

## Analysis of Multiculturalism Content in Book Édito 1 to Support Character Building of Beginner French Language Students

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### ABSTRACT

*This study aims to analyze the multiculturalism content in the Édito 1 textbook and its contribution in supporting the strengthening of the character of beginning French language students. The study uses a qualitative approach with a content analysis method. The research data are in the form of text, images, and audio and video transcripts contained in the Édito 1 book. Data collection techniques are carried out through documentation, while data analysis is based on indicators of multiculturalism values which include learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, open-mindedness, appreciation and interdependence, and conflict resolution and non-violent reconciliation. The results of the study show that there are 48 multiculturalism contents spread across ten units, with the dominant indicators of learning to live in differences and appreciation and interdependence. These findings indicate that the Édito 1 book does not only function as a language learning tool, but also as a medium for instilling multicultural values that support the formation of student character, such as tolerance, openness, and appreciation of diversity. The absence of indicators for conflict resolution and reconciliation is understandable, as this book is intended for A1-level learners who are still at the basic communication stage. Therefore, Édito 1 is relevant as a teaching material to support multicultural education and strengthen the character of beginning French language students.*

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### KEYWORDS

multiculturalism, textbook, Édito 1, character education, French language learning.

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### 1. Introduction

In the era of globalization, multiculturalism is becoming increasingly important, especially in foreign language teaching. Language learning focuses not only on mastering grammar and language comprehension, but also on understanding cultural values. In French language learning in the French Language Education Study Program at UNNES, the role of open textbooks is crucial as a primary resource in building an understanding of diverse French culture. Open textbooks, Édito 1, frequently used by students, have the potential to be a powerful tool for conveying multicultural values. This is due to the numerous themes covered in this textbook, such as daily life, customs, and traditions found in various French countries (Alamsyah et al., 2023; Ko et al., 2025; Rahman et al., 2022).

Given the importance of cross-cultural understanding in language learning, the multicultural content in this textbook can make a significant contribution to students' character development, particularly in aspects of tolerance, mutual respect for differences, and open-mindedness toward cultural diversity.

Multiculturalism is a concept that emphasizes the importance of cultural diversity in social life. Sunarto (2017) explains that multiculturalism relates to cultural diversity that emerges from various individual backgrounds. This view aligns with Setyaningrum (2018), who states that multiculturalism is a social and political process that creates equality between cultures, particularly in multiethnic societies like Indonesia. Multiculturalism is understood as an effort to build social harmony through the acceptance of cultural, religious, and ethnic diversity, as well as strengthening education to prevent conflict. This concept also emphasizes the importance of tolerance and respect for minority groups to create a harmonious life. Furthermore, multiculturalism is seen as a form of the existence of various identities that coexist peacefully within a single entity as a societal response to differences (Nurcahyono, 2020; Husaini et al., 2022; Riyanti et al., 2021; Sendana et al., 2025).

Multicultural values are oriented towards establishing a harmonious and just social life. Tilaar (2007) states that multiculturalism encompasses the ability to live with differences, build mutual trust and understanding, respect each other, be open-minded, foster interdependence, and resolve conflicts peacefully. Based on various expert views, multiculturalism can be understood as a concept that emphasizes the acceptance and appreciation of cultural, religious, and ethnic diversity within society. Multiculturalism aims to create a harmonious and equal social life through tolerance, mutual respect, building trust, and peaceful conflict resolution.

Multicultural education is an educational process that emphasizes cultural, ethnic, religious, linguistic, and social identity diversity within society. This concept is a response to demographic and cultural changes occurring in the social environment, as explained by Mahfud (2016). Multicultural education also plays a role in shaping students' character, enabling them to adopt democratic, humanistic, and pluralistic attitudes both within the school and community (Supriatin & Nasution, 2017; Sujoko et al., 2023; Sugiyartati et al., 2020). Furthermore, multicultural education is understood as an effort to develop human potential that values plurality and heterogeneity based on the principles of equality, mutual respect, and social justice (Suradi, 2018; Youngsun et al., 2024; Muslimat et al., 2025).

