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EXPLORING THE CHALLENGES, POTENTIAL, AND STRATEGIES OF MULTICULTURALISM AMID THE TIDE OF GLOBALIZATION

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Abstract

Multiculturalism is a concept that is becoming increasingly relevant in the era of modernization and globalization, particularly for Indonesian society, which is rich in cultural, ethnic, religious, and linguistic diversity. This article aims to examine the challenges, potential, and strategies for strengthening multiculturalism amidst the tide of globalization. The research method employed by the researcher is a literature review using a descriptive qualitative approach. Data sources were drawn from relevant journals, books, and previous studies. The findings indicate that multiculturalism faces various serious challenges, including rising intolerance, identity-based conflicts, the erosion of local cultures due to the dominance of global culture, socio-economic disparities, and low levels of multicultural literacy. On the other hand, globalization also presents opportunities for strengthening multiculturalism through the expansion of global educational networks, the adoption of technology, and more intensive cross-cultural dialogue. Recommended strategies include strengthening multicultural education grounded in both local and universal values, enhancing digital and multicultural literacy, and developing inclusive policies that involve all segments of society. With proper management, diversity can become a social strength in reinforcing national integration and fostering a harmonious and inclusive society.

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INTRODUCTION

Society 5.0 and its accompanying wave of digital-industrial modernization referred to throughout this study as Modernization 5.0 denote a stage of societal development in which artificial intelligence, big data, and hyper-connectivity are woven into nearly every dimension of social life, compressing the geographical and cultural distance between individuals and social groups despite their diverse cultural backgrounds. Within this stage, advances in information and communication technology, coupled with accelerating social mobility, have led to the gradual blurring of geographical and cultural boundaries. This phenomenon indicates that society is beginning to face the reality of cultural diversity that arises simultaneously in daily life (Rahmayanti, 2024).

Indonesia is a multicultural and multi-ethnic nation; data from the Central Statistics Agency (2023) indicates that Indonesia is home to more than 1,340 ethnic groups. The ethnic group with the largest population in Indonesia is the Javanese, numbering 95,217,022 people approximately 40.22% of the country's total population. Furthermore, The second-largest ethnic group is the Sundanese, with a population of 36,701,670. They are followed by the Batak, who make up 3.58% of the total population, or approximately 8,466,969 people. Next are ethnic groups from Sulawesi, with a population of 7,634,262; the Madurese, with a population of 7,179,356; the Betawi, with a population of 6,807,968; and the Minangkabau, with a population of 6,462,713. Indonesia is home to more than 300 ethnic groups that speak 840 languages and practice six religions (Buaq et al., 2022). Diversity in Indonesia still faces several challenges, ranging from horizontal conflicts among ethnic groups, nationalities, religions, races, and social groups (SARA) to the threat of erosion of local cultural identities caused by the penetration of global culture (Firdaus et al., 2025).

The implementation of multiculturalism in Indonesia plays a crucial role in accelerating the achievement of Sustainable Development Goals (SDGs) Goal 5 (Gender Equality) and Goal 10 (Reduced Inequalities). In the context of gender equality, an understanding of multiculturalism helps erode patriarchal cultural norms that still hinder women's participation, given that data from the Central Statistics Agency

(2024) show Indonesia's Gender Inequality Index (GII) for 2023 remains at 0.447, underscoring the need for inclusivity across various ethnic groups. Meanwhile, to reduce disparities under Goal 10, inclusive diversity management can prevent the economic marginalization of minority or ethnic groups in underdeveloped regions. The integration of indigenous communities into economic development programs in Papua and the 3T regions, where a multicultural approach ensures that economic growth not only reflects the dominant groups but is distributed equitably to include historically marginalized groups (Pratama, RY, & Utami, 2022).

On the other hand, multiculturalism serves as a key foundation for achieving SDG 16 (Peace, Justice, and Effective, Accountable, and Inclusive Institutions at All Levels). Success in maintaining national stability by preventing conflicts based on ethnicity, religion, race, and intergroup relations is an indicator of a peaceful and inclusive society. However, real challenges remain evident from data in the National Commission on Human Rights (Komnas HAM) report (2023), which notes that throughout 2022–2023, there were still complaints regarding violations of freedom of religion and belief in several regions often triggered by identity-based exclusivism. One notable case involves tensions surrounding the construction of places of worship in several regions, indicating that the dialectic of multiculturalism has not yet been fully resolved at the grassroots level. Therefore, strengthening educational institutions and social organizations capable of bridging differences through intercultural dialogue can foster sustainable social cohesion to uphold justice for all citizens regardless of their ethnic background (Suryana & Fitriani, 2021).

