Dynamics of Social Solidarity in Multicultural Societies: A Sociological Study

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Abstract: *This study examines the dynamics of social solidarity in multicultural societies from a sociological perspective. Multicultural societies are characterized by ethnic, religious, cultural, and social diversity, which can function both as social capital and as a potential source of social tension. Using a qualitative sociological approach, this study analyzes how social solidarity is constructed, maintained, and challenged within diverse communities. The findings reveal that social solidarity in multicultural societies is shaped by shared values, inclusive social norms, intergroup communication, and participatory community engagement. However, structural inequality, social prejudice, and weak institutional support often hinder the development of sustainable solidarity. The study highlights the importance of inclusive policies, community-based initiatives, and intercultural dialogue in strengthening social cohesion. This research contributes to sociological discourse by providing a deeper understanding of the mechanisms that foster social solidarity amid diversity and offers practical implications for promoting harmonious coexistence in multicultural contexts.*

Keywords: *Social Solidarity, Multicultural Society, Social Cohesion, Diversity, Sociology.*

Abstrak: *Penelitian ini mengkaji dinamika solidaritas sosial dalam masyarakat multikultural dari perspektif sosiologi. Masyarakat multikultural ditandai oleh keberagaman etnis, agama, budaya, dan latar belakang sosial yang dapat menjadi modal sosial sekaligus berpotensi menimbulkan ketegangan sosial. Dengan menggunakan pendekatan kualitatif sosiologis, penelitian ini menganalisis bagaimana solidaritas sosial dibentuk, dipertahankan, dan diuji dalam kehidupan masyarakat yang beragam. Hasil penelitian menunjukkan bahwa solidaritas sosial dalam masyarakat multikultural dipengaruhi oleh nilai-nilai bersama, norma sosial yang inklusif, komunikasi antar kelompok, serta partisipasi aktif masyarakat. Namun demikian, ketimpangan struktural, prasangka sosial, dan lemahnya peran institusi sering menjadi hambatan dalam memperkuat solidaritas sosial yang berkelanjutan. Penelitian ini menegaskan pentingnya kebijakan inklusif, inisiatif berbasis komunitas, dan dialog antarbudaya sebagai strategi utama dalam memperkuat kohesi sosial. Temuan penelitian ini diharapkan dapat memperkaya kajian sosiologi serta memberikan kontribusi praktis dalam membangun kehidupan masyarakat multikultural yang harmonis.*

INTRODUCTION

Multiculturalism has become a defining characteristic of contemporary societies across the globe. Globalization, migration, urbanization, and technological advancement have intensified interactions among individuals and groups with diverse ethnic, religious, cultural, and social backgrounds.[1] As societies grow increasingly plural, social solidarity emerges as a crucial foundation for maintaining social order, stability, and collective well-being. Social solidarity, as conceptualized in classical sociological thought particularly by Émile Durkheim refers to the bonds that unite individuals into a coherent social whole, enabling cooperation, mutual trust, and shared responsibility.[2]

In modern multicultural societies, social solidarity is no longer based solely on homogeneity or shared traditions but increasingly relies on mutual recognition, tolerance, and inclusive social norms. The ability of societies to manage diversity constructively determines whether multiculturalism becomes a source of social strength or social fragmentation. Consequently, understanding the dynamics of social solidarity within multicultural contexts is essential for addressing contemporary social challenges such as polarization, social exclusion, and intergroup conflict.[3]

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[1] Muhammad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 86–104, https://doi.org/10.22373/jiif.v20i1.5797; Mutaqin Al-Zamzami, "The Hijrah Phenomenon In Social Media: A New Social Movement In Indonesia," *Journal for the Study of Religions and Ideologies* 22, no. 66 (2022): 46–64.

[2] Sarah Galloway, "Unseen Roots and Unfolding Flowers? Prison Learning, Equality and the Education of Socially Excluded Groups," *British Educational Research Journal* 47, no. 5 (2021): 1416–33, https://doi.org/10.1002/berj.3734; Peng Wei Hsiao and Chung Ho Su, "A Study on the Impact of Steam Education for Sustainable Development Courses and Its Effects on Student Motivation and Learning," *Sustainability (Switzerland)* 13, no. 7 (2021): 1–24, https://doi.org/10.3390/su13073772.

