



Penyengat Island Gastrodiplomacy As World Heritage Support

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Abstract—Penyengat Island is a tourist attraction and national cultural heritage in Tanjungpinang City, Riau Archipelago. Regulations issued by the government regarding the preservation of Cultural Heritage provide the broadest possible opportunities for the community's economic interests. The culinary icon of Penyengat Island will become an Indonesian identity among various culinary delights of other countries in the current era of globalization. In carrying out the gastrodiplomacy of Penyengat Island and the Government of Indonesia, it is necessary to make a taste mapping to determine which culinary marketing areas are appropriate and have the culinary icon of Penyengat Island. This paper uses a qualitative descriptive approach. The research results show that the cuisine of Penyengat Island can be used as an instrument in fulfilling the requirements of a world heritage. The cuisine of Penyengat Island represents an essential exchange of human values. Digital marketing is a facility that makes it easier for us to carry out all activities selling culinary products and is effective as a means of gastrodiplomacy.

Keywords—*Penyengat Island, Culinary, Gastrodiplomacy, World Heritage*

I. INTRODUCTION

One of the island groups in the Riau Archipelago with Malay cultural characteristics is Penyengat Island. Penyengat Island (or Pulau Penyengat Inderasakti, as historical sources call it) is a small island in Tanjungpinang City, Riau Archipelago, approximately 2 km from the city center. This island is 2,000 meters long and 850 meters wide, approximately 35 km from Batam Island. On the island, various products of Malay-style culture can be found in tangible and intangible cultural heritage. The movable cultural heritage mainly originates from the Lingga-Riau-Johor Malay kingdom. Thus, the traces of material found on Penyengat Island are evidence of the glory of this kingdom in the past. On this island, there are various historical relics which include the Great Mosque of Sultan Riau, which is made of egg whites, the tombs of the kings, the tomb of the national hero Raja Ali Haji, the Office Palace complex and the fort on Bukit Kursi [1].

Regulations issued by the government regarding the preservation of Cultural Heritage provide the broadest possible opportunities for the community's economic interests. However, the government needs to regulate spatial

patterns so that what is the main attraction on Penyengat Island, which has the potential to support community welfare, is not simply damaged. The vibrant economy on Penyengat Island can have an impact on the narrowing of land so that it is feared that there will be less space for preserving cultural heritage. In addition, the absence of spatial arrangements for the preservation of cultural remains will reduce the aesthetic value of objects that attract tourists, so Penyengat Island will no longer be an attractive destination. Ultimately, such conditions will harm the protection of Cultural Heritage and community welfare, especially on Penyengat Island.

Various efforts have been made to continue to improve the existence of Penyengat Island as a tourist destination for the community, and tourism potentials continue to be explored so that there are more travel options for visitors who come to Penyengat Island. One of them is the Penyengat Island Heritage Market. This market is intended to elevate Malay culture. Both in terms of culinary, folk games, and also the arts. Located on the Bukit Kursi on Penyengat Island, this heritage market has its own uniqueness. There, the medium of exchange was not rupiah currency but ketone notes made of carved wood. This ketone money is a medium of exchange in the days of the Malay kingdom. Visitors can exchange rupiah for ketone money to buy food, goods or souvenirs. The Heritage Market is open every Sunday with a variety of attractions. Certainly full of Malay cultural wealth. Because Penyengat Island is an icon of historical and cultural tourism in the Riau Islands Province. In addition, this island is a National Cultural Heritage Island which will be carried as a World Heritage. However, currently (2023) this market is no longer working.

In fact, the Penyengat Island Heritage Market is always awaited by tourists, especially for its culinary delights. Culinary is a tourist visit that is different from tourist activities in general, this is because culinary tourism is not only a person's journey for recreation but an activity in which to taste the food available at the destination, visit specific areas such as food production sites, restaurants and food festivals, from the component This becomes a motivation and the main driving factor for traveling to a destination.

