

STUDIES ON IBN KHALDŪN BY MUSLIM SCHOLARS IN MALAYSIA

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Abstract

Ibn Khaldūn is undoubtedly a renowned figure in Malaysia's Islamic context. His outstanding attributes have always been highlighted in numerous studies among Muslim scholars in Malaysia. Hence, this study aims to identify the previous studies on Ibn Khaldūn by Malaysian Muslim scholars. This research is qualitative in nature and it deploys a text analysis method which focuses on studies by Muslim scholars in Malaysia from the year 2000 to 2018. The findings revealed that there are ninety studies from various forms of sources including journal articles, dissertations, theses, conference proceedings, chapters in book and books. This research is a qualitative research design. Document research method is used to gather the data related to Ibn Khaldun from various sources like books, theses, web pages, journals and related papers about Ibn Khaldun. The systematic literature review method is used to assess the studies that have been conducted about Ibn Khaldun. Content analysis method that is used in this research only focused on the studies that are conducted by Muslim scholars in Malaysia from the year of 2000 to 2018. Besides, there are five main research themes on Ibn Khaldūn which are thoughts and civilization, thoughts and philosophy, education, economy, and politics. This research is deemed important in order to empower studies on Ibn

Khaldūn's attributes which at the same time would contribute towards the expansion of his thoughts in Malaysia.

Keywords: Ibn Khaldūn; Muslim scholars; Islamic thought; Malaysia.

Khulasah

Ibn Khaldūn merupakan tokoh yang tidak asing lagi dalam konteks Malaysia. Ketokohan beliau turut mendapat tempat dalam kajian kalangan para sarjana muslim di Malaysia. Justeru kajian ini bertujuan untuk mengenalpasti kajian-kajian mengenai Ibn Khaldūn yang telah dijalankan oleh sarjana muslim Malaysia. Selain itu kajian ini juga untuk mengenalpasti tema perbincangan atau bidang kajian para sarjana Muslim Malaysia dalam penyelidikan mereka mengenai Ibn Khaldūn. Kajian ini merupakan kajian yang bersifat kualitatif. Metode dokumentasi digunakan untuk mengumpul data yang berkaitan dengan Ibn Khaldun seperti buku, disertasi, tesis, laman web, jurnal dan kertas-kertas kerja yang berkaitan Ibn Khaldun. Kaedah tinjauan literatur sistematik digunakan bagi menilai kajian berkaitan Ibn Khaldun dari tahun demi tahun. Metode analisis kandungan dokumen dilakukan dengan hanya memberi fokus terhadap kajian para sarjana Muslim Malaysia mulai tahun 2000 sehingga 2018. Hasil kajian mendapati terdapat sembilan puluh kajian yang meliputi pelbagai bentuk iaitu artikel jurnal, disertasi, tesis, prosiding seminar, bab dalam buku dan buku. Di samping itu terdapat lima tema utama perbincangan kajian mengenai Ibn Khaldūn iaitu pemikiran dan tamadun, pemikiran dan falsafah, pendidikan, ekonomi dan politik. Makalah ini dilihat penting dalam usaha mengangkat kajian-kajian berkaitan ketokohan Ibn Khaldūn sekaligus menyumbang kepada pengembangan pemikiran beliau di Malaysia.

Kata kunci: Ibn Khaldūn; sarjana Muslim; pemikiran Islam; Malaysia.

Introduction

Studies related to scholarly figures are a vital aspect in Islamic research especially in appreciating the contributions done by the Muslim scholars. Ideas and thoughts from them are supposed to be highlighted and made as guidance in today's developmental context. In the Industrial Revolution 4.0's era, thoughts and civilization are important aspects that need serious attention in order to ensure balance in the development of nation. According to *'umran* theory by Ibn Khaldūn, thoughts and civilization has the ability to influence the development of nation. Ibn Khaldun introduced a balancing model that fulfilled human nature, physically and spiritually. Every aspect including biology, physical, spiritual and human nature were taken into consideration. His idea seemed relevant and accepted until now.¹

Regarding this, ideas and thoughts of Ibn Khaldūn are seen as a crucial guide that can be followed by today's society. Ideas and thoughts contributed by Ibn Khaldūn in various fields are undeniable because they have gained recognition worldwide. In relation to this, a countless number of studies have been conducted about him. Thus, this paper will highlight and analyse the previous studies on Ibn Khaldūn by Muslim scholars in Malaysia from 2000 to 2018.

