

## Managing diversity: reasoning ibn Khaldun's thought in line with the need to build multicultural education

Syamsul Kurniawan<sup>1</sup>, Maimunah<sup>2</sup>, Feni Nurhaliza<sup>3</sup>

Institut Agama Islam Negeri (IAIN) Pontianak, Indonesia<sup>1,2,3</sup>

syamsulkurniawan001@gmail.com<sup>1</sup>, maemunahirfansyahs@gmail.com<sup>2</sup>

feninurhaliza02@gmail.com<sup>3</sup>

DOI:10.18326/attarbiyah.v10i1.85-101

Submitted:  
12 April 2025

Accepted:  
30 May 2025

Published:  
30 June 2025

### Abstract

This research examines the relevance of Ibn Khaldun's thoughts in contemporary multicultural education, particularly in building an inclusive and harmonious multicultural education system. This research argues that the social concepts proposed by Ibn Khaldun, such as *ashabiyyah* (social solidarity), are fundamental in managing diversity in education. By understanding diversity as a source of strength, education must be able to form social habits that strengthen relationships between different groups and build social solidarity. The method used in this research is a qualitative approach with a literature study type. Research findings show that although multicultural education offers opportunities to shape more inclusive and tolerant individuals, the reality on the ground often presents significant challenges. Diversity in education still causes tensions between different groups, whether religious, ethnic, or social. This study found that applying the principle of *ashabiyyah*, which emphasizes social solidarity, and using an educational approach based on compassion and gradual repetition of concepts can help overcome these challenges. Additionally, teaching methods emphasizing developing social and emotional skills, such as effective communication and empathy, are highly relevant for creating individuals ready to live harmoniously in a diverse society.

**Keywords:** managing religiosity, ibn Khaldun's thought, multicultural education

## INTRODUCTION

Social, cultural, and religious diversity is often perceived as challenging in fostering harmonious education. This perception arises due to the inherent complexity of integrating various values, beliefs, and practices within educational settings. Research has shown that multicultural education presents opportunities and challenges in facilitating mutual understanding among diverse groups. For instance, Qodriyah et al. (2024) underscore the necessity of re-evaluating multicultural education to mitigate the challenges posed by diversity within social frameworks, which may lead to conflict if not properly managed.

Furthermore, diverse educational environments may give rise to segmented experiences and fragmented learning outcomes. Knoblauch (2024) discusses how diversity in education can create barriers between different groups, supported by social identity theory, which illustrates the difficulties in fostering collaboration among individuals from varied backgrounds. These barriers may hinder the overall effectiveness of educational initiatives aimed at inclusivity.

Moreover, specific intersections of diversity, particularly religion-related, further complicate educational arrangements. Halafoff et al. (2019) emphasize that young people's lack of religious literacy can lead to misunderstandings and discrimination, posing significant challenges to social inclusion within educational contexts.

To effectively address these challenges, educational strategies must adapt and integrate diverse worldviews in ways that promote social cohesion. Research by Ruslan et al. (2024) indicates that tolerance and mutual respect can be cultivated through shared educational activities across religious and ethnic backgrounds, thereby strengthening harmony. In addition, Han (2024) highlights the urgent need for teacher diversity to respond to students' cultural and linguistic needs appropriately, enabling them to feel represented and included.

The impact of social and cultural diversity in education also influences student development, as evidenced by the findings of Parker and Pascarella (2013), who associate diversity experiences with leadership skills and social responsibility. While diversity experiences positively shape student outcomes, they also present challenges regarding emotional engagement and managing group dynamics within educational settings (Aberson, 2010).

The consensus emerging from these studies suggests that while diversity offers the potential for enriched educational experiences, it also requires careful consideration and strategic planning to mitigate its challenges. Educators must rethink inclusive teaching methods and embrace programs that enhance understanding of diverse cultures and ideologies. In support of such initiatives, Hubert-Jackson (2021) discusses the importance of incorporating diverse voices into educational structures to create equitable access for all students. Furthermore, implementing diversity education must be comprehensive encompassing compliance and a genuine recognition of difference as a strength within the educational sector (Castelino & Shinde, 2023).

Although social, cultural, and religious diversity presents substantial challenges in fostering a harmonious educational environment, proactive measures emphasizing inclusivity, respect for diverse perspectives, and strategic academic planning can help transform perceived challenges into opportunities for growth and learning.

Ibn Khaldun, a prominent 14th-century scholar and philosopher, contributed significantly to discourses on education, society, and intercultural relations, particularly through his monumental work, *Muqaddimah* (Ibn Khaldūn, 2015). His insights provide a foundational framework for understanding multicultural education in today's global society.