The relevance of multicultural education in Indonesia is increasingly strong due to the broad diversity of ethnicities, religions, and cultures; the values of tolerance and appreciation for differences need to be instilled from an early age (Suryana & Rusdiana, 2019; Suroyo et al., 2023). This thinking aligns with the ideas of (Eshabil and Çelik; 2019; Hardini et al., 2025), who stated that pluralistic democracy, dialogue, and reconciliation are solutions to social problems. Multicultural education also demands the principles of justice and equality in a multiethnic society, and its implementation can be integrated into all subjects to accommodate students' diverse backgrounds, such as ethnicity, religion, gender, language, and social class (Ubadah, 2022; Said et al., 2021; Adinda et al., 2025). Multicultural education is an educational approach that aims to foster an appreciation for cultural diversity, ethnicity, religion, language, and social identity by upholding the values of equality, tolerance, and justice in the learning process.

Multiculturalism is closely related to culture in French language learning. Multiculturalism emphasizes the importance of respecting cultural diversity and recognizing that each culture has equal value. This principle aligns with the goal of cultural learning, which seeks to introduce students to social values, norms, and practices. Through cultural learning, students learn to understand that cultural differences are not obstacles, but rather resources.

## **2. Methodology**

**Content analysis.** Content analysis is a research approach that used structured data presentation and provides a detailed description of the research object, namely several communication messages. According to Wazer and Winer, content analysis is a systematic procedure designed to examine the content of recorded information. (Jumroni & Suhaimi, 2016, p. 68-69)

Data are the results of the researcher's recordings, both in the form of facts and figures (Arikunto, 2010, p. 118). The data in this study consisted of transcripts of audio documents, text, and images contained in the book "Édito 1." The data source is the subject from whom the data is obtained (Arikunto, 2006, p. 129). Data sources in qualitative research are data in the form of spoken or written words. The data source for this study was the book "Édito 1" and its audio transcript.

Data were collected using a documentation method, namely by reviewing and recording relevant information from the book's contents to identify representations of multicultural values. The collected data was then analyzed using content analysis, which according to Eriyanto, (2011) is used for description, describing aspects and characteristics of a message. The multiculturalism content in Édito 1 Book was analyzed based on multicultural education theory which views multicultural education as a process of cultivating an attitude of respect for plurality and heterogeneity in society. This theory emphasizes core values such as acceptance of differences, openness, equality, tolerance, and respect for cultural, religious, tribal, and ethnic diversity, thus becoming the basis for identifying multicultural representations in textbook materials. (Ibrahim., 2013).

## **3. Results and Discussion**

The data analyzed is the book Édito 1 along with the images, audio and video transcripts contained in the book. In accordance with the data and data sources in this study. According to Abdullah (2021: 44-45) explains several existing multicultural values, at least there are the following indicators: learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, open-mindedness, appreciation and interdependence, conflict resolution and non-violent reconciliation. The book Édito 1 will be analyzed by identifying the content of

multiculturalism to support the strengthening of the character of beginner French language students. The following is the recapitulation of the analyzed data:

**Table 1. Summary table of multiculturalism content in the book Édito 1**

Unité	Halaman	BHP	MP	MP	MM	TB	AI	RK	RNK	Total
Unité 1	17 - 30	4	-	-	-	-	1	-	-	5
Unité 2	31 - 44	3	-	-	1	-	1	-	-	5
Unité 3	45 - 58	1	-	-	1	-	2	-	-	4
Unité 4	59 - 72	1	-	1	-	-	5	-	-	7
Unité 5	73 - 86	2	-	-	-	1	2	-	-	5
Unité 6	87 - 100	2	-	1	-	-	1	-	-	4
Unité 7	101 - 114	1	-	-	2	1	1	-	-	5
Unité 8	115 - 128	3	-	-	-	-	-	-	-	3
Unité 9	129 - 142	1	-	-	-	-	4	-	-	5
Unité 10	143 - 155	3	-	1	-	-	1	-	-	5
<b>Total</b>		<b>21</b>	<b>0</b>	<b>3</b>	<b>4</b>	<b>2</b>	<b>18</b>	<b>0</b>	<b>0</b>	<b>48</b>
<b>Percentage</b>		<b>43,7%</b>	<b>0%</b>	<b>6,2%</b>	<b>8,3%</b>	<b>4,1%</b>	<b>37,5%</b>	<b>0%</b>	<b>0%</b>	