[3] Roni Susanto et al., "Interreligious Harmonization (Analytic Study of Kalicinta Village, Kotabumi, Lampung)," *Jurnal Kodifikasia: Jurnal Penelitian Keagamaan San Sosial-Budaya* 17, no. 1 (2023), https://doi.org/http://dx.doi.org/10.21154/kodifikasia.v17i1.5729; Suhantoro et al., "Operationalising Islamic Moderation in Digital Communication : Ethical Pathways to Counter Social Polarisation in Indonesia," *Muharik: Jurnal Dakwah Dan Sosial* 8, no. 2 (2025): 267–76, https://doi.org/10.37680/muharrik.v8i2.7679.

Empirical realities indicate that multicultural societies experience both opportunities and challenges in sustaining social solidarity. On one hand, diversity contributes to cultural richness, innovation, and social resilience. Intercultural interactions can foster empathy, broaden perspectives, and strengthen social capital through networks of cooperation across group boundaries. On the other hand, social diversity often coincides with structural inequalities, identity-based tensions, and competition over resources, which may weaken social cohesion.

In many multicultural settings, social solidarity manifests unevenly. Certain communities succeed in building inclusive social relations through participatory mechanisms, local leadership, and shared civic values. Conversely, other contexts reveal social fragmentation marked by distrust, prejudice, and marginalization of minority groups.[4] These contrasting social conditions highlight that social solidarity is not an automatic outcome of coexistence but a dynamic social process shaped by social structures, cultural narratives, and institutional arrangements.

Despite the growing relevance of social solidarity in multicultural societies, persistent problems continue to undermine its sustainability.[5] One major issue is the persistence of social inequality along ethnic, religious, or cultural lines, which generates feelings of injustice and exclusion. When access to education, employment, political participation, and social services is unevenly distributed, solidarity weakens and social boundaries become more rigid. Additionally, social prejudice and stereotyping often hinder meaningful intergroup interaction. Miscommunication, cultural misunderstanding, and identity politics can intensify social divisions, especially in the absence of effective conflict resolution mechanisms.[6] Weak institutional support, limited civic education, and top-down policy approaches further exacerbate these challenges by failing to address grassroots social dynamics.

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[4] Lukis Alam, "Popular Piety and the Muslim Middle Class Bourgeoisie in Indonesia," *Al-Albab* 7, no. 2 (2018): 237, https://doi.org/10.24260/alalbab.v7i2.1039.

[5] Apurva Pamidimukkala et al., "Barriers and Motivators to the Adoption of Electric Vehicles: A Global Review," *Green Energy and Intelligent Transportation* 3, no. 2 (2024): 100153, https://doi.org/10.1016/j.geits.2024.100153; Siti Rukayah, Meilisa Sajdah, and Ratna Himawati, "Strengthening Religious Moderation Innovation in High Schools through Learning Media," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025).

[6] Maulana Andinata Dalimunthe et al., "Challenges of Islamic Education in the New Era of Information and Communication Technologies," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 1–6, https://doi.org/10.4102/hts.v79i1.8608; Roni Susanto and Syahrudin Syahrudin, "Social Transformation Through Education: Building a Caring and Empowered Generation," *Ngabari : Jurnal Studi Islam Dan Sosial* 17, no. 2 (2024): 37–48.

Another critical problem lies in the tendency of existing analyses to treat social solidarity as a static condition rather than a dynamic process. This perspective limits the understanding of how solidarity is continuously negotiated, contested, and reconstructed in everyday social interactions within multicultural environments. To address these challenges, a sociological approach that emphasizes inclusivity, participation, and dialogue is required. Strengthening social solidarity in multicultural societies necessitates the promotion of shared civic values without erasing cultural differences. Community-based initiatives, intercultural dialogue, and participatory governance models play a strategic role in fostering mutual trust and cooperation.