Abdullahi and Salawu argue that Ibn Khaldun's sociological theory offers a framework for addressing contemporary issues related to social diversity and multicultural education. They contend that integrating Khaldun's concepts into modern sociological discussions can enhance understanding of multicultural dynamics within educational systems (Abdullahi & Salawu, 2012). This perspective is also echoed by Farabi (2023), who discusses how Ibn Khaldun's views on Islamic education emphasize the importance of recognizing diverse cultural backgrounds and creating inclusive learning environments.

Furthermore, Dajani (2015) explores the ideal educational system proposed by Ibn Khaldun, suggesting that it encompasses values of inclusivity and respect for diverse cultural narratives. His work highlights the need for a comprehensive education accommodating multiple cultural perspectives to foster social harmony. Ardiç (2017) expands on this notion by contextualizing Khaldun's educational philosophy within the broader framework of civilizational studies, asserting that his principles support a balanced academic approach that respects cultural particularities.

Juraev et al. (2023) provide a practical application of Ibn Khaldun's theories to current migration issues, demonstrating how his methodologies can offer valuable insights into multicultural education, particularly in understanding the complexities of cultural integration and coexistence. The connection between Ibn Khaldun's ideas and contemporary educational practices is further reinforced by Alatas, who asserts that the non-Eurocentric application of Khaldunian sociological principles is essential for developing a more comprehensive framework for multicultural education (Alatas, 2007).

In addition, Maskuroh (2023) emphasizes that Ibn Khaldun's concept of 'Asabiyyah (social cohesion) is crucial for multicultural education, as it illustrates the benefits of strong communal bonds within diverse environments. Acknowledging the role of collective identity in cultivating educational environments is vital for effective pedagogy. Similarly, Bahy and Taufiq (2023) apply Khaldun's educational insights to primary education, arguing that a multicultural curriculum can enhance student engagement and achievement.

Integrating multicultural dimensions into educational systems aligns with the perspectives expressed by Nizamuddin and Şentürk (2008), who highlight the importance of diversity within civilization, stating that understanding different cultures is fundamental to academic success. They underscore the necessity of recognizing diverse cultural heritages and their contributions to educational content and methodology.

Furthermore, the implications of Ibn Khaldun's theories on discipline and morality in the educational context are discussed by Alwagdani (2020), who suggests that a strong moral framework derived from an understanding of diverse academic backgrounds is essential for fostering a harmonious learning environment. This aligns with the views expressed by Islam and Hossain (2017), who argue that the application of Khaldun's social theory can enhance community engagement through multicultural education.

In summary, Ibn Khaldun's work is increasingly recognized for its implications in multicultural education. His comprehensive understanding of society, culture, and education provides valuable insights for creating inclusive educational frameworks that respect and celebrate diversity. Notably, recent studies emphasize the importance of integrating Khaldun's thought into contemporary educational practices to build a more cohesive and multicultural society.

This article focuses on reasoning through Ibn Khaldun's thought in alignment with the need to construct inclusive education. This article offers a significant distinction by linking Ibn Khaldun's classical thinking on sociality and habit with contemporary needs to build multicultural education. While many modern studies highlight the importance of multicultural education, few have examined how classical sociological theories particularly those proposed by Ibn Khaldun can be applied in today's educational context. Ibn Khaldun's thought, especially the concept of 'Asabiyyah (social cohesion), emphasizes the centrality of solidarity and collective spirit in the formation and sustainability of civilization (Khaldun, 1967). In the field of education, this concept remains relevant as a foundation for fostering unity and strengthening social integration amid cultural and individual diversity (Alatas, 2014). 'Asabiyyah can enrich multicultural education approaches by cultivating a sense of belonging within the learning community (Bagley, 2001).

Nevertheless, Ibn Khaldun's perspective may be further developed to better align with contemporary educational challenges by incorporating external factors such as economic dynamics, social change, and geographical disparities that shape educational outcomes and social cohesion (Mahdi, 2006; Modood, 2013). This article's distinction lies in applying these concepts to designing academic policies that can appreciate differences while avoiding exclusivity and social segregation in schools. The novelty of this work is the use of Ibn Khaldun's thought as a bridge between more traditional social theories and the challenges of contemporary multicultural education, contributing new insights to educational thought particularly within the context of Islamic education by creating space for education not only to transfer knowledge but also to cultivate values of tolerance, mutual respect, and cooperation among individuals from diverse backgrounds.