A review of prior research on multiculturalism amid globalization shows both convergence and unresolved gaps. Rahmayanti (2024) and Firdaus et al. (2025) converge in framing globalization as a double-edged process that simultaneously threatens local identity and expands intercultural contact, while Suradi (2018) and Pohan et al. (2024) emphasize the erosion of local wisdom as the central risk without extending their analysis toward policy or educational remedies. Rosita et al. (2026) and Manalu & Lase (2024), by contrast, foreground the integrative potential of multiculturalism through social cohesion and educational networking, but do not address the structural and gender dimensions raised under the SDG framework. None of these studies, however, systematically links the challenges, potential, and strategies of multiculturalism to a specific and current policy agenda such as the SDGs, nor do they apply an explicit, reproducible method for selecting and synthesizing sources. This gap in the existing literature constitutes the empirical and methodological rationale for the present study.

This study was conducted to identify the challenges faced by Indonesia's multicultural society amid the trends of modernization and globalization. In addition, this study also explores the potential that can be developed within Indonesia's multicultural society. It also examines what strategies can be implemented to address these challenges, thereby strengthening multiculturalism and advancing the Sustainable Development Goals (SDGs) particularly Goal 5 (Gender Equality), Goal 10 (Reduced Inequalities), and Goal 16 (Peace, Justice, and Strong Institutions) within Indonesian society.

METHOD

This study employs a qualitative approach using the literature review method. The literature review method can provide a comprehensive understanding of the phenomenon of multiculturalism in the era of globalization by exploring, comparing, and synthesizing various perspectives from relevant scholarly sources such as journals, books both online and offline and other sources that discuss multiculturalism in Indonesia (Azizah et al., 2025).

The researcher employs this method to enable a comprehensive understanding of the dynamics of Indonesia's diverse society in the global era. Through a descriptive analysis of experts' perspectives, the researcher attempts to map the relationships among existing concepts. This analysis then serves as the foundation for drawing coherent and systematic conclusions to address the research objectives.

Source selection was guided by three inclusion criteria: (1) direct relevance to the constructs of multiculturalism, globalization, or the SDGs; (2) publication within the last ten years (2015–2026) to preserve empirical currency, with earlier foundational texts such as Baidhawy (2008) retained solely for conceptual definition; and (3) availability of full text through indexed academic databases (Google Scholar, SINTA, and DOAJ) or, for statistical claims, official government publications. Applying these criteria to the initial pool of candidate sources, 20 references were retained for analysis: 17 peer-reviewed journal articles (2015–2026), one academic book used as a conceptual anchor, and two official

statistical/institutional reports Statistics Indonesia (BPS) and the National Commission on Human Rights (Komnas HAM) used as empirical and contextual anchors for the discussion.

As this is a literature-based study, the primary research instrument was the researcher acting as the key instrument (human instrument), supported by a structured data-extraction form. Each of the 20 sources was logged according to five fields: (a) author and year, (b) research focus, (c) key finding(s), (d) relevance to the study's three research questions challenges, potential, and strategies and (e) linkage to the SDG framework. From this extraction, four thematic categories were inductively derived and used as the coding framework for organizing the discussion: (1) the conceptual foundation of multiculturalism, (2) challenges under globalization, (3) potential/opportunities under globalization, and (4) strategies for strengthening multiculturalism, each subsequently cross-referenced with SDG Goals 5, 10, and 16.

Data analysis followed the stages of qualitative content analysis adapted from thematic analysis procedures: (1) familiarization, in which all 20 sources were read in full to obtain an overview of their arguments; (2) open coding, in which recurring concepts and findings were labeled based on the extraction form; (3) categorization, in which codes were grouped into the four thematic categories described above; (4) synthesis, in which findings within each category were compared to identify points of agreement, disagreement, and gaps across sources; and (5) interpretation, in which the synthesized themes were related back to the research objectives and the SDG framework to produce the discussion presented in the following section.