Inclusive social policies that reduce structural inequalities and ensure equal access to social resources are equally essential. Educational programs that promote intercultural understanding, social empathy, and critical awareness can contribute to long-term solidarity building. Furthermore, sociological research must move beyond normative prescriptions and explore how social solidarity is constructed and practiced within everyday social relations. Previous studies on social solidarity in multicultural societies have largely focused on macro-level factors such as national integration policies, citizenship frameworks, and institutional governance. Scholars have examined the role of social capital, trust, and civic engagement in maintaining social cohesion, often employing quantitative indicators to measure levels of solidarity and social integration.[7]

Other studies have explored intergroup relations by emphasizing tolerance, multicultural education, and identity negotiation. While these studies provide valuable insights, they tend to emphasize outcomes rather than processes. Many analyses focus on whether social solidarity exists, rather than how it is formed, challenged, and transformed over time within specific social contexts.[8]

Moreover, existing research often overlooks the everyday experiences of individuals and communities in negotiating solidarity amid diversity. There is a

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[7] Petter Tornberg, "How Digital Media Drive Affective Polarization through Partisan Sorting," *Proceedings of the National Academy of Sciences of the United States of America* 119, no. 42 (2022): 1–11, https://doi.org/10.1073/pnas.2207159119.

[8] Syahrudin Syahrudin et al., "An Integrative Model of Local Wisdom-Based Learning at Pesantren : A Comparative Study of Islamic Educational Institutions in Indonesia," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 23, no. 2 (2025): 270–86, https://doi.org/https://doi.org/10.21154/cendekia.v23i2.12097; Ratna Dewi Cahyaningtyas, Aprilia Etika Wardani, and M Makhrus Ali, "Islamic Character Education in the Digital Era : A Case Study of Junior High Schools," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025).

limited focus on micro-level interactions, informal social practices, and local cultural mechanisms that contribute to solidarity formation. This gap results in an incomplete understanding of the dynamic and relational nature of social solidarity in multicultural societies. Therefore, there is a clear research gap in sociological studies that integrate structural, cultural, and interactional dimensions to analyze the dynamic processes of social solidarity within multicultural settings. Addressing this gap requires a comprehensive sociological framework that captures both macro-level influences and micro-level social practices.

Based on the identified gaps, this study aims to: (1) Analyze the dynamics of social solidarity in multicultural societies from a sociological perspective, (2) Examine the social, cultural, and structural factors that influence the formation and maintenance of social solidarity, (3) Explore the challenges and tensions that affect social cohesion in diverse communities, (4) Identify community-based practices and social mechanisms that strengthen inclusive solidarity, (5) Contribute to sociological theory by providing an integrative understanding of solidarity as a dynamic social process.

This study employs a qualitative sociological approach to capture the complexity of social solidarity in multicultural contexts.[9] Data are collected through in-depth interviews, participant observation, and document analysis involving community leaders, social actors, and members of diverse social groups. A purposive sampling technique is used to select research participants who are actively involved in intercultural interactions. Data analysis follows a thematic approach, focusing on patterns of interaction, narratives of inclusion and exclusion, and mechanisms of solidarity construction. This methodological design enables an in-depth understanding of lived experiences and social meanings that shape solidarity in multicultural societies.

The novelty of this research lies in its conceptualization of social solidarity as a dynamic, relational, and context-dependent process rather than a fixed social condition. Unlike previous studies that emphasize structural or policy-oriented perspectives, this study integrates macro, meso, and micro sociological dimensions to capture the lived realities of multicultural communities. Additionally, this

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[9] A. Michael Huberman and Saldana Jhonny, *Qualitative Data Analysis a Methods Sourcebook* (America: Arizona State University, 2014); Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)* (Bandung: Alfabeta, 2015); J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: CA: Sage Publications, 2018).

research foregrounds everyday social practices and community-based mechanisms as central elements in the formation of solidarity. By emphasizing the interactional dynamics among diverse social groups, this study offers a more nuanced sociological contribution to the discourse on multiculturalism and social cohesion. The findings are expected to provide both theoretical enrichment and practical insights for policymakers, educators, and community stakeholders in fostering sustainable social solidarity in multicultural societies.