## METHOD

In examining the relevance of Ibn Khaldun's thought within multicultural Islamic education, this study adopts a qualitative approach using the literature review method, specifically employing the Systematic Literature Review (SLR) technique (Booth et al., 2016). This method was chosen as it enables the researcher to explore Ibn Khaldun's ideas, as recorded in his principal works—particularly the *Muqaddimah*—in a systematic and structured manner. Through meticulous textual analysis, the researcher aims to interpret the core concepts articulated by Ibn Khaldun, especially those related to social habits, 'Asabiyyah (social

Cohesion), and the role of education in shaping society. As an initial step, this study will identify fundamental principles in Ibn Khaldun's thought relevant and applicable to an inclusive multicultural Islamic education context.

Furthermore, to enrich the scope of this study, a comparative analysis is conducted between Ibn Khaldun's thought and contemporary educational theories relevant to the theme of multiculturalism. In this regard, the researcher will compare Ibn Khaldun's perspectives on social habit and social function in education with educational approaches that prioritize the appreciation of cultural and religious diversity. This comparison will offer insights into how Ibn Khaldun's thought can be adapted and applied within an inclusive educational system that respects cultural and religious differences and treats them as sources of strength in the learning process. By employing the SLR approach, this research seeks to evaluate the existing body of literature to develop a more comprehensive and in-depth understanding of the relevance of Khaldunian theory to contemporary multicultural education.

## RESULT AND DISCUSSION

### **Ibn Khaldun and an Overview of Life**

Ibn Khaldun, born on 1 Ramadan 732 AH (27 May 1332) in Tunisia, was a prominent intellectual figure who witnessed major events in Islamic and global history. He was born into a scholarly family, with a lineage deeply rooted in intellectual heritage. His grandfather, Khalid ibn Uthman, had brought the family to Andalusia in the 8th century. Raised in cities like Carmona and Seville, Ibn Khaldun was exposed to diverse cultures, which shaped his education. Taught by his father, Abu Abdullah Muhammad, Ibn Khaldun gained a broad understanding of religious sciences, literature, and linguistics. His intellectual journey was further shaped by renowned scholars like Abu Abdullah Muhammad Ibn Saad bin Burr al-Ansari, who taught him the Qur'an and exegesis, and others who introduced him to Arabic grammar, hadith, jurisprudence, philosophy, and logic (Kurniawan & Mahrus, 2011; Enan, 2013).

Ibn Khaldun's intellectual life was disrupted when the plague struck the Islamic world in 749 AH, claiming the lives of his parents and several teachers. This tragedy forced him to halt his formal studies and seek employment. At 19, he began working as an *Itābat al-'Allāmah*, requiring strong rhetorical and writing skills. This role led him to become involved

in political and administrative affairs, shaping his understanding of social dynamics and civilization (Kurniawan & Mahrus, 2011; Hamzah & Nisa, 2024).

In 755 AH, Ibn Khaldun joined the court of Sultan Abu 'Inan in Fez, where he was appointed to the scholarly council and as court secretary, allowing him to resume his education. He engaged with scholars from Andalusia and North Africa, expanding his intellectual horizons. However, his political ambitions led him to conspire against the Sultan. When the plot was uncovered, he was imprisoned for two years. Despite this, he regained political trust under the new vizierial leadership (Enan, 2013).

In 764 AH, Ibn Khaldun left Fez for Granada, Andalusia, where he became a state envoy to Castile, gaining prominence. However, tensions with court officials led him to depart for Bujīyah, where he became Chamberlain and lectured at the University of Qasabah. In 784 AH, he moved to Egypt, lectured at Al-Azhar University, and was appointed a judge by Sultan Al-Zahir Barquq. His life was marked by tragedy when his wife and seven children died in a shipwreck, prompting him to travel to Mecca for Hajj. During his travels, he also visited Damascus, Palestine, and Jerusalem, further broadening his understanding (Damayanti et al., 2024; Enan, 2013).

Ibn Khaldun's return to Cairo in 1401 CE marked the final chapter of his long and eventful journey. During the last five years of his life, he finally found peace. His profound and far-reaching insights into the cycles of civilization, social interaction, and cultural interdependence reflected a lifetime immersed in varied societies and intellectual traditions. He passed away at 74 and was buried in the Sufi Cemetery on the outskirts of Cairo, leaving a monumental intellectual legacy for humanity (Kurniawan & Mahrus, 2011).

Ibn Khaldun's life and works, especially the *Muqaddimah*, emphasize the importance of cultural, religious, and ideological diversity in shaping complex civilizations. He taught that intercultural interactions and social systems play a key role in societal development, aligning with the principles of multiculturalism. His life demonstrated that a world filled with differences offers opportunities for mutual learning, fostering a more inclusive and harmonious civilization. This perspective remains highly relevant in today's multicultural society (Ibn Khaldūn, 2015).