Personal Background

His full name is Walī al-Dīn 'Abd al-Raḥmān bin Muḥammad bin Muḥammad bin Muḥammad bin al-Ḥasan bin Jābir bin Muḥammad bin Ibrāhīm bin 'Abd al-Raḥmān

¹ Zaid Ahmad, "Ibn Khaldun: Tradisi Ilmu dan Relevansinya dalam Wacana Kontemporari," dalam *Pemikiran Ibn Khaldun & Relevansinya Dalam Tamadun Kontemporari*, ed. Azizan Baharuddin, Zaid Ahmad, Nurdeng Deuraseh, Sri Rahayu Ismail, Haslinda Abdullah (Kuala Lumpur: Universiti Malaya dan Universiti Putra Malaysia, 2007), 3-17.

Ibn Khaldūn. He was born in the month of Ramaḍān 734H which is equivalent to 27th May 1332 in Tunisia. He was originally raised in an Andalusian family that migrated to Tunisia in the mid of 7th century. His family was from the Khaldūn descent of Southern Arab that came to Spain in the early years of Spain's discovery by the Muslim Arabs. Ibn Khaldūn's families were categorized as prominent figures as they were the ones who held various important positions under the Empires of Ottoman, Umayyah, al-Murabitun and al-Muwaḥḥidūn.²

In his teenage years, Ibn Khaldūn had served the Egyptian government. However, his love for knowledge and education had caused him to migrate to Fez where there were some political unrests taking place there. This had further led to his migration to another small village called Qal'ah Ibn Salamah in Algeria in order to obtain protection. These situations had somehow encouraged him to compose his majestic masterpiece called *al-Muqaddimah*. Later, he was honoured and promoted as the Attorney General and lecturer in the al-Azhar University. In the year 1406, he passed away in Cairo, Egypt.³

Ibn Khaldūn is known as a great scholarly figure whose name has been globally known. He is listed as one of the macro historians where his majestic masterpiece, *al-Muqaddimah*, has become an important reference in the modern histography research.⁴ Ibn Khaldūn is also recognized as 'the Father of Sociology' for his outstanding ideas that are more advanced as compared to the

² Mohammad Abdullah Enan, *Ibn Khaldun His Life and Works* (Kuala Lumpur: The Other Press, 2007), 3-41.

³ *Ibid.*, 51-73.

⁴ Zaid Ahmad, "Ibn Khaldun: Tradisi Ilmu dan Relevansinya dalam Wacana Kontemporari," dalam *Pemikiran Ibn Khaldun & Relevansinya Dalam Tamadun Kontemporari*, ed. Azizan Baharuddin, Zaid Ahmad, Nurdeng Deuraseh, Sri Rahayu Ismail, Haslinda Abdullah (Kuala Lumpur: Universiti Malaya dan Universiti Putra Malaysia, 2007), 3-17.

westerners sociologists at that time. He is also recognized as a historian, philosopher, politician, economist and others. Of late, Ibn Khaldūn is started to be known as an Islamic epistemology figure which has attracted various scholars to research more about his thoughts and ideas.⁵

Malaysian Muslim Scholars' Areas of Research on Ibn Khaldūn

Ibn Khaldun's contribution also gained attentions among the Muslim scholars in Malaysia. Numerous studies have been researched which involved various fields and this has indirectly contributed to the expansion of knowledge in Malaysia including history, historiography, civilisation, philosophy, sociology, politics, economics, education, cultural anthropology and environmental psychology.⁶ For this study, the paper would only present the previous research by Malaysian Muslim scholars from the year 2000 to 2018 by categorizing the themes of discussion to thoughts and civilization, thoughts and philosophy, education, economy and politics. For a detailed table on the research, refer to appendix A.

