account for family expenses; (vii) husbands and wives shop for daily necessities; (viii) French locals are more interested in purchasing Javanese souvenirs and display them in their living room to demonstrate the existence of a wife from Java; (ix) changing the breakfast menu; (x) drink wine once a week; (xi) searching for recipes on *Google* and *YouTube*; (xii) every family has their own Indonesian or French favourite dish; (xiii) the wife’s salary is frequently spent on herself; (xiv) daily meals differed from banquets; (xv) wives managed budget allocation, but their husbands handled the bank administration. In *Masak* values, Javanese women and French locals were more self-aware, had an open-minded attitude, and had conceptual assimilation to help with communication barriers. Mutual regard for one another has led Javanese women and French locals to believe that ethnic differences do not have the potential to harm family connections, allowing them to adjust to their psychological degree of cultural awareness.

Both Javanese women and French locals perceive that the cultural amalgamation facilitated by the utilization of symbols and language has resulted in the emergence of new cultural identities and a feeling of psychological detachment from their respective cultures. Despite earnest attempts to compromise on the Javanese values of *Masak*, they acknowledge the limitations

of their adaptability, often leading to heightened stress. As a couple, Javanese women and French locals should cultivate more positive attitudes towards cultural tolerance and understanding by embracing and respecting cultural disparities, while also valuing diverse perspectives on the Javanese values of *Masak*. The cultural integration of Javanese values of *Masak* has engendered a *nouvelle* culture milieu, achievable only if Javanese women and French locals are willing to embrace cultural diversity wholeheartedly.

References

1. Nurahmawati H (2022) The understanding of intercultural communication among Javanese married women to French locals related to Javanese values 3M: Macak-Manak-Masak (Doctoral dissertation, Universiti Teknologi MARA (UiTM)) <https://ir.uitm.edu.my/id/eprint/76151/1/76151.pdf>.
2. Fachrani J (2015) Manifestasi Wanita Dalam Budaya Patriarki: Ideologi dalam Serat Candrarini Wanita dan Refleksi pada Iklan Era Modern. [The Manifestation of Women in Patriarchal Culture: Ideology in Women's Candrarini Book and Reflections on Modern Advertising]. Jurnal Linguistik Terapan 5: 1-17.
3. Handayani CS, Novianto A (2004) Kuasa Wanita Jawa. [Javanese Women Power]. Yogyakarta : PT. LKiS Pelangi Aksara https://perpustakaan.komnasperempuan.go.id/web/index.php?p=show_detail&id=59.
4. Nurahmawati H, Pirus M, Shahnawi M, Mohamed S (2022) Integrating intercultural communication among javanese women married to French locals using the javanese values of Macak-Manak-Masak (3M). SEARCH: Journal of Media and Communication Research 135-149.
5. Muhmad Pirus MS, Nurahmawati H (2020) Javanese Women Identity Regarding 3M: Macak-Manak-Masak Values. International Journal of Culture and History 7: 54-68.
6. Liu J (2012) Chinese under globalization: emerging trends in language use in China file:///C:/Users/admin/Desktop/087_2011_Globalization_Intro_Liu-Tao.pdf.
7. Waldman K, Rubalcava L (2005) Psychotherapy with intercultural couples: A contemporary psychodynamic approach. American Journal of Psychotherapy 59: 227-245.
8. Torres CA, Bosio E (2020) Global citizenship education at the crossroads: Globalization, global commons, common good, and critical consciousness. Prospects 48: 99-113.
9. Manalansan IV MF (2003) Global divas: Filipino gay men in the diaspora. Duke University Press.
10. Hongyan LAN (2019) Intercultural Marriages Between Chinese and Japanese: Chinese Wives' Perspectives. Intercultural Communication Studies 28.
11. Indriani SS, Mulyana D (2021) Communication Patterns of Indonesian Diaspora Women in Their Mixed Culture Families. Journal of International Migration and Integration 22: 1431-1448.
12. Yeung WJJ, Mu Z (2019) Migration and marriage in Asian contexts. Journal of Ethnic and Migration studies 46: 2863-2879.
13. Frame M (2004) The challenges of intercultural marriage: Strategies for pastoral care. Pastoral Psychology 52: 219-232.
14. Gaines S, Agnew C (2003) Relationship maintenance in intercultural couples: An interdependence analysis. In Maintaining relationships through communication 231-254.
15. Kim M (2018) Elusive belonging: Marriage immigrants and "multiculturalism" in rural South Korea. University of Hawaii Press.
16. Ting-Toomey S, Yee-Jung K, Shapiro R, Garcia W, Wright T, et al. (2000) Ethnic cultural identity salience and conflict styles in four US ethnic groups. International Journal of Intercultural Relations 24: 47-81.
17. Berry JW (2008) Globalization and acculturation. International Journal of Intercultural Relations 32: 328-336.
18. Fantini AE (2020) Reconceptualizing intercultural communicative competence: A multinational perspective. Research in Comparative and International Education 15: 52-61.
19. Ozouf M, Perrot M, Fleury C (2021) Liberté, égalité, fraternité. Editions de l'Aube.
20. Dogan M (1996) The hybridization of social science knowledge.
21. Samovar LA, Porter RE, McDaniel ER, Roy CS (2017) Communication between cultures. Nelson Education.
22. Ting-Toomey S, Chung LC (2012) What is intercultural communication flexibility? And What are the essential cultural value patterns. Understanding intercultural communication 29: 22-63.
23. Sadokhin AP (2007) Competence in intercultural communication. Moscow University Herald 3: 39-56.
24. Knapp K (2015) Intercultural Communication in EESE. EESE Strategy 4.
25. Rumondor AH (2005) Komunikasi Antar Budaya. [Intercultural Communication]. Universitas Terbuka, Jakarta.
26. Mead GH (1934) Mind, self and society University of Chicago Press: Chicago 111.
27. Siregar NSS (2012) Kajian tentang interaksinisme simbolik. [The Study of Symbolic Interactionism]. Perspektif 1: 100-110.
28. Mead GH (1972) Mind, self and society: From the standpoint of social behavior. Chicago UP.
29. Blumer H (1962) Society as symbolic interaction. Contemporary Sociological Thought 91.
30. Charron JM (2010) Symbolic interactionism: An introduction, an interpretation an integration. Pearson College Division.
31. Barker GG, Cornwell TL (2019) Acculturation, communication, and family relationships: Challenges and opportunities. Western Journal of Communication 83: 624-646.
32. Arasaratnam LA, Doerfel ML (2005) Intercultural communication competence: Identifying key components from multicultural perspectives. International Journal of Intercultural Relations 29: 137-168.
33. Allendorf K, Ghimire DJ (2013) Determinants of marital quality in an arranged marriage society. Social science research 42: 59-70.
34. Cheng CC (2010) A study of inter-cultural marital conflict and satisfaction in Taiwan. International Journal of Intercultural Relations 34: 354-362.
35. Creswell JW, Poth CN (2018) Qualitative inquiry and research design: Choosing among five approaches. Fourth edition. Sage publications.
36. Padilla-Díaz M (2015) Phenomenology in educational qualitative research: Philosophy as science or philosophical science. International Journal of Educational Excellence 1: 101-110.
37. Gadamer HG (1998) Truth and Method. Newtork: Continuum.
38. Rosenthal M (2016) Qualitative research methods: Why, when, and how to conduct interviews and focus groups in pharmacy research. Currents in pharmacy teaching and earning 8: 509-516.
39. DeJonckheere M, Vaughn L M (2019) Semi-structured Interviewing in primary care research: a balance of relationship and rigour. Family Medicine and Community Health 7.

