



RESEARCH ARTICLE

Fighting Strategies to Preserve the Existence of Indonesia's Multicultural Society Amidst the Currents of Globalization

Eko Budi Sulistio^{1*}, Ita Prihantika²

Published online: 2 March 2025

Abstract

Globalization is inevitable, as it has become an integral part of everyday life. As a multicultural society with a rich diversity of cultures and traditions, Indonesia must seek opportunities for some of its cultural elements and traditions to become part of the global culture embraced by the international community. However, in reality, both the Indonesian government and society have mostly focused on restricting or protecting local cultures and traditions from foreign cultural influences. In the long run, this defensive approach may hinder the development and global integration of Indonesia's multicultural heritage. This study aims to describe offensive strategies to preserve the existence of Indonesia's multicultural culture in the face of globalization. This research is a literature study, conducted by reviewing and analyzing various scholarly articles and books relevant to the topic. The findings indicate that, so far, both national and local governments have predominantly employed defensive strategies to protect cultural and traditional values from the pressures of globalization. This study recommends the adoption of offensive strategies by both the government and society as a means of ensuring the continued existence of Indonesia's multicultural culture and its transformation into an integral part of global culture. In doing so, Indonesia's multicultural traditions can sustain themselves amid the powerful currents of globalization.

Keyword: Globalization, Multiculturalism, Cultural Preservation, Offensive Strategies, Indonesia

Introduction

The phenomenon of globalization has existed for a long time, at least since the period of colonization by Western countries in non-Asian and African regions (Tirtosudarmo, 2022). At its core, the concept of globalization refers to the unification of various cultures and lifestyles of different human races across the globe. When discussing globalization, the focus typically falls on economics, technology, and culture.

This aligns with Banerjee & Linstead's view that the notion of globalization is closely linked to the sustained economic development of First World countries (developed nations), which has created new forms of colonial control in what is referred to as the 'post-colonial' era. The term "First World countries" refers to North America (the United States and Canada) and Western Europe (Austria, Belgium, Denmark, Finland, France, Germany, Greece, Iceland, Ireland, Italy, Luxembourg, the Netherlands, Norway, Portugal, Spain, Sweden, Switzerland, and the United Kingdom). Some East Asian countries (such as Japan and South Korea), as well as Australia and New Zealand, are also categorized as First World countries. Thus, globalization is seen as a new form of global colonialism, rooted in the historical structure of capitalism, and operates with greater efficiency and rationality in executing the goals of colonialism (Banerjee, S. B., & Linstead, 2001).

The phenomenon of globalization can bring both positive and negative impacts to a society, particularly in developing countries (Putri, 2024). For those who perceive globaliza-

tion as beneficial, the phenomenon is welcomed and quickly adapted to. However, for communities that view

globalization as a threat to their cultural existence, efforts are made to preserve their cultural identity from being eroded by global influences.

Whether acknowledged or not, globalization has penetrated nearly every aspect of life and has extended its reach across almost the entire world (Tirtosudarmo, 2022). Globalization has transformed people's perspectives on culture and ways of life. The wave of globalization that has swept across the Third World developing countries in Asia and Africa has significantly impacted the lives of their populations. A more effective, efficient, and modern way of life is promoted as the hallmark of globalization to make it more acceptable to society. Consequently, many inefficient and ineffective cultural practices and lifestyles have been abandoned and replaced with more globally accepted ones those originating primarily from Western countries. Globalization can thus be likened to a deadly virus that poses a threat to the survival of local cultures, or alternatively, a miraculous cure capable of addressing traditional shortcomings rooted in idleness, backwardness, and stagnation. Since globalization is championed by developed nations (read: the West) with cultural values distinct from those of developing nations, Western values may pose a threat to the sustainability of local values in developing countries, including Indonesia (Mubah, 2011).