### **The Concept of *Asabiyyah* and Education in the Thought of Ibn Khaldun**

*Ashabiyyah*, introduced by Ibn Khaldun in *Muqaddimah*, refers to a bond of solidarity that strengthens collective consciousness within a group (Ibn Khaldūn, 2015). Although



Originally applied to political and tribal contexts, this concept remains relevant to contemporary education, emphasizing cooperation, character development, and global awareness. *Ashabiyyah* can be reinterpreted as a foundation for fostering empathy, social responsibility, and a sense of community within multicultural learning environments (Al-Attas, 1991; Noddings, 2005; Banks, 2008). In this way, Ibn Khaldun's classical thought continues to offer valuable insights that support modern educational values rooted in collaboration and humanistic principles.

According to Ibn Khaldun, diversity is an inseparable part of human nature. In a complex society marked by differences whether ethnic, cultural, or ideological the acceptance of diversity becomes essential (Ibn Khaldūn, 2015). Although rooted in-group solidarity, the concept of *ashabiyyah* can be interpreted to facilitate interactions across different communities. This concept forms the basis of social solidarity in Islamic society by encouraging cooperation, setting aside individual self-interest, and fulfilling mutual responsibilities. Such a spirit fosters social harmony (Ilham, 2016). Consequently, diversity is no longer perceived as a threat but as a strength that enriches the social structure. Grounded in *ashabiyyah*, individuals are called to cultivate a broader social consciousness that recognizes intergroup relations as important and the foundation for achieving shared prosperity in a multicultural society.

Ibn Khaldun's reflections on education are deeply intertwined with his sociological perspectives. Although he did not explicitly address education in a multicultural context, his ideas on the role of education remain highly relevant in shaping individuals capable of contributing to a diverse society. For Ibn Khaldun, education is not merely about developing intellectual capacity; it also serves as a means of forming character aligned with the demands of society (Ibn Khaldūn, 2015). Education is a process aimed at cultivating high-quality human resources endowed with discipline and integrity. In today's increasingly interconnected and diverse world, education must instill social values that reinforce solidarity, respect for differences, and the holistic development of individual potential (Nasution & Albina, 2024).

According to Ibn Khaldun (2015), education aims to develop both intellect and character, enabling individuals to engage constructively with diverse groups. Beyond academic growth, education helps individuals realize their potential for the benefit of society. It prepares individuals to navigate a world marked by differences and complex social dynamics, fostering responsiveness to diversity and collaboration in a multicultural society.



Ibn Khaldun (2015) emphasized effective teaching methods, particularly *tadarruj*, a gradual learning approach that starts with basic concepts and advances to more complex ones. In multicultural education, this method is crucial as it allows students to engage with diverse perspectives step by step. Multicultural education should not only focus on theory but also develop social skills for effective interaction with individuals from various cultural backgrounds. Through *tadarruj*, students learn to appreciate diversity and communicate meaningfully across different social and cultural contexts.

Additionally, the repetition method, which Ibn Khaldun also advocated, is a crucial step in promoting deeper understanding. Repetition facilitates the comprehension of complex concepts by reinforcing learning over time, enabling students to achieve mastery of the subject matter. In multicultural education, repetition is essential, as it allows students to continuously reflect on the values of diversity and reinforce their understanding of the importance of tolerance, mutual respect, and cooperation in a pluralistic society. Through consistent repetition, these values can be internalized, ultimately becoming an integral part of students' behavior in their everyday lives.

On the other hand, Ibn Khaldun (2015) emphasized the importance of compassion and gentleness in the educational process. He asserted that an education grounded in affection is far more effective than one reliant on violence or excessive rigidity. Ibn Khaldun remarked that in the learning process, *“Severe punishment in ta’lim is harmful to students, especially young children. Such practices can result in the development of detrimental habits”*. Therefore, the *tadarruj* method is not only relevant in religious or scientific education but also plays a critical role in creating a supportive environment where students can flourish within a pluralistic society. When education is delivered with empathy and care, students are more likely to feel respected, more open to accepting differences, and better prepared to engage in social experiences that promote living in diversity.

Ibn Khaldun (2015) was also acutely aware that education must align with the physical and psychological maturity of the learner. He believed that effective instruction must consider students' readiness to receive and comprehend the material presented to them.

Ibn Khaldun's stated:

*“Many teachers are entirely unaware of how to teach. As a result, they present their students right from the beginning with complex scientific problems and expect them to exert great effort to solve them. These teachers mistakenly believe that such an approach constitutes an effective*

*Form of training. Consequently, they compel their students to comprehend advanced matters prematurely. This confuses the learners because the ability to grasp scientific knowledge develops only gradually... That capacity can only grow step by step through repetition and habitual exposure to the material being studied... However, when students are continuously confronted with difficult and perplexing matters while they are still untrained and unprepared, their minds become overwhelmed with fatigue, which weakens their motivation to understand and ultimately drives them away from the subject matter”.*

In multicultural education, this approach implies that students' understanding of diversity must also be aligned with their level of maturity. Education that fails to consider students' emotional and intellectual development risks intensifying social tensions and obstructing their comprehension of the importance of inclusivity.