DISCUSSION

Social Solidarity as a Dynamic Process in Multicultural Societies

Social solidarity in multicultural societies cannot be understood as a fixed or naturally inherited social condition; rather, it represents a dynamic and ongoing social process shaped by continuous interaction among diverse social groups. In classical sociological theory, Émile Durkheim conceptualized social solidarity as the moral force that binds individuals within a society, distinguishing between mechanical solidarity, which is rooted in similarity and collective consciousness, and organic solidarity, which emerges from differentiation and interdependence. In contemporary multicultural societies, solidarity increasingly aligns with the logic of organic solidarity, as social cohesion is no longer sustained by cultural homogeneity but by functional cooperation, mutual dependence, and shared civic norms.[10]

Unlike traditional societies where shared beliefs, customs, and religious values serve as the primary basis of solidarity, multicultural contexts demand a more reflexive and negotiated form of social integration. Individuals and groups with different identities must actively construct solidarity through dialogue, recognition, and compromise. This aligns with Axel Honneth's theory of recognition, which emphasizes that social solidarity emerges when individuals and groups experience mutual respect and social esteem. Without recognition, social relations become fragmented, and solidarity weakens. Therefore, solidarity in multicultural societies depends not only on shared interests but also on the

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[10] Steven Goodman and Carolyn Cocca, ""Spaces of Action: Teaching Critical Literacy for Community Empowerment in the Age of Neoliberalism," *English Teaching* 13, no. 3 (2014): 210–26; Syahrudin Syahrudin, Khairunesa Isa, and Roni Susanto, "Community Empowerment Through Social Service : The Role of Sacrificial Animal Slaughter in Strengthening Solidarity and Economic Resilience in Sidoharjo Village , Pulung Ponorogo," *JSTARD: Journal Of Social Transformation And Regional Development* 7, no. 2 (2025): 32–44, https://doi.org/https://doi.org/10.30880/jstard.2025.07.02.004.

acknowledgment of cultural difference as a legitimate and valued aspect of social life.[11]

In everyday social interactions, social solidarity is produced and reproduced through patterns of communication, cooperation, and trust-building. From a symbolic interactionist perspective, meanings attached to social relationships are created through repeated interactions in shared social spaces such as neighborhoods, workplaces, schools, and community organizations. These spaces function as arenas where individuals negotiate identities, build interpersonal trust, and develop a sense of belonging beyond ethnic or cultural boundaries. Robert Putnam's concept of social capital is particularly relevant in this context, as it highlights the role of networks, norms, and trust in facilitating collective action. Bridging social capital, which connects people across diverse social groups, is especially crucial in multicultural societies to strengthen inclusive solidarity.

However, the process of building social solidarity is neither linear nor free from tension. Power relations and social hierarchies significantly shape intergroup interactions and influence whose values and norms become dominant. Pierre Bourdieu's theory of social capital and symbolic power helps explain how unequal access to resources and social legitimacy can hinder solidarity. Groups with greater economic, cultural, or political capital often have more influence in defining social norms, potentially marginalizing minority groups.[12] When social solidarity is constructed on unequal terms, it risks becoming exclusionary rather than inclusive.

Historical narratives and collective memory also play a critical role in shaping solidarity dynamics. Past experiences of conflict, discrimination, or domination can influence present-day social relations, reinforcing mistrust between groups. These historical dimensions underscore that solidarity must be continuously negotiated in light of changing social conditions and collective

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[11] Syafiqul Humam and Muh Hanif, "Islam, Solidaritas Sosial, Praktik Pengumpulan Dan Pendistribusian Zakat Fitrah Di Desa Pesantren," *Jurnal Ekonomi Syariah Pelita Bangsa* 9, no. 02 (2024): 388–405; Syahrudin, Isa, and Susanto, "Community Empowerment Through Social Service : The Role of Sacrificial Animal Slaughter in Strengthening Solidarity and Economic Resilience in Sidoharjo Village , Pulung Ponorogo."