Pitsuwan (as cited in Samuri, 2020) states that the wave of globalization has interconnected all people and nations, yet it does not homogenize them. Rather, globalization has fostered diversity and encouraged individuals to preserve their distinct group identities. The cultures and lifestyles of people in developing countries are not necessarily inferior to what is referred to as global (Western) culture. For instance, certain traditional Asian healing methods may be more effective than those in Europe or America, such as Cupping Therapy a method widely used and classified as alternative medicine that has gained popularity worldwide (Khairunnisa & Fadli, 2016). However, many Asian and African cultural practices and lifestyles are not effectively promoted globally and remain confined within their local communities. This lack of global promotion is one of the key challenges to the integration of developing countries' cultural traditions into the global cultural

University of Lampung

**) corresponding author*

Eko Budi Sulistio

Email: _ekobudi.sulistio@fisip.unila.ac.id

sphere. If these traditions were promoted more globally, it is conceivable that globalization could come to represent the **global spread of developing countries' cultures to Europe or America.**

On the other hand, many Indonesian government policies both at the central and regional levels are formulated with the aim of restricting global cultural influence, primarily to safeguard and preserve local cultural traditions (Asri, 2016). **This defensive stance is one of the main reasons why Indonesia's multicultural traditions have not become part of the global culture.** It is largely because the government tends to issue defensive policies that act as barriers to foreign cultural influence.

The research problems addressed in this study are as follows: (1) How does globalization affect the lives of Indonesia's multicultural society? (2) In what aspects are Indonesian communities impacted by globalization? (3) How can the culture of Indonesia's multicultural society become part of global culture through the flow of globalization? (4) What role can the Indonesian government play in globalizing the **culture of Indonesia's multicultural society?** The aim of this paper is to provide a strategic offensive perspective one that focuses on not only defending but also promoting local cultural existence as **part of global culture, with specific attention to Indonesia's multicultural heritage.**

Method

This study employs a qualitative research approach through library research. This method is utilized to describe strategies that can **be used to preserve the existence of Indonesia's multicultural society** from the pressures of globalization. Data collection was carried out by reading and citing information from various printed and digital literature sources that are relevant to the focus of this research. The collected data were then critically and thoroughly analyzed by assessing the credibility and accuracy of the information (Adlini et al., 2022). Written materials found in books, research reports, and scholarly articles serve as primary references in this library-based study.

Results and Discussion

The Impact of Globalization on Indonesian Society

Globalization refers to the process of deepening and expanding economic, political, and social integration across the world. It involves the exchange of information, ideas, goods, and labor among nations, along with increasing interdependence among various actors at the global level. Globalization creates complex networks and affects multiple aspects of life, including the economy, culture, politics, and environment. It transcends national boundaries and establishes increasingly intricate relationships among societies, institutions, and cultures. This phenomenon entails the rapid flow of information, labor mobility, capital transfers, and the diffusion of standardized cultural values and practices across various parts of the world (Gorga et al., 2023).

In practice, human-driven globalization has been taking place for quite some time. However, globalization began to develop rapidly in the 19th century. As early as the 1st century BCE, goods were transported from China to Europe. Europeans traded glassware and manufactured items for Chinese silk and spices, contributing to a global economy in which Europe and Asia became accustomed to goods from other parts of the world. This exchange occurred along the Silk Road, an ancient network of trade routes linking Europe, North Africa, East Africa, Central Asia, South Asia, and the Far East. This marked a remarkable beginning in the history of globalization, as it was the first time goods were traded across continents (Bernadette, 2021).

Global trade further expanded in the 15th century during the Age of Discovery by European powers, paving the way for large-scale globalization through the widespread transfer of

crops, animals, food, and cultural practices. The Triangular Trade is another example of globalization, in which ships carried manufactured goods from Europe to Africa, transported Africans to the Americas as slaves, and brought raw materials back to Europe (Bernadette, 2021). European nations became increasingly aggressive in exploring Africa and Asia, particularly after the Industrial Revolution in the 19th century. The Industrial Revolution in Europe brought about rapid advancements in transportation and communication, facilitating cross-border trade and global integration. These developments were supported by innovations such as steamships, railways, the telegraph, and other breakthroughs, including enhanced international economic cooperation.

The European nations' commercial expeditions to Asia and Africa significantly affected the lives of people in those regions. Globalization, with its defining features of interaction and integration, ultimately influences transformation in all sectors of life worldwide. The changes brought about by globalization reflect a multidimensional process that leads toward a world order devoid of national boundaries (borderless). Such a social system brings both positive and negative consequences to the socio-cultural transformations of societies across the globe, including Indonesia, as a member of the global community. Globalization gives rise to various risks and uncertainties that often surpass our capacity for anticipation. These profound shifts have disrupted long-held traditions and even religions that many people have relied on as moral and spiritual foundations (Sujati, 2018).

In developing countries such as Indonesia, globalization has had a wide-ranging impact across multiple aspects of life both positively and negatively. The positive impacts include changes in norms and attitudes, advancement in science and technology, and improvements in living standards. However, there are also negative impacts such as the emergence of consumerist lifestyles, increased individualism, Westernized patterns of behavior, and growing social inequality (Saputri et al., 2024).