Research Methodology

This research is a qualitative research design. Document research method is used in order to gather the information and data for this research. This method plays a crucial role in the research conducted and helps the researchers to obtain information and data that are related to the studies done by Muslim scholars in Malaysia about Ibn Khaldūn. Documents such as books, dissertations, theses, web pages, journals, related papers about Ibn Khaldun are used

⁵ Che Zarrina Sa'ari & Mohd Kamil Hj Ab Majid, "Epistemologi Islam Menurut Ibn Khaldun," *Jurnal Usuluddin* 12 (2000), 4.

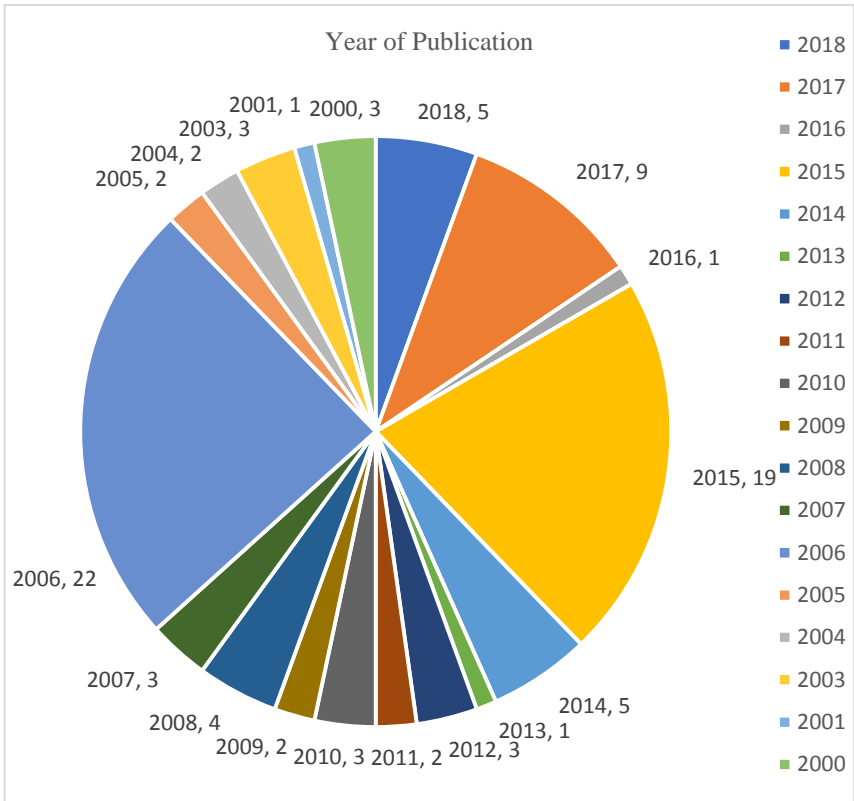
⁶ Azizan Baharuddin, Zaid Ahmad, Nurdeng Deuraseh, Sri Rahayu Ismail, Haslinda Abdullah ed. *Pemikiran Ibn Khaldun & Relevansinya Dalam Tamadun Kontemporari*, (Kuala Lumpur: Universiti Malaya dan Universiti Putra Malaysia, 2007), 3-17.

by the researchers to gather and obtain the precise and accurate information.