According to Ibn Khaldun, education also involves cultivating expertise through repeated experiences and consistent practice. It is a process that leads learners toward intellectual independence. Such expertise extends beyond mastery of specific disciplines; it encompasses developing social skills and engaging with a heterogeneous society. Thus, education is not solely about acquiring knowledge but also about applying that knowledge within broader social contexts. Multicultural education includes the ability to coexist harmoniously with diverse groups with different worldviews, traditions, and values.

The educational philosophy articulated by Ibn Khaldun (2015) likewise highlights society's essential role in the educational process. Society is an ongoing educational agent that imparts social values through everyday interactions. In Ibn Khaldun's perspective, society serves as a perpetual site of learning, where education continues even after formal schooling. Within a multicultural world, society must function as a space where individuals can learn and grow through diversity, while simultaneously practicing the values instilled through education (Acep et al., 2023; Zamroni et al., 2024).

Ibn Khaldun (2015) also emphasized that the family environment is vital in the early stages of a child's education. In his view, parents are the first teachers who introduce children to moral and social values. In a multicultural context, the family serves as the primary space where children learn to appreciate diversity, adapt to differences, and understand the importance of coexistence in a plural society. Ibn Khaldun stated, "He who his parents do not educate will be educated by his time". Therefore, multicultural education should begin at home, where parents instill the values of mutual respect, empathy, and cooperation.

According to Ibn Khaldun (2015), society, family, and school constitute the three main pillars of education. A sound educational system cannot rely solely on one aspect but must involve all elements within an individual's life. In a multicultural society, the synergy between family, school, and the broader community is essential in cultivating individuals who are not only intellectually competent but also capable of engaging and collaborating with diverse groups.

Ibn Khaldun viewed education as a means to shape individuals who prioritize the common good over personal interests. In multicultural education, this means fostering individuals who possess knowledge and live harmoniously across cultural boundaries, appreciate differences, and contribute to a more just and cohesive society. His educational philosophy remains relevant, offering valuable insights into the challenges faced by contemporary education in a diverse world (Kurniawan & Mahrus, 2011).

### **The Relevance of Ibn Khaldun's Thought to the Need for Developing Multicultural Education**

Multicultural education is urgently necessary to respond to an increasingly diversified world. Globalization and the growing mobility of people have brought societies into more complex forms of diversity culturally, religiously, and ethnically (Acep et al., 2023). In this context, the thought of Ibn Khaldun, a prominent sociologist and philosopher from Tunisia, offers a highly relevant perspective for constructing an educational system that embraces diversity and strengthens social solidarity. Through his monumental work, *Muqaddimah*, Ibn Khaldun (2015) emphasized the importance of social habits and interpersonal interactions in shaping individual character and fostering social cohesion. This viewpoint aligns closely with multicultural education's goals, which aim to promote respect for differences, build solidarity, and cultivate a more inclusive and harmonious society.

Ibn Khaldun (2015) argued that social habits formed through everyday life play a critical role in maintaining social stability and advancing civilization. In his view, education is not merely about transmitting knowledge; instead, it involves shaping social habits that support interpersonal harmony within society. This concept resonates with the principles of multicultural education, which underscore the importance of recognizing and valuing cultural diversity within a social context. As noted by Mardhiah et al. (2024) multicultural education enhances students' multicultural competence, enabling them to understand and effectively navigate differences. Therefore, in designing an inclusive educational framework,

The foundational values of positive habits such as tolerance and mutual understanding must be embedded in the educational process.

One of the central aspects in the thought of Ibn Khaldun is the concept of *asabiyyah*, which refers to a strong social bond within a group. According to him, *ashabiyyah* can strengthen solidarity within the group, but if not wisely managed, it may lead to exclusivity and division. In multicultural Islamic education, *ashabiyyah* can be interpreted as a sense of brotherhood that must be cultivated among individuals from diverse cultural and religious backgrounds. Islamic education should teach that cultural and religious differences are not divisive factors but rather sources of strength for creating a more just and peaceful society. Therefore, applying *ashabiyyah* in multicultural Islamic education is crucial in establishing broader social cohesion, which supports diversity and affirms the value of every existing difference.