This article outlines several impacts of globalization felt by developing nations, particularly in economic, social, and cultural domains. Economic globalization refers to the integration of national economies into the global economic system, influenced by actors such as Transnational Corporations (TNCs), the World Trade Organization (WTO), the International Monetary Fund (IMF), and the World Bank. Economically, Indonesia is heavily dependent on international trade, production, and finance, rendering it vulnerable to global pressures and the forces of globalization (Suprijanto, 2011). Globalization has intensified trade competition for Indonesian economic actors. The increasingly capital-intensive and efficient economic practices pose significant challenges for the Indonesian government to address. Massive inflows of global capital into Indonesia may ultimately undermine local enterprises that are unable to compete.

From a sociocultural perspective, globalization also affects the national identity of the Indonesian people. National identity is associated with the values, historical experiences, and shared aspirations that unite a society. One of the factors influencing the dynamics of national identity is globalization. Its effects on Indonesia include the rise of hedonistic lifestyles, the erosion of communal cooperation (*gotong royong*), diminished nationalism and patriotism, and a decline in traditional etiquette (Aulia et al., 2021). Furthermore, Putri (2024) argues that foreign cultures may threaten the existence of regional cultures in Indonesia. For instance, while rice is traditionally a staple food in Indonesia, globalization has introduced foreign foods such as spaghetti, burgers, and pizza, which originate from other nations. In the era of globalization, Indonesian society is experiencing a shift in values and attitudes toward rationality. This process reflects an adaptation to global dynamics that encourage more open, logical thinking aligned with universal values, thereby transforming previously irrational paradigms.

Indonesian Multicultural Culture: Diverse and Unique

Globalization in the context of culture has often been associated with the dominance of Western countries, a phenomenon commonly referred to as Westernization. Globalization and Westernization are closely interconnected, as globalization is essentially a process or strategy employed by Western nations to expand their products and influence, including in the cultural domain. Thus, Westernization can be considered one of the products of globalization (Larasati, 2018).

Indonesia is a country characterized by a multicultural society, encompassing a wide array of cultures, traditions, religions, and ethnic groups (Gunawan, 2011). Each ethnic group possesses unique cultural values and ways of life that differ from one another (Luthfia & Dewi, 2021). Therefore, Indonesia embraces the national motto "**Bhinneka Tunggal Ika**," which means "**Unity in Diversity**." As a multicultural nation, Indonesia is richly endowed with the cultural and traditional legacies of humankind. With effective management and strategic promotion, it is plausible for Indonesian multiculturalism to gain recognition on the global stage. The key question is: what strategies can be employed to ensure that Indonesia's multicultural culture becomes a meaningful part of the broader current of globalization?

Multiculturalism refers to the recognition and development of pluralism as a fundamental feature of society. It focuses on protecting cultural diversity, such as safeguarding the languages of minority ethnic groups. Additionally, multiculturalism emphasizes the differences between the relationships of minority and majority cultures. At its core, multiculturalism acknowledges ethnic, racial, and cultural diversity, and the values that underlie such diversity. Most countries in the world exhibit a diversity of ethnicities, religions, and cultures. Multiculturalism advocates for the protection and development of this ethnocultural diversity and the foundational values it entails. This aligns with the protection of individual freedom and human rights. States that actively promote multiculturalism can experience significant political benefits, as it becomes an integral part of national ideology (Zarbaliyev, 2017).

The Indonesian people, residing across thousands of islands between the Pacific and Indian Oceans, possess a rich tapestry of cultures and traditions. From Sabang in the west to Merauke in the east, cultural practices vary greatly. For instance, in Aceh, located at the western tip of Sumatra, traditional clothing is highly modest due to the influence of Islamic values (Cut Intan Meutia, 2016). In contrast, in Papua, at the easternmost edge of Indonesia, traditional attire tends to be more open. While the western regions are predominantly inhabited by Malay ethnic groups, the eastern regions are home to Melanesian peoples. Each cultural group across the archipelago possesses its own distinct characteristics. These unique features of each tradition may serve as attractions for outsiders who wish to learn about and adopt them. In many cases, individuals from outside Indonesia have integrated into local communities and even become part of specific ethnic groups. They often find comfort and belonging in these new cultural environments, despite them being vastly different from their own backgrounds (Ciptowiyono, 2013).