Since there is art in the culinary arts that each culinary serves, the role of culinary in a place can become its identity. A linked notion expresses this. The foundation of cultural identity, food is a cultural feature that draws attention to regional cultural distinctions. For instance, the national dishes of each nation are quiche in France, wurst in Germany, and spaghetti in Italy. Penyengat Island's local resources have a lot of growth potential.

Therefore, to increase the potential for culinary tourism on Penyengat Island, the development of culinary tourism products based on local resources needs to be done by empowering local communities as managers, presenters and sellers. The development of culinary tourism is very important, this is because in tourism activities there are cultural elements, namely food which is one of the tourist attractions.

As a means to set one nation apart from another, gastrodiplomacy can aid in elucidating that nation's culture via its unique cuisine. One of its key characteristics is the necessity for culture to be researched, shared, and conserved (Larry 2010). In terms of gastrodiplomacy, the preparation and serving of food, along with the notion of eating culture, turn food into a representation of a country's identity. These days, non-state players including multinational corporations, non-governmental organizations, local communities, and even private citizens also engage in diplomacy.

Gastrodiplomacy is a subset of public diplomacy and cultural diplomacy, which are covert ways to foster understanding, boost appreciation, and enhance a country's reputation. One component of cultural diplomacy that involves introducing a culture of eating is gastrodiplomacy. Food has the ability to influence public opinion abroad and elevate a nation's profile internationally. It is a very effective nonverbal communication tool. Through the taste of other countries' cuisine, the culinary approach can be a powerful lure for many global citizens who do not go overseas to learn about and explore previously unknown parts of the world.

Through food too, it is hoped that this will become one of the supports for Penyengat Island to become a World Heritage. Bearing in mind that since October 19, 1995, Penyengat Island and the palace complex on Penyengat Island have been nominated by UNESCO to become a World Heritage Site. Several criteria must be met where to enter into the list of World cultural heritage. One of them must have Outstanding Universal Value (OUV). Among them:

1. Representing masterpieces or masterpieces of creative genius from humans.
2. Demonstrates an important exchange of human values.
3. The proposed property is an outstanding example of a traditional human settlement, land use, or marine use that reflects cultural (or multiple cultures) interaction, or human interaction with their environment, especially when the settlement has become vulnerable due to the impacts of significant change permanent (irreversible).

Various regulations have been enacted in this Penyengat Island cultural heritage area related to protecting and

developing the national cultural heritage area. The Penyengat Island area as an object of cultural tourism can be prioritized to attract foreign tourist market share, including culinary through gastrodiplomacy. A type of diplomacy known as gastrodiplomacy uses culinary arts and cuisine. It is possible to develop cross-cultural understanding through the use of food or cooking tools. This intercultural comprehension is crucial to diplomacy's goals in the framework of international relations. As a result, the issue with this research is Penyengat Island's gastrodiplomacy in promoting World Heritage. This study employs a descriptive methodology with a qualitative focus. When using qualitative data, this strategy is explained in a descriptive manner. It is appropriate to investigate the phenomena that occur using this strategy.

II. RESULT AND DISCUSSION

A. Result

1) *General Condition of Penyengat Island*

Penyengat Island is one of the cultural and historical attractions in the Riau Archipelago. On this island there are various historical relics and other cultural heritage, relics from the period of the Riau sultanate (1722-1912), or the period before and after this sultanate existed. Administratively, Penyengat Inderasakti Island, which was once the capital and administrative center of the Riau sultanate, is now only a village or *jeluragan*, one of the sub-districts in Tanjungpinang Kota District. The Tanjungpinang Kota District Government was formed based on the Decree of the Minister of Home Affairs No. 25 of 2001 on June 21, 2001 which was one of the results of the expansion of West Tanjungpinang District. Tanjungpinang Subdistrict This city consists of four sub-districts, namely Tanjungpinang Kota Sub-District, Penyengat Sub-District, Kampung Bugis Sub-District, and Senggarang Sub-District. The Penyengat Village has the following regional boundaries: to the north: Senggarang Village; to the south: West Tanjungpinang Village; west side: Galang Village, Batam City; to the east: Tanjungpinang Kota Village. Penyengat Island has been declared a National Ranked Cultural Conservation Area per the Minister of Education and Culture's Decree Number 112/M/2018 concerning Cultural Heritage Areas. And there are hundreds of cultural and historical sites and remains. Both those that have been inventoried, and those that have not. So that this island is a unique island, has many historical remains, including manuscripts and other ancient texts. Both literature and religion. And has become one of the national research centers. In 2021, Penyengat Island was proposed to UNESCO as a world heritage. Now Penyengat Indrasakti is a religious, cultural and historical tourism destination in the Riau Archipelago and even in Indonesia.