[12] Andrew R. Davidson et al., "Cross-cultural Model Testing: Toward a Solution of the Etic-emic Dilemma," *International Journal of Psychology* 11, no. 1 (1976): 1–13, https://doi.org/10.1080/00207597608247343; Lela Milošević Radulović and Suzana Marković Krstić, "Social Inequality in Education Analyzed Within Various Theoretical Frameworks," *Facta Universitatis, Series: Philosophy, Sociology, Psychology and History* 16 (2017): 025, https://doi.org/10.22190/fupsph1701025m.

experiences. Jürgen Habermas's theory of communicative action provides a useful framework for understanding how solidarity can be strengthened through inclusive and rational dialogue. According to Habermas, social integration in plural societies depends on communicative processes that enable mutual understanding and consensus-building without coercion.

Furthermore, social solidarity in multicultural societies is highly adaptive, responding to social change, globalization, and emerging challenges such as economic uncertainty, migration, and technological transformation. These changes reshape patterns of interaction and redefine social boundaries, requiring new forms of cooperation and collective responsibility. Solidarity, therefore, is not a permanent achievement but a social practice that must be continuously reproduced through everyday actions, institutional support, and shared moral commitments.

In this sense, social solidarity functions both as a product and a process of social interaction. It is shaped by individual agency, cultural norms, and structural conditions, making it inherently dynamic and context-dependent. Understanding solidarity as an evolving social process allows sociological analysis to move beyond static measurements of cohesion and instead focus on the lived realities and relational mechanisms that sustain social unity amid diversity. This perspective is essential for explaining how multicultural societies can transform diversity into a source of collective strength rather than social division.

Challenges and Tensions in Maintaining Social Solidarity amid Diversity

While multicultural societies offer significant potential for social enrichment and collective resilience, maintaining social solidarity within such diversity is inherently complex and fraught with tension. One of the most persistent challenges arises from structural inequalities embedded within social, economic, and political systems. Sociological theory emphasizes that solidarity cannot flourish in contexts marked by deep and persistent inequality. According to conflict theory, social structures that privilege certain groups over others generate power imbalances that undermine trust and shared identity. When access to education, employment, healthcare, and political representation is distributed unevenly along ethnic, religious, or socio-economic lines, marginalized groups often experience exclusion and injustice, which erodes the moral basis of social solidarity.[13]

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[13] Abdul Qodir, "Multicultural Education Practices and Socio-Religious Values: The Study of Trans-Dalam Community in Central Kalimantan of Indonesia," *Al-Albab* 7, no. 2 (2018): 221,

From a Durkheimian perspective, solidarity requires a sense of moral integration and shared responsibility. However, structural inequality weakens this moral bond by creating parallel social realities in which different groups experience society in unequal ways. This condition fosters what Durkheim referred to as anomie, a state of normlessness where social norms lose their binding force. In multicultural societies, anomie may manifest as social disengagement, distrust toward institutions, or withdrawal from collective life, all of which threaten social cohesion.

Beyond structural inequality, cultural misunderstandings and social prejudice further complicate intergroup relations. Symbolic interactionism highlights how meanings attached to social identities are constructed through interaction. When interactions are shaped by stereotypes, misinformation, or fear of the "other," social boundaries become more rigid. Prejudices are often reproduced through everyday language, media representations, and informal social practices, reinforcing negative perceptions of certain cultural or religious groups. These symbolic boundaries, as described by sociologist Michèle Lamont, function as invisible barriers that limit social interaction and mutual recognition, thereby weakening solidarity.

Identity-based politics presents another significant source of tension in multicultural societies. While collective identity can serve as a basis for empowerment and social mobilization, it can also intensify social divisions when politicized in exclusionary ways. According to social identity theory, individuals derive a sense of belonging and self-esteem from group membership.[14] However, when political actors mobilize identity differences for strategic purposes, in-group solidarity may come at the expense of intergroup cooperation. This dynamic transforms diversity into a site of competition rather than collaboration, undermining broader social solidarity.[15]

Institutional weaknesses further exacerbate these challenges. Effective social solidarity requires institutions that promote fairness, inclusion, and dialogue.

https://doi.org/10.24260/alalbab.v7i2.1102; Saihu, "Pendidikan Sosial Yang Terkandung Dalam Surat At Taubah Ayat 71-72," *Jurnal Pendidikan Islam* 09, no. 01 (2020): 127–48, https://doi.org/http://dx.doi.org/10.30868/ei.v9i01.703.