The integration of foreign individuals into Indonesian society through marriage and other social processes demonstrates that Indonesia's multicultural traditions and cultural values possess the potential to be disseminated and promoted on a global scale. This highlights a broader opportunity for Indonesian culture to become an inseparable part of global culture.

One of the most tangible impacts of globalization on culture is the emergence of global cultural trends such as Westernization. Over time, however, Westernization has faced new contenders, particularly the rise of the Korean Wave (Hallyu), which can be regarded as an Asian counterpart to Westernization (Larasati, 2018). Presently, global culture is increasingly influenced by Asian and African traditions. For instance, K-pop has evolved into a global phenomenon, with Korean music styles gaining widespread popularity among

youth across not only Asia and Africa but also Europe and the Americas.

Asia, as a continent rich in cultural diversity and home to approximately 4.3 billion people equivalent to 60% of the world's population has experienced rapid growth in the modern era. The 21st century has witnessed the rise of Asia, led by Japan, China, and India, which have emerged as dominant global economic powers (Moenardy & Alamsyah, 2023). This resurgence signifies Asia's growing cultural and economic influence in global affairs.

The globalization of K-pop exemplifies how cultural expressions from non-Western societies can gain global recognition. Accordingly, Indonesian multicultural culture also holds significant potential to be embraced by the global community. Therefore, rather than enacting protectionist policies aimed at shielding domestic culture from global influences, the government should focus on facilitating the global reach of Indonesian cultural assets. In the context of international trade, culture plays a critical role by expanding market opportunities, shaping global marketing strategies, and offering a competitive advantage through cultural analysis (Moenardy & Alamsyah, 2023). It is thus the shared responsibility of both the government and Indonesian society to promote the country's multicultural heritage on the global stage not only within Asia and Africa, but also throughout Europe and the Americas, where dominant global cultures have historically originated.

Globalizing Indonesia's Multicultural Culture

A study conducted by Ayuningtyas (2024) on "**The Role of Popular Culture as Soft Power for East Asian Countries**" concludes that culture holds the potential to generate positive impacts, including fostering a favorable national image for East Asian countries in the global arena. Consequently, various aspects of popular culture have become integral to the globalization process and have been leveraged as a form of emerging power by nations in the East Asian region.

With the progression of globalization, popular culture has become increasingly dominant. Popular culture is manifested not only in tangible forms such as food, music, and television programs, but also in the values, ideologies, norms, and traditions embedded within them. Thus, popular culture is not merely about the products it generates, but also about the worldview and values adopted by the societies influenced by it (Ayuningtyas, 2024). This raises a critical question: how can Indonesia's multicultural culture be globalized and integrated into the global society?

To address this question, strategic efforts must be undertaken by both government bodies (at national and local levels) and indigenous communities to actively introduce and promote Indonesia's multicultural traditions to the global stage through various promotional initiatives. The experiences of countries such as South Korea, Japan, and Taiwan may serve as valuable references for Indonesia in its endeavor to elevate its cultural heritage to the status of global popular culture.

East Asian popular culture particularly that of South Korea, Japan, and Taiwan has witnessed significant global popularity in recent years. Through cultural products such as K-pop, Korean dramas, anime, manga, and cuisine, these countries have successfully expanded their cultural influence across the world. The Hallyu phenomenon, or Korean Wave, exemplifies how Korean popular culture especially K-pop and dramas has become an integral part of everyday life in many societies, not only within East Asia but globally. Furthermore, Japan's popular culture, encompassing anime, manga, and culinary arts, has also achieved widespread global recognition and acclaim (Ayuningtyas, 2024).

Indonesian society must begin to open itself to promoting its culture and traditions to others through engaging and appealing means. One of the key challenges faced by the government in marketing or globalizing Indonesia's cultural heritage lies in the exclusivity upheld by certain indigenous communities. These communities often resist the use of their customs and traditions

by individuals who do not share a direct lineage to their ethnic group. In many cases, multicultural Indonesian traditions are deemed sacred, and their use is restricted to certain individuals within the community. As a result, such cultural practices become inaccessible and poorly understood by outsiders, leading to a lack of adoption due to cultural prohibitions. If this situation persists, it is not unlikely that these traditions will gradually fade and eventually vanish due to inadequate exposure and lack of intergenerational transmission beyond their original ethnic groups.