Furthermore, Ibn Khaldun (2015) emphasized the importance of education in fostering critical thinking when facing the challenges of the times. For Ibn Khaldun, education is not merely about memorization but involves understanding and responding wisely to social dynamics. In today's increasingly globalized and culturally diverse world, multicultural Islamic education must be able to accommodate differences, whether cultural, religious, or ideological. This is in line with the perspective offered by Banks, who characterizes multicultural education as a process that deconstructs traditional educational structures and replaces them with more inclusive frameworks that reflect diversity (Banks, 2019). Hence, Islamic education must develop reflective and inclusive habits of thought to prepare individuals to confront the growing complexity of global challenges.

Beyond cultivating inclusive thinking, positive social habits must also be instilled through education (Nasution & Albina, 2024). Ibn Khaldun's reflections on the role of social habits are particularly relevant for building student character that can adapt to a multicultural society. Habits such as mutual respect, thoughtful communication, and cooperation across cultural and religious boundaries will create a strong foundation for an inclusive and peaceful community. This supports research findings showing that education focused on developing tolerance can significantly enhance cooperation and social cohesion among students from diverse backgrounds (Hartinah et al., 2023; Suri & Chandra, 2021).

Multicultural education based on Ibn Khaldun's principles can address social inequality. In the *Muqaddimah*, he argued that social, economic, and political disparities lead

To societal tensions and the collapse of civilizations (Ibn Khaldūn, 2015). Thus, education should focus on forming healthy social habits that promote stability and prosperity, embedding values of social justice, reducing inequalities, and encouraging mutual support in facing contemporary social challenges.

Ibn Khaldun's thought also offers valuable insight into the importance of social context in the learning process. In his view, individuals cannot be understood in isolation from their environment. Therefore, education must integrate knowledge with learners' social and cultural contexts to create a more relevant and applicable learning environment. This is particularly crucial in multicultural Islamic education, where the educational process must foster positive social habits and strengthen social relationships among students from diverse backgrounds (Banks, 2019).

Multicultural education, as part of character development, must foster mutual respect among cultures and religions. Gong (2017) highlights that it is crucial in teaching students to value diversity and promote harmony in diverse societies. Rooted in Ibn Khaldun's thought, Islamic education can shape individuals who are not only intellectually capable but also wise in their interactions. Education should focus on forming social habits that support tolerance and harmony, contributing to a more just and prosperous society.

In conclusion, Ibn Khaldun's thought provides a vital foundation for constructing multicultural Islamic education that transmits knowledge and shapes social habits that embrace diversity. Small educational habits such as regular exposure to pluralistic perspectives, respectful dialogue, and cooperation in group learning can gradually cultivate empathy, tolerance, and a sense of civic responsibility. These habits, when consistently internalized, contribute to individual character formation and foster inclusive social behavior, which are essential for building cohesive and resilient communities in a diverse society. Therefore, In conclusion, Ibn Khaldun's thought forms the foundation for multicultural Islamic education that shapes social habits embracing diversity. Small habits developed through education significantly impact individual and societal development. The Multicultural Education Model Based on Social Solidarity can overcome differences and strengthen solidarity. This model focuses on forming social habits that foster bonds among diverse groups, emphasizing empathy, communication, and cooperation through dialogical and collaborative approaches. It internalizes inclusive values through continuous learning, equipping students with social skills to build harmonious relationships in a diverse society.

## CONCLUSION

The ideal vision of multicultural education is to create an inclusive and harmonious environment that values social, cultural, and religious diversity as a source of strength. However, the reality often reveals challenges such as intergroup tensions and educators' lack of understanding in managing diversity. This study highlights the importance of Ibn Khaldun's thought, particularly *ashabiyyah* (social solidarity), as a foundation for fostering positive social habits and strengthening relationships among diverse groups. An educational approach grounded in compassion, gradual reinforcement of concepts, and the development of social skills such as empathy and effective communication is seen as essential for instilling inclusive values and shaping a generation capable of wisely navigating the complexities of a pluralistic society.