Description:

1. Learning to Live with Difference
2. Building Mutual Trust
3. Maintaining Mutual Understanding
4. Upholding Mutual Respect
5. Open-Minded Thinking
6. Appreciation & Interdependence
7. Conflict Resolution
8. Non-Violent Reconciliation

Table 1 shows the recapitulation of the data presented. A total of 48 multiculturalism were identified. The multiculturalism that emerged were: learning to live with differences (21, representing 43.7%), building mutual trust (0, representing 0%), maintaining mutual understanding (3, representing 6.2%), upholding mutual respect (4, representing 8.3%), open-mindedness (2, representing 4.1%), appreciation & interdependence (18, representing 37.5%), and non-violent conflict resolution and reconciliation (0, representing 0%).

Based on a content analysis of Édito 1, 48 occurrences of multiculturalism were found, spread across 10 units. This analysis is based on the understanding that multiculturalism is the recognition and acceptance of cultural, ethnic, linguistic, and social identity diversity in community life (Tilaar, 2004). In education, multiculturalism serves as a means of fostering mutual respect and strengthening students' character.

### 3.1. Learning to Live with Difference



Figure 1. Self-Introduction (Édito 1, p. 17)

Figure 1 shows that visitors to the Mona Lisa museum come from a variety of countries. Arthur, Amelia, and Rafael reflect the diversity of France in the Louvre. Amir is from Saudi Arabia, demonstrating the presence of Middle Eastern communities in the cultural space. Aminata reflects African ethnicity and depicts African culture in multicultural interactions. Jiajun reflects Chinese culture, demonstrating the participation of Asian communities in world art. Finally, Emily reflects British ethnicity, with a name typical of Anglo-Saxon culture. The meeting of seven figures from different countries at the Mona Lisa Museum demonstrates the diversity of cultural backgrounds, reflecting the value of multiculturalism, namely learning to live with differences.

**Text 1:** Greetings from Various Countries. (Édito 1, p. 23)

Stepan: "Bonjour in tchèque, c'est "Dobrý den."

Zhaofeng: "Bonjour in chinois, c'est "Nǐ hǎo."

Mike: "Bonjour in turc, c'est "Merhaba."

Simon: "Bonjour in suédois, c'est "Hej."

Katya, Nikita, Diane: "Bonjour."

Text 1 demonstrates the value of multiculturalism, namely learning to live with differences, as demonstrated through the diverse ethnic, linguistic, and cultural backgrounds of each figure. Stepan has dual identities as Czech and French, while Zhaofeng is from China, Mike is from the United States, Tugba is from Turkey, Simon is from Sweden, Natalia is from Colombia, and Katya, Nikita, and Diane are from Russia. Although they come from different countries and cultures, they live and interact in the same space in France. The use of greetings in various languages, such as Bonjour, Dobrý den, Nǐ hǎo, Merhaba, and Hej, demonstrates an acceptance of linguistic and cultural differences as part of everyday life.

**Text 2:** Personal Wardrobe Stylist (Édito 1, p. 75)

Flore: *Oui, j'adore le manteau, mais je n'aime pas le pull, il ne me plaît pas.*

Flore: *Et tu aimes les chaussures grises ? Je déteste la couleur. **Quelle horreur !***

Zoé: *Ah oui ? Moi **je trouve ça joli**, et le gris, c'est à la mode!*

Flore: *Mais mets le pull pour voir !*

Text 2 demonstrates the value of multiculturalism, as seen through the differences in taste and opinion between Zoé and Flore. These differences are evident in their views on clothing styles and colors, such as when Flore likes the

coat but dislikes the sweater, while Zoé actually likes the sweater and finds the color gray attractive. Flore comments, "Quelle horreur!" (It's so ugly!), but Zoé doesn't get angry and says that the gray color is beautiful and trendy, attractive, with the sentence, "I think it's beautiful, and the gray color is attractive." Despite their differences, the two characters don't force their will on each other, but instead demonstrate mutual acceptance and openness to each other's choices. This is evidenced by Flore's suggestion that Zoé wear the sweater to see if it looks good.