Furthermore, there is a growing trend of interethnic marriages and migration of individuals from these ethnic groups into other communities, including international settings. Over time, this could lead to a disconnection from their cultural roots and the eventual loss of their cultural identity. In such circumstances, the pressing question arises: who will then preserve and carry forward these cultural traditions?

Research by Jaya (2019) on the Cultural Politics of the Malay in Palembang demonstrates that the Malay ethnic group is notably open both physically and culturally. Historically, the Malay people have maintained active interactions with external communities, having long engaged with foreign visitors and traders. This strategic positioning along trade routes has had two significant impacts on the Malay community: firstly, it fostered an egalitarian society; and secondly, it facilitated strong ties with the Islamic world, as many traders from the Middle East who came to the archipelago also served as religious emissaries (Jaya, 2019). These characteristics suggest that opportunities already exist for Indonesian cultural communities to globalize their traditions and share them with the broader world.

Nevertheless, globalization is widely acknowledged to have shifted the existing values of nationalism and cultural identity in Indonesia. It has introduced numerous challenges in the cultural domain, including the loss of indigenous traditions, erosion of cultural values, declining patriotism and nationalism, weakening of kinship bonds and communal cooperation, diminished self-confidence, and the adoption of lifestyles incongruent with local customs. Therefore, it is imperative that the government adopt policies that prioritize cultural considerations rather than focusing solely on economic outcomes that may harm the development of national culture. As Suneke (2012) argues, the government must reclaim its role as a guardian and protector of traditional arts, while refraining from interfering in their aesthetic processes.

Fighting Strategy to Preserve the Existence of Indonesia's Multicultural Culture

A strategy can be understood as a deliberate approach or method employed to achieve a specific goal. The term "strategy" is widely used in business and sports, where it refers to a set of calculated actions aimed at outperforming competitors. In both fields, players and entrepreneurs devise strategic plans to secure a competitive advantage (Zhang et al., 2012; Alfais et al., 2024). In the field of education, strategy refers to the selection of appropriate methods to ensure effective teaching and learning. Within this context, strategy is associated with the planning and execution of instructional processes intended to meet educational objectives. Therefore, educators are expected to develop various teaching strategies to ensure the learning material is effectively delivered and well understood by students (Arlina & Rahmadhani, 2023).

In the broader context of globalization, whether acknowledged or not, there exists a cultural competition between local and foreign cultures. The rapid advancement of the internet and communication media has intensified this competition, as various cultures strive to assert dominance in the global cultural landscape. On one hand, external cultures aim to influence and integrate themselves into the everyday lives of local communities. On the other hand, local communities strive to safeguard their traditional cultures and resist foreign influence. As such, it is imperative to develop strategic measures to ensure the continued relevance, visibility, and sustainability

of local culture, and, if necessary, to offensively promote it to gain global recognition.

To prevail in this cultural struggle, strategic planning is essential. Without a well-prepared plan and an effective strategy, it becomes increasingly difficult to win any form of competition including the battle for cultural prominence in the global arena. In the realms of business and sports, we often recognize both offensive and defensive strategies. Even in politics, the application of both strategies is crucial to success in electoral contests. As Meliala (2020) emphasizes, in the increasingly fierce competition of general and regional elections, it is no longer sufficient for candidates to adopt a passive "wait and see" approach. **Instead, they must proactively position themselves and adopt innovative strategies to navigate the uncertainties of the future.**

An offensive strategy is employed to achieve victory by overcoming the opponent, whereas a defensive strategy is used to prevent defeat from the opponent's attacks. Both offensive and defensive strategies are essential for maintaining relevance **in the midst of globalization's competitive landscape.** This paper suggests that the government and local communities use **offensive strategies to preserve the existence of Indonesia's multicultural culture.** By employing an offensive strategy, not only can Indonesia's multicultural culture be preserved, but it is also expected that this culture will become part of global culture. We can imagine how Indonesian culture could be embraced by Europeans, Thais, English, Arabs, Australians, and Americans. If this goal is achieved, global culture will be influenced by Indonesian traditions and culture. As Indonesian culture and traditions globalize, not only will their existence be safeguarded, but they will also become integral to the global community.