40. Charon JM (1979) *Symbolic interactionism: An introduction, an interpretation, an Integration*. Pearson College Division.
41. Ting-Toomey S, Dorjee T (2018) *Communicating across cultures*. Guilford Publications.
42. Mead GH (1972) *Mind, self and society: From the standpoint of social behavior*. Chicago UP.
43. Barna LM, Larry A, Porter, Richard E (1997) *Intercultural communication: A Reader*. 8th ed. Wadsworth, CA, USA <https://search.worldcat.org/title/Intercultural-communication:-a-reader/oclc/34355538>.
44. Uyun Q (2002) Peran gender dalam budaya Jawa. [Gender roles in the book of Javanese culture]. *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 7: 32-42.
45. Lee KK (1984) Family and Religion in Traditional and Contemporary Korea in Religion and Family in East Asia. *Senri Ethnological Studies Osaka* 185-199.
46. Khaeriah N (2021) *Manajemen komunikasi antarbudaya pasangan kawin Campur suami istri eropa-indonesia di kota makassar. [the management of intercultural communication of mixed marriage of european-indonesians married in makassar city]*. (Doctoral dissertation, Universitas Hasanuddin).
47. Hadawiah H (2018) Pola Komunikasi Pasangan Suami Istri Beda Budaya Di Makassar. [Communication patterns of mixed marriages Couples in Makassar]. *Al-Munzir* 10: 228-245.
48. Ha A (2020) *Perspectives in cultural differences and conflicts between Finnish and Asian partners in intercultural marriages*. Master's Thesis – University of Jyväskylä.
49. Renalds TG (2011) *Communication in intercultural marriages: Managing cultural differences and conflict for marital satisfaction*.
50. Gudykunst WB (Ed.) (2005) *Theorizing about intercultural communication*. Sage.
51. Jones G, Shen HH (2008) International marriage in East and Southeast Asia: trends and research emphases. *Citizenship studies* 12: 9-25.
52. Creswell JW, Poth CN (2018) *Qualitative inquiry and research design: Choosing among five approaches*. Fourth edition. Sage publications.
53. Liliweri A (2003) *Makna budaya dalam komunikasi antarbudaya. [The Meaning of Culture in Intercultural Communication]*. LKiS Pelangi Aksara.
54. Renalds TG (2011) *Communication in intercultural marriages: Managing cultural differences and conflict for marital satisfaction*.

Copyright: ©2024 Hany Nurahmawati. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.