### 3.2. Maintain Mutual Understanding

**Text 3:** Brancusi Exhibition (Edito 1, p.61)

Thomas: **Qu'est-ce que tu fais ce soir? Tu veux aller au theater ?**

Perrine: Bof. On va souvenir au théâtre. Je n'ai pas envie.

Thomas: **Qu'est-ce que tu veux faire ?**

Perrine: Je ne sais pas. Nous pouvons regarder sur le site quefaire.be

Thomas: Oui. Bonne idee. Les activités changent tous les lundis.

Perrine: Il y a une exposition sur Brancusi. Ça te dit?

Thomas: Pourquoi fits! Je vais rarement au musée. And I'm good at Brancusi.

Text 3 demonstrates an indicator of maintaining mutual understanding, evident in the dialogue between Thomas and Perrine. In the sentence "What are you doing tonight? Do you want to go to the theater?", Thomas invites Perrine to discuss tonight's activities. When Perrine says she's not interested in theater, Thomas doesn't insist, but instead asks, "What do you want to do?", meaning "What do you want to do?" Perrine then suggests checking out the website quefaire.be. There's a Brancusi exhibition there. Perrine asks Thomas if he's interested in going to the exhibition, and Thomas replies, "It's perfect!" which means I agree because I rarely go to museums and like Brancusi.

**Text 4:** Luc's Condition (Edito 1,p.148)

Sa mère: **Je t'appelle pour avoir des nouvelles. Comment se passent tes premiers jours à l'université ?**

Luc: Très bien !

Sa mère: Tu as commencé les cours ? Tu es content de tes professeurs?

Luc: Oui. J'ai commencé les cours ce matin. J'ai eu un cours de droit dans un amphithéâtre pendant deux heures. C'était très bien. Le prof est intéressant. Et cet après-midi, j'ai étudié à la bibliothèque pendant une heure !

Sa mère: **Ah, très bien. Et tu as mangé où ce soir ?**

Luc: Je suis allé au Resto U avec deux copains, Gaspard et Louis. Ils sont en première année avec moi.

Sa mère: **Et c'était bon ?**

Luc: Just right at the mall. Mais maman, on peut se rappeler plus tard?

Sa mère: Ah... Tu es toujours avec tes amis ?

Luc: Oui. Gaspard nous invite chez lui pour regarder un film.

Text 4 shows a dialogue between Mother and Luc. In the sentence "Comment se passent tes premiers jours à l'université ?" which means "How was the first day at university?" showing his mother's caring attitude towards Luc over the phone. Then Luc said that the university was very good, the lecturers were interesting, and he had a 2-hour law course. His mother asked again, "Tu as mangé où ce soir? Et c'était bon?" which means "Where did you have dinner last night?" "And the food was delicious?" Luc said he was going to Restaurant U with Gaspard and Louis, and the food was quite good. Luc then asked his mother to call him back later because she was still with her friends. Gaspard then invited them to watch a movie at his house.

### 3.3 Upholding Mutual Respect



Figure 2. Everyday Documents (Editor 1, p. 30)

Figure 3 shows documents of everyday life and social interactions in public places. Various documents depict the social status, background, and activities of citizens in society, such as student cards, passports, and identity cards. The diversity of these documents demonstrates that each person has a different identity and administrative needs, yet all are treated equally in the public service system. Furthermore, images of service situations (such as ticket counters, buses, or offices) depict polite interactions, as a form of respect for the rights and identities of service users.

Text 5: Picknick Restaurant (Editor 1, p. 52)

Assia

Thank Nicolas! **I adore the cuisine!** l'aime tes entrées, test plats, test desserts!  
**C'est délicieux!**

Fabien

Mes enfants n'aiment pas le poisson, ils détestent ça mais au Picknick Restaurant,  
**ils commandent du poisson et ils mangent aussi un peu de légumes! Merci**  
**Nico!**

Claire

Je mange le jeudi au Picknick mais aujourd'hui il y a des pâtes aux 4 fromages,  
hum! **J'arrive ! C'est bon, c'est sûr !**

Sohan

Moi, j'aime cuisiner pour ma famille et mes amis. La cuisine des restaurants? Non!  
Ça n'a pas de goût ou c'est mauvais **mais au Picknick Restaurant, c'est pas mal.**