RESULTS AND DISCUSSION

This section first presents the empirical findings extracted from the literature review summarized in Table 1 as the four thematic categories, their representative sources, and the key points identified through the coding process described in the Method section before proceeding to the discussion in Sub-sections A–D, in which these findings are interpreted, compared, and connected to the achievement of SDG Goals 5, 10, and 16.

Table 1. Synthesis of Extracted Themes from the Literature Review

Theme	Representative Sources	Key Extracted Finding
Conceptual foundation	Manalu & Lase (2024); Baidhawy (2008); Rosita et al. (2026)	Multiculturalism is defined as recognition of equal standing among cultures; globalization intensifies cultural mobility and cross-cultural encounter.
Challenges	Suradi (2018); Pohan et al. (2024); Firdaus et al. (2025); Anton et al. (2024)	Convergent findings on erosion of local identity, rising intolerance, socioeconomic/digital divides, and gender inequality as five interrelated risk clusters.
Potential/ opportunities	Rosita et al. (2026); Manalu & Lase (2024)	Global education networks, technology adoption, and cross-cultural dialogue function as social capital for an inclusive, competitive society.
Strategies	Husaini & Ubabuddin (2025); Suradi (2018); Al-Ma'ruf (2015); Simorangkir & Lase (2024); Imbar & Mesra (2024)	Convergence on multicultural curriculum, teacher training, literature-based instruction, and inclusive social policy as the primary levers of change.

A. The Concept of Multiculturalism and Its Relationship to Globalization

Etymologically, "multiculturalism" derives from the word "multi," meaning many or diverse, and "cultural," meaning culture. Multiculturalism can be understood as a social perspective that regards the recognition of diverse cultural identities as crucial in modern society. This perspective emphasizes the need to respect differences in cultural background, ethnicity, language, and value systems among different social groups (Manalu & Lase, 2024). In line with the statement put forward by Baidhawy (2008), multiculturalism is defined as an ideology or view that every culture holds equal standing with other cultures, so that every culture is entitled to a place just like any other culture.

The process of globalization accelerates cultural mobility, so that traditional patterns of social relations which previously tended to be homogeneous are under pressure to transform into a state characterized by dynamic encounters, interactions, and mutual influence among various cultural values (Rosita et al., 2026). Thus, multiculturalism has become a relevant value-based response to the increasingly

strong social interconnectedness among nations and global societies resulting from globalization. In fact, globalization not only brings about changes in the economic and technological sectors but also alters our perspective on cultural diversity, which has now become an integral part of daily life. In this context, multiculturalism serves as a vital instrument for strengthening social bonds and fostering mutual understanding across cultures (Zahra et al., 2024). As the foundation of an ethical society, multiculturalism helps us address diversity through respect for values and norms. This can be integrated into social, educational, and communication aspects to realize an inclusive and productive social order in the global era.

B. The Challenges of Multiculturalism in the Era of Globalization

The tide of globalization brings global cultural values dominated by Western culture—such as consumerism, hedonism, and materialism—which have the potential to displace the local cultural values that have long served as the foundation of life in multicultural societies (Suradi, 2018). The dominance of global culture through digital media is causing the younger generation to drift further away from local wisdom and traditions, which constitute the nation's true identity. If not balanced by efforts to preserve culture, globalization can drive cultural homogenization that runs counter to the principles of multiculturalism (Pohan et al., 2024).

Suradi (2018) explains that modernization and globalization have introduced new values into traditional local contexts, which can trigger an identity crisis. The growing prevalence of hedonism among the younger generation is gradually eroding the nation's values of courtesy and local wisdom. In this context, multiculturalism should not only be understood as recognition of diversity but also as an effort to preserve local cultures amid the tide of globalization.

Diversity that is not accompanied by tolerance and intercultural dialogue risks fostering prejudice, stereotypes, and ethnocentric attitudes. Amid the tide of globalization, the potential for horizontal conflicts based on ethnicity, religion, race, and social background is on the rise, fueled by social media as a channel for spreading disinformation and hatred, which ultimately exacerbates the situation (Firdaus et al., 2025). This situation aligns with the view of Anton et al. (2024), who state that a lack of multiculturalism often leads to differences being perceived as security threats, rather than as constructive social capital.