[14] Ruth Novianti Sidabalok, Winida Marpaung, and Yulinda Septiani Manurung, "Optimisme Dan Self Esteem Pada Pelajar Sekolah Menengah Atas," *Philanthrophy Journal of Psychology* 3 (2019): 48–58, https://doi.org/http://dx.doi.org/10.26623/philanthropy.v3i1.1319.

[15] Rukayah, Sajdah, and Himawati, "Strengthening Religious Moderation Innovation in High Schools through Learning Media."

However, in many multicultural contexts, institutional responses to diversity remain fragmented or overly bureaucratic. Habermas's theory of communicative action underscores the importance of inclusive public spheres where diverse voices can engage in rational dialogue. When institutions fail to provide platforms for participatory communication and conflict resolution, social tensions remain unaddressed and may escalate into open conflict. The absence of inclusive mechanisms limits opportunities for mutual understanding and reinforces feelings of alienation among marginalized groups.

Moreover, rapid social change driven by globalization, migration, and digital communication intensifies these tensions. The speed of cultural transformation often outpaces the capacity of societies to adapt normatively and institutionally. This mismatch can generate moral uncertainty and resistance to diversity, particularly among groups who perceive social change as a threat to their cultural identity or economic security. Ulrich Beck's concept of risk society is relevant here, as uncertainty and perceived risk often lead individuals to retreat into narrower identity frameworks, weakening broader social solidarity.

As a result of these interconnected challenges—structural inequality, cultural prejudice, identity politics, and institutional weakness—social solidarity in multicultural societies becomes fragile and contingent. It is constantly vulnerable to social disruption, particularly during periods of political instability or economic crisis. Solidarity, therefore, cannot be assumed as a natural outcome of diversity but must be actively cultivated through equitable social structures, inclusive cultural practices, and responsive institutions.

Understanding these challenges is essential for developing sociological strategies that move beyond superficial notions of tolerance. A critical analysis of tension and conflict reveals that sustainable social solidarity requires addressing both material inequalities and symbolic boundaries. Only by confronting these underlying challenges can multicultural societies transform diversity from a source of division into a foundation for inclusive and resilient social cohesion.

Community-Based Mechanisms and Strategies for Strengthening Social Solidarity

Community-based mechanisms play a pivotal role in strengthening social solidarity within multicultural societies by providing concrete social spaces where diversity is experienced, negotiated, and transformed into collective strength. Unlike top-down approaches that rely primarily on formal institutions,

community-based strategies emphasize grassroots participation, local knowledge, and everyday social practices. From a sociological perspective, solidarity becomes most sustainable when it is rooted in lived experiences and collective action at the community level.[16]

Grassroots initiatives function as critical arenas for social integration. Drawing on Durkheim's notion of moral integration, community activities such as mutual aid programs, neighborhood associations, and volunteer networks create shared moral commitments that bind individuals beyond ethnic or cultural identities. These initiatives foster what Durkheim described as organic solidarity, where cooperation is based on interdependence rather than similarity. Through repeated collaboration, individuals develop trust, reciprocity, and a sense of shared responsibility, which are essential components of social cohesion in diverse settings.

Participatory decision-making processes further strengthen solidarity by enhancing social inclusion and collective ownership. Arnstein's ladder of participation highlights that meaningful participation goes beyond symbolic consultation and involves active engagement in decision-making. When community members from diverse backgrounds are included in deliberative processes—such as local planning forums, community councils, or conflict resolution committees—they are more likely to perceive social institutions as legitimate and responsive. This participatory dynamic reduces feelings of marginalization and reinforces solidarity by ensuring that diverse voices are recognized and valued.