2) *The Culinary of Penyengat Island*

Each region always has a unique type of food. On Penyengat Island, the Riau Archipelago, there are various foods whose basic ingredients are rice, which in turn can be processed into plain rice, commercial rice, fatty rice, oil rice, *buryani* rice, and many others. Likewise with the side dishes; For example, cuttlefish can be made into stir-fried cuttlefish, red curry, black curry (from cuttlefish fat), cuttlefish fat curry (with coconut milk), spicy and sour cuttlefish, grilled cuttlefish,

dried cuttlefish, cuttlefish stuffed inside with pulut, and various other kinds. Among the Malays there is an expression for those who like delicious food which is called "serving your taste". By paying attention to the various kinds and types of cuisine of the Riau Islands, it can be concluded that the Riau Islands are indeed a good place to entertain one's appetite. The writing team has conducted a culinary inventory on Penyengat Island [2].



Fig. 1. Inventory of Traditional Culinary on Penyengat Island Source: Documentation of the Writing Team (2023)

Penyengat Island, as the former seat of government for the Riau-Lingga Kingdom, cannot be separated from the vibrant diversity of traditional Malay food and drink present among its people. We can trace this to date, the types of food that continue to live and develop today. From various references, information is obtained that traditional food can be distinguished from the ingredients used and the process of preparation/processing. Judging from the point of view of the materials used, they can be distinguished;

1. Traditional food that uses the main ingredients of meat, fish and eggs.
2. Traditional food that uses the main ingredients of vegetables and fruits.
3. Traditional food that uses grains.
4. Traditional food that uses root vegetables and bananas.
5. Traditional food that uses other basic ingredients

Furthermore, from the point of view of how to prepare/process traditional types of food, it can be done as follows:

1. Fried
2. Steamed
3. Boiled
4. Sauteed
5. Burned

When viewed from the point of use, we can group food into four types: processing, serving, and consumption, which varies from one another. The grouping referred to is:

1. Daily food
2. Snacks (tambol)
3. Food for the ceremony
4. Foods that go through the process of preservation or drying
5. Drinks

a) *Daily Food*

What is meant by daily food is a form of food that is always available every day in every household, for their consumption needs. The form of food is mainly food for breakfast, lunch and dinner. In the previous description, it was stated that for the Malay community members in Pulau Penyengat, the need for an afternoon meal is not that important because it is enough to make do. Therefore, we hardly encounter housewives busy preparing dishes for the afternoon meal.



Fig.2. Commercial Rice Source: Documentation of the Writing Team (2023)

b) *Button Feed*

In the association of the Penyengat community, it is commonly known that when people say the word "tambol", of course what is meant is side dishes or snacks whose procurement is not driven by hunger, but only as a complement. Various colors and patterns of patches are found in people's lives which are basically sourced from raw materials originating from plants that exist in the physical environment of their residence. Therefore, for community members, their tambol type seems to have a simpler pattern, although this does not escape the possibility of providing other materials for its processing. Such is the gourd snack that people often make by adding coconut milk, palm sugar and salt. This is motivated by a concept that in creating tambol food traditions according to the Malay people's nervous system, usually sweet, delicious and savory foods will always be produced.