The tide of globalization, intertwined with the capitalist economic system, has widened the social gap between affluent and underprivileged groups. This inequality has a direct impact on unequal access to education, technology, and various other social resources. Consequently, socioeconomic disparities have emerged, not only causing social jealousy but also creating structural injustices that have the potential to erode the harmony of Indonesia's multicultural society.

Furthermore, Firdaus et al. (2025) state that digital media is like a double-edged sword: it can serve as a means to strengthen unity and cohesion, but on the other hand, it can also become a tool for provocation that strains relations between cultural groups. This is because people today have low digital literacy, making them easily influenced by hoaxes and provocative narratives, which can threaten the harmony of multicultural life in this era of modernization.

Then, from an educational perspective, disparities in access to education exist in Indonesia particularly in 3T regions, which lack adequate educational access compared to urban areas. Consequently, ethnic groups living in urban areas perceive themselves as more intelligent and better educated than those living in underdeveloped regions. Thus, from a multiculturalism perspective, this creates a gap and fosters stereotypes among Indonesia's ethnic groups.

The impact of globalization, which tends to foster individualism, can weaken the emotional bonds of society particularly among the younger generation to national values such as Pancasila and Bhinneka Tunggal Ika. If this phenomenon is not addressed immediately, the understanding of multiculturalism risks being distorted into a concept of "boundlessness," which has the potential to trigger social disintegration (Firdaus et al., 2025). This situation is exacerbated by low digital literacy, which makes the public vulnerable to the influence of hoaxes and provocative content

based on ethnicity, religion, race, and intergroup relations (SARA), ultimately undermining the harmony of coexistence.

The issue of gender inequality also poses a crucial challenge to multiculturalism amid the tide of globalization. Thus, one of the challenges of multiculturalism in the context of globalization is the hindrance to achieving gender equality, as outlined in SDG Goal 5. Pohan et al. (2024) describe how deeply rooted gender stereotypes within certain cultural traditions often limit women's contributions across various sectors, ranging from education to public participation. Although globalization brings change, this phenomenon has not yet fully eroded such inequalities. In fact, in certain situations, globalization has actually exacerbated discriminatory practices, contradicting the principles of justice and equality that serve as the cornerstones of a diverse society.

Furthermore, the tide of globalization poses a real risk of eroding local cultural identities. Pohan et al. (2024) argue that the dominance of global culture has the potential to displace the noble values that have long served as the foundation for multicultural societies. Without concrete preservation measures, globalization fuels cultural homogenization, which runs counter to the principle of diversity. This phenomenon not only challenges national identity but can also erode mutual respect for diverse cultural heritages.

C. The Potential of Multiculturalism in the Era of Globalization

Despite the various challenges, globalization also opens up valuable opportunities for strengthening multiculturalism. First, it provides broader access to knowledge exchange and international collaboration. Globalization enables the creation of global educational networks that facilitate interaction among educators, students, and researchers from various countries. This results in an exchange of ideas that can spur innovation in teaching methods and the development of curricula that are more adaptable to global needs (Rosita et al., 2026).

Furthermore, the era of globalization also presents opportunities for education to adopt new technologies and integrate digital learning approaches that can expand access to education, particularly in areas that were previously hard to reach. Multiculturalism in education can be a force that enriches the learning experience by fostering intercultural dialogue and cross-cultural understanding (Rosita et al., 2026). Multicultural literature, for example, can serve as an effective learning medium for instilling the values of pluralism among students.

Indonesia's multicultural society should leverage this as a positive opportunity to foster a new, more resilient awareness namely, strengthening collective solidarity amidst diversity. Multiculturalism opens opportunities for the creation of an inclusive and democratic society, where every cultural group has equal opportunities to participate in social, economic, and political life (Manalu & Lase, 2024). Well-managed diversity can serve as social capital that strengthens the nation's competitiveness and identity on the international stage.