In developing an offensive strategy to preserve Indonesia's multicultural existence, we can adopt strategies from business and sports to win the cultural battle on the global stage. For cultures and traditions to be widely disseminated and accepted globally, they must meet the following criteria:

1. **Pride-Inducing:** Local cultures and traditions can globalize when they evoke pride and enhance the dignity of their users. For example, in business, consumers often choose famous global brands not only for quality but also to showcase their personal identity and social status.
2. **Easy to Implement:** Cultures and traditions that do not require complex conditions for their application are more likely to be adopted by both local and international communities. Thus, the government must identify cultures and traditions that can be practiced in global societies without requiring complicated prerequisites. In essence, these cultures should be applicable by anyone, from any background, at any time.
3. **Easily Replicated and Adapted:** Cultures and traditions are more likely to globalize when they can be easily replicated and modified to suit the needs of global communities. This differs from the business world, where products are protected by anti-counterfeit laws to avoid financial loss. In the case of culture and tradition, there are no financial disadvantages to global adoption. On the contrary, it would be economically advantageous, as the global community will consume products related to these cultural practices. As such, cultures may not be preserved in their original form but will instead be adapted to fit the diverse traditions of the users.
4. **Non-Sacred Culture:** Cultures that are sacred, often associated with specific religious or belief systems, are difficult to become global cultures. This is because sacred cultures usually require specific conditions to be met in order to be used. For a rational and efficient global society, such cultures are likely to be set aside.

In addition to the characteristics of culture and traditions that can be transformed into global culture, the globalization of Indonesian culture and traditions can also be influenced by the attitudes of the Indonesian people themselves. Based on research by Arifin (2010), companies must be able to compete in

the global market under changing paradigms. This situation must be acknowledged, and a proactive attitude is required. To remain relevant, a strong vision, mission, and competitive strategy are needed so that it does not become swept away or overshadowed by changes over time. The strategy taken should consider emergence strategies, or alternative strategies. In this research context, a proactive attitude is interpreted as an offensive strategy. Therefore, the following attitudes are needed in applying an offensive strategy to preserve Indonesia's multicultural culture:

1. Confidence: The government and Indonesian society, as the custodians of globally recognized culture and traditions, must have high confidence in their culture and traditions. This can be demonstrated by using these cultures and traditions in daily life, whether with fellow Indonesians or foreigners.
2. Pride in Local Culture and Traditions: Pride in culture and traditions should be displayed by both the government and the people in their daily lives, whether in formal or informal settings.
3. Avoiding the Use of Foreign Cultures in Formal Events: The government and the people should minimize the use of foreign cultures and traditions in formal events, such as large meetings or weddings.
4. Promoting Own Culture and Traditions Abroad: The government should facilitate the dissemination of Indonesian culture to international forums, both official and cultural events, to make it known globally.

The Fighting Strategy can be applied to cultures and traditions that meet the specific requirements outlined above. Practically, an offensive strategy is implemented through the following process:

1. Select Cultures and Traditions that Meet the Requirements for Globalization: Indonesia, as a multicultural nation, has a wide variety of cultures and traditions. Not all of these cultures and traditions can be made global. Therefore, it is necessary to establish and designate a specific body, such as the Ministry of Culture and Tourism, or other relevant agencies, to conduct studies and evaluate the potential of these cultural practices for global dissemination.
2. Choose Cultures and Traditions with the Highest Globalization Potential: Cultures and traditions that meet the criteria for global potential are not automatically ready to be marketed globally. These cultures and traditions need to be selected again, carefully designed, and adapted to meet the needs of the global audience (compatible). Just like in business, before a product is launched in the market, internal testing and market trials are conducted first.
3. Promote Culture and Traditions Formally in International Forums, Both Domestically and Abroad: Once a culture or tradition is selected, it should be packaged in a compact, attractive, enjoyable, and entertaining format. It should then be formally promoted in domestic and international forums, including global cultural events. This may include festivals, exhibitions, and cultural exchange programs, whether in Indonesia or internationally.
4. Activate Publicity Through Mainstream Media and Social Media Platforms: It cannot be denied that the advancement of information and communication technology has become a key factor in business competition. Similarly, promoting Indonesian culture and traditions globally requires the massive flow of information. Therefore, those who use these cultural traditions must be given proper access and support to publicize their activities through mass media and social media platforms. This will help ensure widespread exposure and engagement with global audiences.