Fig. 3. Deram-Deram: Documentation of the Writing Team (2023)



Fig.4. Tambose Documentation of the Writing Team (2023)

c) *Meals and Ceremonies*

In terms of holding religious events, it seems that not every type of event is accompanied by eating activities. But if the religious activity also involves social aspects so that the activity is social-religious in nature, then usually there will be food serving as one of the elements of the event. This includes, among other things, weddings, seven months, religious events called Ashura ceremonies, Maulid Nabi ceremonies and Israk Mij'raj.

Ashura comes from the Arabic "Asyrah" which means ten. So Ashura is the tenth day of the month of Muharram. That Ashura is the day/month for leaving evil, the month for the freedom of the Prophet Muhammad from the atrocities of the Quraysh infidel for thirteen years in Mecca and the establishment of a safe and peaceful Islamic society in Medina. That's why many people call it a day when Muslims will win from tyranny. To celebrate this day, a series of activities are often held on Penyengat Island. The ceremony took place in the afternoon around 16.00 WIB on the 10th of Muharram. The type of food served is called "Asyura porridge", which is cooked with nuts, various spices and other spices.

The wedding ceremony seems to be commonly known in people's lives in every corner of the country. Although the implementation of ceremonial rules differs from one community group to another, the food prepared for the ceremony may vary according to the physical and economic conditions of the community. For the people of Penyengat Island, the food served at the time of the wedding ceremony is usually Nasi Minyak and its side dishes. The oil used to cook this kind of rice is not oil obtained from local processing, but is selected and purchased from the distribution of food ingredients traded in markets. This oil is known as ghee. It seems that ghee is ideal and is a favorite for people in concocting complex dishes such as oil rice. In contrast to the types of food that were included in the wedding ceremony mentioned above, in the context of the Israk Mij'raj ceremony of the Prophet Muhammad, people did not serve food that filled the stomach, but were classified as food/tambol in the form of cakes made from rice flour or wheat flour.

d) *Food Going Through Preservation or Drying Process*

Many types of traditional food go through the process of preservation or drying, such as food that comes from the sea. The Malay people of Penyengat Island, Riau Archipelago, are familiar with foods such as mencalok, mengkasam, spicy. This type of food is made through a process of fermenting or

pickling for a certain period of time. Apart from going through the preservation process, the community also processes their marine catches for drying. So these areas in the Riau Archipelago are famous as producers of anchovies or commonly called the best anchovies in the archipelago. Apart from anchovies, there are dried fish and cuttlefish or squid.

e) *Traditional Drink*

Many types of traditional Riau Archipelago drinks come from the processing of fresh fruits or dried fruits. In addition, there are still drinks that come from wood trees that are efficacious. The drinks are like the rampaging admiral, basil water, sepang water, persimmon dohot water, and a bowl of fruit water. At present, the typical drink of the Riau Archipelago originating from Penyengat Island is Air Dohot, which was the drink of the ancient kings. This drink, which is fresh and rich in benefits, is also known as hot dissolving water or deep cooling water.

B. *Discussion*

Food and its symbolism can be used to convey many concepts, identities, beliefs, attitudes, and social classes. Since ancient times, food has played a significant role in traditional diplomacy. Food is now one of the instruments of international politics because of its strength and relationship to nationalism. Penyengat's culinary potential must be optimized for Indonesia's national interests. With the culinary potential that exists on Penyengat Island, gastrodiploacy can be carried out internationally. On this basis, a gastrodiploacy policy on Penyengat Island and the role of local, national and international actors are needed [3].

Penyengat Island's food culture has the potential to influence global public perceptions and elevate the island's profile through nonverbal communication. Through the taste of other countries' cuisine, the culinary approach can be a powerful lure for many global citizens who do not travel overseas to learn about and explore previously unknown parts of the world. This kind of diplomacy provides a broad overview of a nation's culinary traditions, including how food is prepared, served, and transformed into a symbol of national identity. It turns into a tool for fostering intercultural understanding to boost global communication and collaboration.