D. Strategies for Strengthening Multiculturalism in the Context of Globalization

Education is the most strategic tool for fostering multicultural awareness. According to Husaini & Ubabuddin (2025), multicultural education aims to teach students the importance of respecting cultural, ethnic, religious, and linguistic differences, as well as to promote attitudes of tolerance and inclusivity. To achieve this, the following are required: (a) the development of a multicultural curriculum that integrates local and universal values of diversity in a balanced manner; (b) adequate teacher training to enable them to effectively manage diversity in the classroom; and (c) the use of active learning methods such as cooperative learning, inquiry-based learning, and problem-based learning that foster cross-cultural interaction.

Suradi (2018) adds that a multicultural curriculum must be based on four principles: cultural diversity as the foundation of educational philosophy; cultural diversity as the basis for developing curriculum components; local culture as a source of learning; and the curriculum as a medium for the development of regional and national cultures. Thus, multicultural education serves not only as a tool for introducing diversity but also as a means of fostering social peace and national integration.

The most important strategy for addressing the erosion of local culture due to globalization is to absorb the positive aspects of foreign cultures and combine them with local culture, creating a blend that continues to reflect local identity (Suradi, 2018). HAR Tilaar states that multicultural education must incorporate the dimensions of the "right to culture" and local identity, and it must optimize local culture while fostering appreciation for national culture. A normative model of multicultural education one that strengthens national identity without erasing local cultural identity is the appropriate choice for Indonesia.

In the realm of literature, Al-Ma'ruf (2015) demonstrates that multicultural literature instruction in schools can serve as an effective medium for internalizing the values of diversity. Indonesian literary works, such as the novel "Burung-burung Rantau" by Y.B. Mangunwijaya, offer rich multicultural ideas about the intersection of local, national, and global cultures. Through multicultural literature education, students can be guided to understand, accept, and respect people from different ethnic groups, cultures, and value systems.

In the face of the challenges posed by the spread of hate speech and disinformation in the digital space, improving the public's digital literacy has become crucial. Firdaus et al. (2025) emphasize that digital media can serve as a means of strengthening unity, but it can also be a tool for provocation that strains relations between cultural groups. Therefore, digital literacy programs that integrate the values of multiculturalism need to be expanded, particularly among the younger generation.

In addition, Anton et al. (2024) recommend several strategies for implementing multicultural education in the era of globalization, including: developing a curriculum that incorporates multicultural values, training teachers on diversity, and organizing cross-cultural activities that involve students from various backgrounds to collaborate on group projects, discussions, or celebrations of major holidays from various cultures. Such activities can effectively foster awareness of and appreciation for diversity from an early age.

At the policy level, strengthening multiculturalism requires a commitment from the government and all stakeholders to develop social policies capable of managing diversity in a fair and sustainable manner. Simorangkir & Lase (2024) explain that multiculturalism is a form of shared awareness that must serve as the foundation for the formulation of social and cultural policies in order to realize an inclusive and harmonious society. Imbar & Mesra (2024) emphasize that through education, social interaction, and policies that involve all parties, multiculturalism can foster a shared awareness that differences are not barriers to unity, but rather a strength for creating a just, tolerant, and internationally competitive Indonesian society.

CONCLUSION

Multiculturalism, amidst the tide of globalization, faces increasingly complex challenges and are interrelated. The main challenges include the erosion of local cultural identity due to the dominance of global culture, rising intolerance and identity-based conflicts, socioeconomic and digital divides, and a weakening sense of national identity among the younger generation. These challenges are exacerbated by the development of digital media, which often serves as a vehicle for the spread of stereotypes, disinformation, and hate speech.

Nevertheless, globalization also opens opportunities for strengthening multiculturalism through the expansion of global educational and knowledge networks, the adoption of learning

technologies, and the intensification of cross-cultural dialogue. Comprehensive and holistic management of multiculturalism will not only preserve its existence as a concept but also transform it into a tangible social force that strengthens national integration toward an inclusive, harmonious, and globally competitive Indonesian society. This success will strategically accelerate the achievement of SDG Goal 5 (Gender Equality), Goal 10 (Reduced Inequalities), and Goal 16 (Peace, Justice, and Strong Institutions), thereby creating a peaceful and sustainable social order.

Based on this study, it is recommended that contextual multicultural education grounded in local and universal values be strengthened, and that local cultures be preserved through an adaptive approach to global trends. In addition, the government and stakeholders need to improve the public's digital and multicultural literacy, while also developing inclusive policies that structurally facilitate cross-cultural dialogue.

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