The Role of the Government in Promoting Indonesia's Multicultural Culture

What role can the government play in preserving the existence of Indonesia's multicultural culture and traditions? Through its authority, the government is able to implement policies that are both aggressive and expansive in introducing

Indonesian culture and traditions internationally in an intensive and widespread manner. The government can leverage international forums to present the cultural heritage of Indonesia, including clothing, cuisine, lifestyle, and other aspects

The initiatives undertaken by President Joko Widodo's administration over the past decade can serve as a best practice example for preserving and promoting Indonesia's multicultural culture and traditions. Under Jokowi's leadership, government officials have frequently been encouraged to wear traditional attire during state ceremonies. Foreign diplomats and dignitaries have expressed enjoyment and appreciation for these authentic displays of Indonesian culture at such events. Moreover, several elements of Indonesian culture have been prominently featured at international events, both in Indonesia and abroad.

By employing a fighting strategy, the preservation of Indonesian culture and traditions does not solely involve protecting them from external influences through protective policies, such as those regulating economically valuable products. Rather, it involves actively introducing Indonesia's multicultural culture and traditions to the global community. This approach, referred to as a "fighting strategy," aims to secure the continued existence of Indonesia's multicultural society in the context of globalization. To achieve this, there is a necessity for the Indonesian public, particularly community leaders, to adopt a mindset that embraces the idea of allowing others to engage with and adopt Indonesian culture and traditions in their lives. The exclusivist attitude toward culture must be gradually dismantled to prevent it from becoming an obstacle to the global dissemination of Indonesia's multicultural culture and traditions.

Conclusions and Recommendations

Conclusion

Indonesia is a country with a rich and diverse cultural heritage (multicultural), where many of its cultures and traditions are worthy of being introduced to the outside world through the process of globalization. One of the challenges faced in globalizing Indonesian culture and traditions is the exclusivist attitude of certain societal groups in preserving their culture and traditions in a misguided way.

Recommendations

To make Indonesia's multicultural culture and traditions part of the global cultural landscape, a proactive "fighting strategy" is necessary to ensure that Indonesian culture and traditions succeed in the global arena. The government needs to adopt aggressive policies to promote and showcase Indonesian multicultural culture in international forums. Additionally, the government should provide incentives to the international community who are willing to adopt and celebrate Indonesian culture and traditions in both international and local events in their respective countries.

References

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974–980. <https://doi.org/10.33487/edumaspul.v6i1.3394>
- Alfais, M. A., Yudhistira, D., & Alfais, M. A. (2024). Pengembangan Strategi Menyerang dan Bertahan Cabang Olahraga Bola Voli: Konstruksi Validity. 23(3), 186–196.
- Arifin, N. (2010). PERGESERAN PARADIGMA PEMASARAN GLOBAL (TINJAUAN ASPEK STRATEGIK). *Jurnal Dinamika Ekonomi Dan Bisnis*, 7(1), 93–102.
- Arlina, & Rahmadhani, V. (2023). Dengan Model Akses Siswa Untuk Mencapai Tujuan Pendidikan Di Zaman Globalisasi. *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama*, 1(4), 1–7. <https://doi.org/10.59024/jipa.v1i4.277>