Text 5 shows the different tastes of food dishes served at Picknick's restaurant. Assia shows appreciation through the phrase "J'adore ta cuisine... C'est délicieux !" which means "I really like your cooking... It's delicious!". Fabien says that children don't like fish and hate it, but in this restaurant they order fish and vegetables. This is evidenced by the sentence "ils commandent du poisson et ils mangent aussi un peu de légumes!". Then, Claire comes to Picknik every Thursday, but today there is 4 cheese pasta so she must come. Sohan says that eating at the restaurant is not delicious

but at Picknick restaurant it tastes good. This is evidenced by the sentence "mais au Picknick Restaurant, c'est pas mal" which means "but at Picknick Restaurant, it's not bad."

**Text 6:** Smoking (Edito 1, p.112)

*Clément Dupré: Excusez-moi, monsieur, c'est interdit de fumer dans les parties communes de l'immeuble.*

*Michel Barbier: Je ne fume pas, je vapote.*

*Clément Dupré: **Fumer ou vaper, c'est la même chose. Respectez le règlement, s'il vous plaît.***

*Michel Barbier: **D'accord. Désolé.***

Text 6 shows a dialogue between Clément Dupré and Michel Barbier on respecting shared rules in public space. In the sentence "Fumer ou vaper, c'est la même chose. Respectez le règlement, s'il vous plaît." "Smoking or using e-cigarettes is the same. Please obey the rules." It reveals that Michel Barbier was reprimanded by Clément Dupré for not smoking in the building, even if he only used a vape. Michel then agreed to the rule, as evidenced by the phrase "D'accord. Désolé.", meaning "Okay, sorry," thus avoiding prolonging the conflict and agreeing to comply with the building's regulations.

### 3.4. Open-Minded Thinking

**Text 7:** Recycling (Editor 1, p. 79)

*À Kinshasa, au Congo, des jeunes femmes travaillent avec un styliste dans un atelier de couture pour apprendre un métier : créer des vêtements et des accessoires. Un jeune homme porte un gilet noir et vert original. **Et regardez les cravates! Un peu de couture et beaucoup d'imagination!** Maintenant, c'est une jupe courte ! Dans l'atelier, on fait des vêtements avec des matières recyclées. **Voilà d'autres créations. Une robe avec du métal, une robe longue et élégante avec du plastique.** Pour aller à une fête peut-être ? Et la créatrice utilise aussi du bois. On crée des vêtements mais aussi des bijoux, par exemple, des colliers. C'est beau, original et écologique !*

Text 7 shows open thinking as seen from the recognition that imagination can turn recycled objects into valuable works. In the sentence "And look at those ties! A little sewing skill and a lot of imagination!" → "And look at those ties! A little sewing skill and a lot of imagination!" And the sentence "Voilà d'autres créations. A metal dress, a long and elegant plastic dress." → "Here are the other creations. A metal dress, a long and elegant plastic dress." This sentence emphasizes that different ideas and materials can lead to innovation in utilizing recycled materials.

**Text 8:** Chairs & Tables (Editor 1, p. 107)

*En 1940, **Charlotte Perriand voyage au Japon pour trouver de nouvelles idées.** Elle utilise le bambou pour ses créations. **Elle s'inspire des escaliers japonais pour créer des espaces de rangements.** Dans la maison de Charlotte Perriand, sa fille nous montre ces espaces sous l'escalier. **Elle a inventé la cuisine dans le salon dans les années soixante.***

Text 8 depicts Charlotte Perriand's journey to Japan to seek new ideas that differed from her native culture. The sentence, "Charlotte Perriand voyages to Japan to find new ideas," which means "Charlotte Perriand went to Japan to seek new ideas," demonstrates a willingness to learn from different environments. Her inspiration from Japanese stairs to create storage space and her innovation in creating a kitchen integrated with the living room demonstrate courage and openness to change in interior design. This is evident in the 1960s when Charlotte Perriand created the concept of a kitchen integrated with the living room.