1) *Penyengat Island Gastrodiploacy Strategy Through the Co-Branding Program*

If packaged properly, the culinary icon of Penyengat Island will become an Indonesian identity among various culinary delights of other countries in the current era of globalization. In carrying out the gastrodiploacy of Penyengat Island and the Government of Indonesia, it is necessary to make a taste mapping to determine appropriate culinary marketing areas and have a culinary icon of Penyengat Island. The culinary of Penyengat Island as part of Indonesia's culinary diversity is the nation's wealth, but with so many culinary variations, it is not easy to choose one superior icon. [4].

The typical cuisine of an area or region is crucial to illustrating its identity. The people of Indonesia are no longer unaware of other nations' claims to cultural ownership.

Specifically, cultural assertions made by Malaysia, one of the nearby allies. Therefore, in addition to encouraging a culture of eating, efforts to improve Penyengat Island's and Indonesia's gastrodiplomacy must be supported by paperwork that serves as official evidence of the country's written ownership.



Fig. 5. Traditional culinary marketing Source: Documentation of the Writing Team (2023)

As part of the gastrodiplomacy strategy, digital marketing is currently very popular with the public. This is an opportunity to carry out business activities such as selling a variety of regional culinary products by opening a digital-based company business model by utilizing information technology to support the introduction, promotion and marketing of local products [5]. Utilizing the digital marketing process is an opportunity to acquire customers as a target market. In addition, marketing Penyengat Island culinary products is easier because the target market is more universal and does not require a specific target category. Digital technology can affect three interrelated aspects, including the environment which includes customer behavior and activities on the internet, companies that incorporate marketing strategies, and results in the form of consumer ratings.

Each country has culinary diplomacy which is strengthened by digital media promotion. For example Japan though not known for its ethnic diversity, the country claims to have been “blessed with a variety of seasonal foods throughout the year”. Japan prides itself on assimilating aspects of different food cultures around the world into its traditions to develop a rich and varied food culture. The Malaysia campaign asserts that the nation serves as a "meeting point of races and religions" and that "thousands of colorful festivals and a food haven are home to Malaysia's multiculturalism." In a similar vein, Taiwan "is a melting pot of diverse ethnic cultures," according to the Taiwan campaign, as well as "home to ethnic and cultural diversity that influences its food culture". China "continues to incorporate the essence of dishes introduced from abroad and absorb Western dishes' influence and taste". Today Taiwanese street food is very popular in Indonesia because of its diversity [6].

Digital marketing is a facility that makes it easier for us to carry out all activities selling culinary products and is effective as a means of gastrodiplomacy. The face-to-face sales process is considered time-consuming and inefficient. Therefore, the internet contributes to the marketing process of Indonesian culinary products and strengthens each country's soft power in the culinary and tourism fields. In Indonesia, disseminating information from internet users, informants, or institutions makes it easy for Indonesian food

to be recognized by foreigners. This incident opens opportunities for Indonesia to introduce another side of its diverse local culture to foreign countries. This will affect the increase in economic activity, tourism and arts and culture in Indonesia.

Culinary marketing on Penyengat Island has been carried out digitally, but has not been carried out in an integrated manner. Mostly done by individuals and enthusiasts of traditional Pulau Penyengat culinary. Likewise with the successor and sustainability of the culinary maker. Therefore, a gastrodiplomacy strategy is needed on Penyengat Island by carrying out integrated gastrodiplomacy marketing. Some of the digital marketing that has been done, among others, through Facebook and Instagram. These accounts include the sting.culinary account which records a variety of stinging culinary delights. The icon says that each food has a story. Air dohot (Raja Banjaan Raja) account that is managed by the owner directly. These two accounts are enough to represent that digital marketing is able to play a role as part of Penyengat Island's gastrodiplomacy.