## REFERENCES

- Abdullahi, A. A., & Salawu, B. (2012). Ibn Khaldun: A Forgotten Sociologist? *South African Review of Sociology*, 43(3), 24–40. <https://doi.org/10.1080/21528586.2012.727543>.
- Aberson, C. L. (2010). *Diversity Experiences and Intergroup Attitudes*. 171–189. <https://doi.org/10.1002/9781444325447.ch8>.
- Acep, V. D. A., Acep, Murtini, E., & Santoso, G. (2023). Menghargai Perbedaan: Membangun Masyarakat Multikultural. *Jupetra: Jurnal Pendidikan Transformatif*, 2(2), 425–432. <https://doi.org/10.9000/jpt.v2i2.295>.
- Alatas, S. F. (2007). The Historical Sociology of Muslim Societies. *International Sociology*, 22(3), 267–288. <https://doi.org/10.1177/0268580907076570>.
- Alatas, S. H. (2014). *Applying Ibn Khaldun: The Recovery of a Lost Tradition in Sociology*. Routledge.
- Alwagdani, A. (2020). Ibn Khaldun on Discipline. *Journal of Advanced Research in Social Sciences and Humanities*, 5(4). <https://doi.org/10.26500/jarssh-05-2020-0403>.
- Ardıç, N. (2017). Khaldunian Studies Today: The Contributions of Syed Farid Alatas. *Journal of Historical Sociology*, 30(1), 77–85. <https://doi.org/10.1111/johs.12156>.
- Bagley, C. (2001). Multicultural Education and Social Cohesion in a Global Era. *International Journal of Educational Development*, 21(1), 55–66.

- Bahy, Moh. B. A., & Taufiq, M. A. (2023). Implications of Islamic Education Perspective of Ibnu Khaldun in Elementary Schools. *Journal Al-Mudarris*, 6(2), 110–121. <https://doi.org/10.32478/al-mudarris.v6i2.1636>.
- Banks, J. A. (2019). *An introduction to multicultural education* (Sixth edition). Pearson.
- Booth, A., Sutton, A., & Papaioannou, D. (2016). *Systematic approaches to a successful literature review* (Second edition). Sage.
- Castelino, L. M., & Shinde, R. (2023). A Review on Evolution and Importance of Diversity Education and Inclusion in Building an Effective Organizational Culture. *International Journal of Case Studies in Business It and Education*, 62–89. <https://doi.org/10.47992/ijcsbe.2581.6942.0288>.
- Dajani, B. A. S. (2015). The Ideal Education in Ibn Khaldun's Muqaddimah. *Procedia - Social and Behavioral Sciences*, 192, 308–312. <https://doi.org/10.1016/j.sbspro.2015.06.044>
- Damayanti, W., Sari, N. D., Amrullah, A., & Fakhruddin, F. (2024). Konsep Pendidikan Islam Religius Pragmatis Ibnu Khaldun dan Relevansinya pada Pendidikan Islam di Era Modern. *Indonesian Journal of Innovation Multidisipliner Research*, 2(3), 30–40. <https://doi.org/10.31004/ijim.v2i3.88>.
- Enan, M. A. (2013). *Biografi Ibnu Khaldun*. Zaman.
- Farabi, M. A. (2023). Ibn Khaldun's Considerations Relating to Islamic Education and Their Perspective on the Future. *Ta Dib Jurnal Pendidikan Islam*, 11(2), 205–214. <https://doi.org/10.29313/tjpi.v11i2.10531>.
- Gong, S. (2017). The Trend of Tourism Service Integration and Promotion From the Perspective of Multiculturalism. *Destech Transactions on Social Science Education and Human Science, ssme*. <https://doi.org/10.12783/dtssehs/ssme2017/12922>.
- Halafoff, A., Singleton, A., Bouma, G. D., & Rasmussen, M. L. (2019). Religious Literacy of Australia's Gen Z Teens: Diversity and Social Inclusion. *Journal of Beliefs and Values*, 41(2), 195–213. <https://doi.org/10.1080/13617672.2019.1698862>.
- Hamzah, S., & Nisa, A. K. (2024). Metode Sejarah dalam Perspektif Ibnu Khaldun (Telaah Kitab Mukaddimah). *CARITA: Jurnal Sejarah dan Budaya*, 2(1), 33–43. <https://doi.org/10.35905/carita.v2i1.5301>.
- Han, J. (2024). An Evaluation of the Importance of Teacher Diversity in the Teacher Recruitment Process. *Lecture Notes in Education Psychology and Public Media*, 36(1), 110–114. <https://doi.org/10.54254/2753-7048/36/20240434>.