### 3.5. Appreciation & Interdependence



Figure 3. Festival d'Angouleme (Editor 1, p. 24)

Figure 3 shows the participation of artists from various countries, such as Charles Burns from the United States, Akiko Higashimura from Japan, Ignacio Minaverri from Argentina, and Isabelle Pralong from Switzerland. The participation of artists with diverse cultural backgrounds demonstrates an appreciation for the diversity of international comic art. Furthermore, the festival serves as a cultural space where artists, organizers, and audiences interrelate in the process of exchanging ideas, creativity, and recognizing cross-cultural works.

Text 9: Architects and Designers (Editor 1, p. 37)

**“Le Corbusier a aimé la modernité de Charlotte, première femme architecte et designer. Sa célèbre chaise longue s’appelle la chaise Le Corbusier mais c’est bien la création de Charlotte Perriand”..**

Text 9 acknowledges Charlotte Perriand as a female architect and designer whose work was appreciated by Le Corbusier. Le Corbusier acknowledged Charlotte Perriand's modernity and humanist thinking, which placed humans at the center of living space design. Furthermore, Charlotte Perriand's trip to Japan demonstrates the interdependence of cultures, where she adopted Japanese cultural elements such as the use of bamboo and the concept of storage into modern European design.

Text 10: Valence Festival of Gastronomy (Editor 1, p. 51)

**“Il y a beaucoup de personnes ! C’est la fête !. Les chefs cuisiniers parlent de leur cuisine. Anne-Sophie Pic est une cheffe. Elle a un restaurant à Valence. Et le soir, Kendji Girac chante avec sa guitare!”.**

Text 10 identifies Anne-Sophie Pic as a renowned chef who owns a restaurant in Valence, and Kendji Girac as a musician who entertains festival-goers. Anne-Sophie Pic's presence demonstrates an appreciation for culinary expertise, while Kendji Girac's performance reflects the contribution of musical art to enlivening the event. Furthermore, the chefs, vendors, families, and visitors depend on each other to create a festival atmosphere of culinary, cultural, and entertainment.

### 3.6. Discussion

Education is part of the totality of values, attitudes, behaviors, and cultural products that must be interpreted as character building, namely the process of civilizing humans. Through the inheritance of culture and the internalization of values within each individual, education exists as a cultural socialization that interacts with local community values and maintains reciprocal relationships that influence changes in the socio-cultural order of society in order to foster the advancement of civilization. This view was expressed by Normina (in Kurotul Aeni, 2021, p. 76). The results of the analysis were used to conclude the extent to which multicultural values are represented in the textbook and its contribution to strengthening student character.

Based on the content analysis conducted, *Édito 1* textbook demonstrates a consistent multiculturalism content throughout each unit. Multiculturalism in this textbook serves not only as a visual element to support language learning but also as part of the pedagogical ideology underlying the design of French language learning materials for beginning learners. This is evident in the selection of texts, dialogues, visual images, and learning activities that showcase diverse cultural, social, and national backgrounds. This content demonstrates that the presentation of material in *Édito 1* is designed not only to develop language skills but also to instill multicultural awareness and respect for diversity from the early stages of French language learning.

This view aligns with the theory of multicultural education put forward by Tilaar (2007), which asserts that multicultural education arises from the recognition of plurality as an unavoidable social reality. Tilaar views education as not merely a process of transferring knowledge but also as a means of shaping students' attitudes, values, and social awareness. Multicultural education aims to instill tolerance, respect for differences, equality, and social justice so that students can live peacefully side by side in a diverse society.

Compared with previous research, the findings of this study are both related to and differ in focus from the research conducted by Restifiani (2017). Restifiani's research aimed to describe French culture as reflected in *Le Nouveau Taxi 1* and identify dominant cultural aspects. The results of the study indicate that the cultural aspect of everyday life is the most prominent aspect and appears consistently in each unit, considering that the book is intended for beginner learners at level A1. This content has similarities with this study in everyday life as a language learning tool for beginner learners. However, this study is different because it does not only focus on French culture, but also examines the content of multiculturalism which includes the representation of diverse cultural, social, and national backgrounds in *Book Édito 1*. Thus, this study provides a broader view by placing cultural diversity as part of the pedagogical ideology to support the strengthening of the character of beginner French language students.