- Asri, D. P. B. (2016). Perlindungan dan Pengelolaan Budaya Lokal di Kota Yogyakarta. *Jurnal Kajian Hukum*, 1(1).
- Aulia, L. R., Dewi, D. A., & Furnamasari, Y. F. (2021). Mengenal Identitas Nasional Indonesia Sebagai Jati Diri Bangsa untuk Menghadapi Tantangan di Era Globalisasi. *Jurnal Pendidikan Tambusai*, 5(3), 8549–8557. <https://www.jptam.org/index.php/jptam/article/view/2355>
- Ayuningtyas, D. (2024). Peran Budaya Populer sebagai Soft Power Bagi Negara di Asia Timur. *MONDIAL: Jurnal Hubungan Internasional*, 1(1), 24–43. <https://jurnal.uai.ac.id/index.php/mnd/article/view/2625>
- Banerjee, S. B., & Linstead, S. (2001). Globalization, Multiculturalism and Other Fictions: Colonialism for the New Millennium? *Organization*, 8(4), 683–722. <https://doi.org/https://doi.org/10.1177/1350508401840066>
- Bernadette, A. P. (2021). Globalisasi: Pengertian dan Sejarah Awal. *Kompas.Com*. <https://internasional.kompas.com/read/2021/10/16/170000670/globalisasi-pengertian-dan-sejarah-awal?page=all>
- Ciptowiyono, I. (2013). Mengapa Orang Asing Ingin Jadi WNI? *Kompas.Com*. <https://www.kompasiana.com/isharyanto/5528dcc26ea8348b0d8b459c/mengapa-orang-asing-ingin-jadi-wni>
- Cut intan Meutia, M. A. (2016). Jilbab dan Reproduksi Identitas Perempuan Kristen Ruang Publik Sekolah Aceh. *Jurnal Kawistara*, 6(2), 157–174. <https://www.researchgate.net/>
- Gorga, A. K., Sitorus, S., Vigopang, G. C., & Sally, J. N. (2023). Dampak Globalisasi Terhadap Keberlanjutan Hukum Adat di Indonesia. *Jurnal Kajian Hukum Dan Pendidikan Kewarganegaraan*, 2(2), 1–6.
- Gunawan, K. (2011). Manajemen Konflik Atasi Dampak Masyarakat Multikultural di Indonesia. 2(2), 212–224.
- Jaya, A. C. (2019). Politik Budaya Melayu Strategi Kebudayaan Masyarakat Melayu Palembang Dalam Menghadapi Tantangan Global. *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam*, 9(1), 68–84.
- Khairunnisa, C., & Fadli, M. F. (2016). Peranan Metode Pengobatan Islam Cupping Therapy Dalam Penurunan Kadar Glukosa Darah. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 40(1), 193–218. <https://doi.org/10.30821/miqot.v40i1.217>
- Larasati, D. (2018). Globalization on Culture and Identity: Pengaruh dan Eksistensi Hallyu (Korean-Wave) Versus Westernisasi di Indonesia. *Jurnal Hubungan Internasional*, 11(1), 109. <https://doi.org/10.20473/jhi.v11i1.8749>
- Luthfia, R. A., & Dewi, D. A. (2021). Kajian Deskriptif tentang Identitas Nasional Untuk Integrasi Bangsa Indonesia. *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 1(11), 391–397. <https://doi.org/10.56393/decive.v1i11.270>
- Meliala, W. (2020). Faktor-Faktor Yang Mempengaruhi Pemilihan Dalam. *Jurnal Citizen Education*, 2(2), 12–24.
- Moenardy, D. F., & Alamsyah, A. A. (2023). Budaya Sebagai Kekuatan Perdagangan Internasional Masyarakat Asia. *Jurnal Perdagangan Internasional*, 1(1), 34–42. <https://doi.org/10.33197/jpi.v1i1.1085>
- Mubah, A. S. (2011). Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi. *Tahun*, 24(031), 302–308.
- Putri, A. A. (2024). Pengaruh Globalisasi terhadap Identitas Budaya: Kajian Hukum tentang Perlindungan Hak Kekayaan Intelektual. *PROSIDING MIMBAR JUSTITIA Seminar*, 1(1), 1–17.
- Samuri, M. A. A. (2020). Multiculturalism in Asia: Peace and Harmony (Book review). In *Kajian Malaysia* (Vol. 38, Issue 1). <https://doi.org/10.21315/km2020.38.1.8>
- Saputri, Y. W., Rhodinia, S., & Setiawan, B. (2024). Dampak Globalisasi Terhadap Perubahan Gaya Hidup di Indonesia. *Maximal Journal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya Dan Pendidikan*, 1(5), 208–217. <https://malaqbipublisher.com/index.php/MAKSI>
- Sujati, B. (2018). Sejarah Perkembangan Globalisasi dalam Dunia Islam. *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 2(2), 98. <https://doi.org/10.23971/njppi.v2i2.969>
- Suneki, S. (2012). Dampak Globalisasi Terhadap Eksistensi Budaya Daerah. *Jurnal Ilmiah CIVIC*, 11(1), 307–321.
- Suprijanto, A. (2011). Dampak globalisasi ekonomi terhadap perekonomian Indonesia. *Jurnal Imiah CIVIS*, 1(2), 100–119. <file:///C:/Users/user/Downloads/592-929-1-SM.pdf>
- Tirtosudarmo, R. (2022). Managing Multicultural Society in Indonesia, with Jakarta as a Show Case National Research and Innovation Agency. *Islam Nusantara*, 3(2), 27–44.
- Zarbaliyev, H. (2017). Multiculturalism in Globalization Era: History and Challenge for Indonesia. *Journal of Social Studies (JSS)*, 13(1), 1–16. <https://doi.org/10.21831/jss.v13i1.16966>
- Zhang, J., Hong, L. J., & Zhang, R. Q. (2012). Fighting strategies in a market with counterfeits. *Annals of Operations Research*, 192(1), 49–66. <https://doi.org/10.1007/s10479-010-0768-0>