Local leadership also plays a strategic role in mediating diversity and fostering inclusive solidarity. Community leaders, religious figures, educators, and civil society actors often function as cultural brokers who bridge differences and facilitate dialogue. According to social network theory, these actors occupy strategic positions that enable them to connect otherwise disconnected groups, thereby strengthening bridging social capital. Effective local leadership promotes inclusive narratives, counters divisive rhetoric, and encourages cooperative norms that support peaceful coexistence.

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[16] Lukman Hakim et al., "Kontribusi Sosial Melalui Pembagian Takjil Pada Masyarakat Selama Bulan Ramadhan," *Nusantara Community Empowerment Review* 2, no. 2 (2024): 80–84, https://doi.org/10.55732/ncer.v2i2.1306; Roni Susanto and Mariyatul Kiftiyah, "Integration of Artificial Intelligence in the Islamic Religious Education Curriculum at Ibnurusyd Islamic College , Lampung," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 03 (2025).

Intercultural dialogue represents another essential mechanism for strengthening social solidarity. Habermas's theory of communicative action emphasizes that social integration in plural societies depends on open and inclusive communication aimed at mutual understanding. Community forums, cultural exchanges, and interfaith dialogues provide structured spaces for individuals to share experiences, address misunderstandings, and negotiate shared values. These dialogical practices help dismantle stereotypes and foster empathy, transforming cultural diversity from a source of tension into an opportunity for social learning.

Inclusive civic education further complements community-based mechanisms by shaping social attitudes and moral orientations over the long term. From a sociological standpoint, education functions as a key institution for socialization, transmitting norms of tolerance, mutual respect, and civic responsibility. Multicultural and civic education programs encourage individuals to view diversity as a collective asset and to develop competencies for democratic participation. This aligns with Putnam's argument that social trust and cooperation are cultivated through sustained social interaction and shared civic norms.

However, community-based strategies alone are insufficient without supportive institutional frameworks. Structural support from the state and other formal institutions is necessary to sustain community initiatives and ensure social justice. Bourdieu's analysis of power and capital reminds us that communities operate within broader structural constraints that shape access to resources and opportunities. Inclusive public policies that address inequality, provide legal protection for minority groups, and support community development initiatives are crucial for preventing solidarity from becoming fragmented or exclusionary.

By integrating grassroots practices with institutional support, multicultural societies can build resilient forms of social solidarity that endure over time. Community-based mechanisms translate abstract ideals of inclusion into concrete social practices, enabling individuals to experience solidarity in their everyday lives. In this sense, social solidarity emerges not as an imposed norm but as a collectively produced social reality. This integrated approach underscores that sustainable social cohesion in multicultural societies depends on the synergy between community agency, intercultural dialogue, and inclusive structural conditions.

CONCLUSION

This study demonstrates that social solidarity in multicultural societies is not a static condition but a dynamic and continuous social process shaped by interaction, recognition, and structural conditions. The findings highlight that solidarity emerges through everyday social practices, intergroup cooperation, and shared civic commitments rather than cultural homogeneity. Classical and contemporary sociological theories—such as Durkheim's concept of organic solidarity, Putnam's social capital, Honneth's recognition theory, and Habermas's communicative action—collectively explain how solidarity is constructed, challenged, and sustained within diverse social contexts. Furthermore, the study reveals that structural inequality, social prejudice, identity-based politics, and weak institutional support pose significant challenges to maintaining social solidarity. These factors create social tensions that can undermine trust and collective identity if left unaddressed. However, community-based mechanisms—such as grassroots initiatives, participatory decision-making, intercultural dialogue, and inclusive civic education—play a strategic role in strengthening social cohesion. By integrating community agency with supportive institutional frameworks, multicultural societies can transform diversity into a foundation for inclusive, resilient, and sustainable social solidarity.

Future studies are encouraged to explore social solidarity in multicultural societies using comparative approaches across different cultural, national, or urban–rural contexts to deepen understanding of how local conditions shape solidarity dynamics. Employing mixed-methods or longitudinal research designs would also be valuable in capturing changes in social solidarity over time and in response to social, political, or economic transformations.

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