- Hartinah, H., Riantika, T. P., & Safira, N. (2023). Enhancing Tolerance and Cultural Diversity Through Multicultural Education Management. *Jurnal Islam Nusantara*, 7(1), 97. <https://doi.org/10.33852/jurnalnu.v7i1.450>.
- Hubbard-Jackson, C. (2021). Navigating the Impact of the Community on Community College Diversity, Equity, and Inclusion. *New Directions for Institutional Research*, 2021(189–192), 109–119. <https://doi.org/10.1002/ir.20355>.
- Ibn Khaldūn. (2015). *The Muqaddimah: An introduction to history* (First Princeton Classics edition). Princeton University Press.
- Ilham, M. (2016). Konsep 'Ashabiyah dalam Pemikiran Politik Ibnu Khaldun. *Jurnal Politik Profetik*, 04(1), 4–11. <https://doi.org/10.24252/profetik.v4i1a1>.
- Islam, S., & Hossain, A. (2017). Understanding the Society and Governance of Bangladesh Through the Lens of Ibn Khaldun. *Open Journal of Social Sciences*, 05(04), 194–215. <https://doi.org/10.4236/jss.2017.54018>.
- Juraev, Z., Rasulov, I., & Soliev, K. (2023). Review: Ibn Khaldun's "Muqaddimah" and Its Significance for Migration Issues. *World Journal of Advanced Research and Reviews*, 18(2), 1111–1119. <https://doi.org/10.30574/wjarr.2023.18.2.0964>.
- Knoblauch, C. (2024). Experiencing Religious Diversity in Teacher Training. *International Journal of Advanced Corporate Learning (Ijac)*, 17(2), 76–86. <https://doi.org/10.3991/ijac.v17i2.42773>.
- Kurniawan, S., & Mahrus, E. (2011). *Jejak pemikiran tokoh pendidikan Islam: Ibnu Sina, Al-Ghazali, Ibn Khaldun, Muhammad Abduh, Muhammad Iqbal, Hassan al-Banna, Syed Muhammad Naquib al-Attas, K.H. Ahmad Dahlan, K.H. Hasyim Asy'ari, Hamka, Basiuni Imran, Hasan Langgulung, Azyumardi Azra* (Cet. 1). Ar-ruzz Media.
- Mahdi, M. (2006). Ibn Khaldun. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Retrieved from <https://plato.stanford.edu/entries/ibn-khaldun/>
- Mardhiah, M., Ginting, D., Mumfangati, T., Meisuri, M., Fatmawati, E., Jannah, M., Siyono, S., Haris, M., & Saputra, N. (2024). Internalization of Multicultural Education in Improving Students' Multicultural Competence. *Journal of Education and Health Promotion*, 13(1), 3–4. [https://doi.org/10.4103/jehp.jehp\\_1206\\_23](https://doi.org/10.4103/jehp.jehp_1206_23).
- Maskuroh, N. (2023). Development Model in Economic Growth: Dynamic Cycle on Halal Tourism. *Qas*, 24(193), 78–81. <https://doi.org/10.47750/qas/24.193.09>.
- Modood, T. (2013). *Multiculturalism: A Civic Idea* (2nd ed.). Polity Press.

- Nasution, R., & Albina, M. (2024). Pendidikan Multikultural: Membangun Kesatuan dalam Keanekaragaman. *SCHOLARS: Jurnal Sosial Humaniora dan Pendidikan*, 2(2), 164–173. <https://doi.org/10.31316/jk.v7i1.5219>.
- Noddings, N. (2005). *The Challenge to Care in Schools: An Alternative Approach to Education* (2nd ed.). Teachers College Press.
- Nizamuddin, A. M., & Şentürk, R. (2008). The Sociology of Civilisations: Ibn Khaldun and a Multi-Civilisational World Order. *Asian Journal of Social Science*, 36(3–4), 516–546. <https://doi.org/10.1163/156853108x327065>.
- Parker, E. T., & Pascarella, E. T. (2013). Effects of Diversity Experiences on Socially Responsible Leadership Over Four Years of College. *Journal of Diversity in Higher Education*, 6(4), 219–230. <https://doi.org/10.1037/a0035130>.
- Qodriyah, K., Bakri, M., & Ghony, D. (2024). The Construction of Objective Consciousness in Multicultural Society Based on Pesantren. *Asian Journal of Education and Social Studies*, 50(4), 136–149. <https://doi.org/10.9734/ajess/2024/v50i41319>.
- Ruslan, I., Amri, F., & Yusriadi. (2024). Religion, Education, and Maintaining Ethno-Religious Harmony in Sanggau, West Kalimantan. *Dinamika Ilmu*, 24(1), 111–126. <https://doi.org/10.21093/di.v24i1.8763>.
- Suri, D., & Chandra, D. (2021). Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education. *Journal of Ethnic and Cultural Studies*, 8(4), 271–285. <https://doi.org/10.29333/ejecs/937>.
- Zamroni, E., Lestari, I., Gudnanto, G., Kholik, K., Ferdiansyah, H., M, U., Lio, S., & Solo III, M. P. (2024). Construction of A Hybrid Group Guidance Model Using The Cognitive Reconstruction Technique Based "Ngudi Kasampurnan" Value: An Expert-Based Validation. *Pamomong: Journal of Islamic Educational Counseling*, 5(1), 1–20. <https://doi.org/10.18326/pamomong.v5i1.1579>.