The multicultural ideology in *Édito 1* emerged as a response to developments in education and language. French is no longer used solely by speakers in France but is also expanding in various regions of the world, requiring French language textbooks to reflect the reality of diversity. This approach demonstrates a pedagogical awareness that foreign language learning cannot be separated from an understanding of diverse cultural backgrounds. A review of previous research indicates that not all foreign language textbooks embody a strong multicultural ideology, as older versions tend to portray the culture of native speakers. However, modern foreign language textbooks demonstrate a shift by presenting multicultural and intercultural perspectives more openly, as reflected in *Édito 1*. Therefore, multiculturalism can be understood as part of a new trend in the development of foreign language teaching materials.

The multicultural content of learning to live with difference is more emphasized in *Édito 1* because it is intended for beginner learners at the A1 level who are in the early stages of introducing foreign languages and cultures. In the initial stages of learning, the author instills universal and easily understood core values, such as acceptance of differences and diversity. Therefore, basic indicators of multiculturalism, such as learning to live with differences, are more easily presented through dialogue, images, and videos. However, indicators related to conflict and reconciliation are not presented because these concepts require a higher level of linguistic and cognitive understanding. Therefore, *Édito 1* emphasizes the formation of initial attitudes of openness and tolerance as the foundation of multicultural character before students are introduced to more complex social dynamics at subsequent levels of learning.

The indicator of learning to live with differences appears most frequently in *Édito 1*. This indicator is evident through the presence of characters from diverse cultural and national backgrounds, as well as through communication depicting interactions between individuals from various countries. Students are introduced to the differences in language, customs, and lifestyles that are part of social life. This presentation plays a crucial role in building students' awareness that diversity is something that must be accepted and valued.

Indicators of mutual respect emerge through dialogue and learning activities that emphasize language use, expression, and respect for the interlocutor. *Édito 1* demonstrates forms of speech that reflect ethical communication in French, such as the use of appropriate greetings, requests, and polite ways of expressing opinions. This indicator aligns with the objectives of French language learning, which are not only oriented toward language mastery but also toward developing politeness.

The open-mindedness indicator emerges through learning activities that encourage students to deeply compare their own culture with others. Students are encouraged to recognize differences in customs, values, and social practices as cultural variations. This approach helps students develop an open mind and avoid ethnocentric views. In character

building, this indicator is highly relevant because it equips students with the ability to see differences as a source of learning.

The appreciation and interdependence indicator is evident through depictions of daily social activities and relationships, such as working together, sharing roles, and helping each other in various situations. Édito 1 demonstrates that social life is inseparable from cooperation and interdependence between individuals. This representation instills the understanding that humans live within social networks, necessitating mutual respect for others. This indicator contributes to the development of student character, who are able to work together and recognize the importance of others' roles in social life.

Furthermore, the indicator for nonviolent conflict resolution and reconciliation is missing from Édito 1. This absence is understandable, as the book is intended for beginning learners who are still at the stage of basic language introduction and simple communication situations. The presentation of social conflicts and their resolution requires a higher level of language and cognitive competence, so it is generally introduced at the advanced learning level. Therefore, Édito 1 emphasizes the instillation of basic multicultural values as a foundation before students are introduced to more complex social dynamics.

The multicultural content in Édito 1 demonstrates that French language textbooks are closely linked to broader pedagogical objectives. The multicultural content presented not only supports language learning but also plays a role in shaping the attitudes, values, and character of beginning students. Therefore, the discussion of French language textbooks needs to be linked to the concept of education as a means of character formation and the internalization of sociocultural values.

#### 4. Conclusion

Based on the content analysis of Édito 1, it was found that the textbook contains 48 indicators of multiculturalism spread across the unité, with indicators dominating learning to live with difference and appreciation and interdependence. These findings indicate that the textbook serves not only as a means of developing linguistic competence but also as a multicultural educational value for beginning French language students. The representation of diverse characters, cultural backgrounds, and social interactions in the text and images reflects efforts to instill tolerance, open-mindedness, and appreciation for differences as foundations for character development. Meanwhile, the absence of indicators on conflict resolution and reconciliation is understandable, as the textbook is intended for A1-level learners who are still at the basic communication stage. Therefore, Édito 1 is relevant as a teaching material that supports the strengthening of students' multicultural character from the early stages of learning French.

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