Fig. 6. Penyengat.culinary Instagram account Source: Processed Data by the Writing Team (2023)

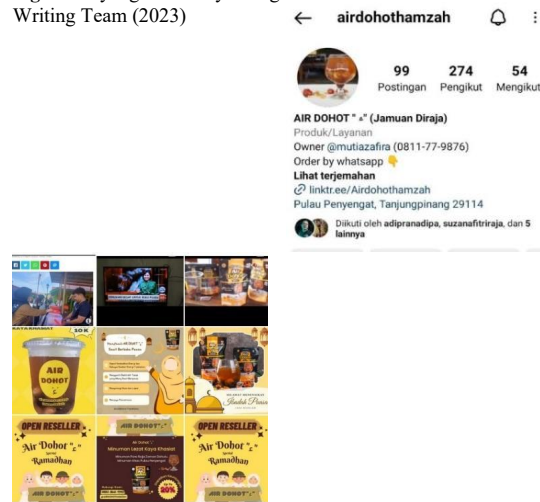


Fig. 7. Airdohothamzah Instagram account Source: Processed Data by the Writing Team (2023)

As mentioned above, digital marketing as part of the Penyengat Island gastrodiplomacy strategy must be followed by an increase in the role of MSMEs on Penyengat Island, through the following programs.

- a. Mapping the location of UMKM as a community facility to promote local products,

- b. Community empowerment program to increase the potential of MSMEs with local ingredients on Penyengat Island,
 - c. Community empowerment program in increasing the marketing of MSMEs from Penyengat Island internationally,
 - d. Community empowerment program to increase tourism awareness on an international scale on Penyengat Island,
- Community empowerment program in increasing awareness of allied Malay history and culture.

2) *Gastrodiplomacy as Supporter of World Heritage*

Since October 19, 1995, Penyengat Island has been nominated to UNESCO to become a world heritage. Having a unique historical and cultural background makes this island has the potential to be developed. The main requirement for a culture to be recognized as a World Heritage by UNESCO is to have Outstanding Universal Value (OUV). One thing that makes the concept of World Heritage extraordinary is its universal application because World Heritage belongs to all the peoples of the world, regardless of the territory in which they are located [1].

Extraordinary universal value means significance from a cultural and/or natural perspective that is so exceptional that it transcends national boundaries and has the same significance for present and future generations of all human beings. As such, the permanent protection of this heritage is in the primary interest of the international community as a whole. First, it represents a masterpiece or masterpiece of creative genius from humans. That is the first requirement that must be met when we apply for a property to be submitted as World Heritage. Second, it shows an important exchange of human values. For example providing unique or extraordinary testimony to a cultural tradition or civilization. Thus, Penyengat Island culinary can be used to fulfill these requirements. Where the culinary island of Penyengat represents an important exchange of human values.

What can be done is a gastrodiplomacy strategy through digital marketing and culinary documentation. Documentation and culinary inventory on Penyengat Island must be carried out. This is a concrete step to protect culinary wealth as well as introduce it to the world in an orderly mechanism both for promotion and profit. The documentation is not only a recipe for the food, but also contains information on historical history, local wisdom, symbolic meaning and authenticity which can be used as legal evidence. The culinary data base for Penyengat Island is needed as authentic evidence to prevent claims of ownership from neighboring countries of Indonesia which

have similarities due to the similarity of the Malay ethnic group.

III. CONCLUSION

The strength factor of the culinary of Penyengat Island can be a force for branding the nation by means of gastrodiplomacy. In carrying out this activity, Gastrodiplomacy is carried out by sharing cultural heritage between countries through food. The gastrodiplomacy strategy for Penyengat Island has been implemented through digital marketing. However, this must still be followed by increasing the role of Micro, Small and Medium Enterprises (MSMEs) through the following programs, a. Mapping the location of MSMEs as community facilities to promote local products; b. Community empowerment program to increase the potential of MSMEs with local ingredients on Penyengat Island; c. Community empowerment program in increasing international marketing of UMKM from Penyengat Island; d. Community empowerment program to increase tourism awareness on an international scale on Penyengat Island; e. Community empowerment program in increasing awareness of allied Malay history and culture. Penyengat Island culinary can be used as an instrument in fulfilling these requirements. Where the culinary of Penyengat Island represents an important exchange of human values as one of the requirements to become a world heritage.

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