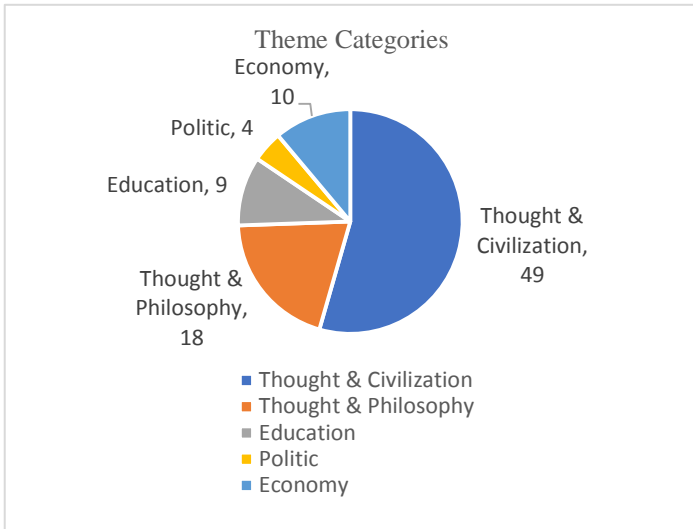
Other than that, the systematic literature review method is also applied in this research. This method is highly appropriate for assessing the overall studies about Ibn Khaldūn year by year. Next, content analysis method is used in order to analyse the documents such as theses, dissertations, journal articles, books, chapters in books and related conference papers. References used for this research are only taken within the year 2000 to 2018 in accordance to five main themes. The themes are thoughts and civilization, thoughts and philosophy, education, economics and politics. The themes are determined according to the discussion found from the obtained data and information. Most of the studies about Ibn Khaldūn that have been conducted are related to his masterpiece, *Muqaddimah* which resulted for the discussion to focus on these five main themes.

Finding and Discussion

Below is the pie chart on the research data of Ibn Khaldūn by researchers in Malaysia:



Pie Chart 1- Year of Publication



Pie Chart 2- Theme Categories



Pie Chart 3- Publication Categories

According to the data, there are ninety studies on Ibn Khaldūn between the year 2000 and 2018 involving various research themes. Based on the analysis, the highest number of studies was in year 2006 by twenty-two studies whereby there was no study conducted in year 2002. Twenty-two of them are in the form of journal articles, six theses or dissertations at the master's degree and doctoral levels, thirty-six proceeding papers, twenty-four chapters in book and two books.

About the category of theme, the field of thought and civilization recorded the highest number by 49 studies, followed by thought and philosophy by 18 studies, economic by 10 studies, educational by 9 studies, and politics only 4 studies. It is undeniable of the probability of other studies on Ibn Khaldūn by the Malaysian Muslim scholars which was not found by the researchers and not included in this paper. Hence the discussions are based on five themes below:

i. Thoughts and Civilization

Under the theme of thoughts and civilization, most discussions were on *'aṣabiyyah* and *'umrān* and these are mostly found in Ibn Khaldūn's *al-Muqaddimah*. A research conducted by Zaid Ahmad (2007) titled "*Ibn Khaldun: Tradisi Ilmu dan Relevansinya dalam Wacana Kontemporer*", and also a research by Amran Muhammad (2007) titled "*Dari Fiqh al-Harakah kepada Fiqh al-Hadharah: Menghidupkan tradisi Ibn Khaldun dalam Masyarakat Islam Kontemporer*". *'Umran* (Theory of *'Umran*) is the basis for Ibn Khaldūn's main thoughts in order to find reasons and the main causes of the crisis that took place in Maghribi in the 14th century.

Ibn Khaldūn had formed a general concept on the society as well as its holistic implementation. This implementation was subject to the laws of nature which involved the ecosystem and society; called *'umrān al-*

'alam. This *'umranic* idea has been discussed in depth by Mahayudin Yahaya and consequently it was brought and spread to Brunei Darussalam.⁷

Moreover, according to Azmil Zainal Abidin, historical knowledge is the basis for the science of *'umrān*. This is because history is not just about the past events but there is a meaning behind each event. Academic negligence in reporting information that is not valid and unacceptable into the historical documentation causes Ibn Khaldun to make changes in the discipline of history or historiography. Ibn Khaldun not only managed to make changes but he also indirectly explored the formation of a new discipline which is the study of human civilization or better known as the knowledge of *al-'Umrān al-Basharī wa al-Ijtīmā' al-Insānī* which helped him to produce his masterpiece *Muqaddimah*.⁸

Besides, *'asabiyyah* is also seen as a vital aspect in various researches on Ibn Khaldūn. This matter had been discussed in detail by Indriaty Ismail⁹ and Asyiqin Ab Halim¹⁰. Discussions on *'asabiyyah* were also highlighted by Siti Nor Azhani¹¹ and Asyiqin Ab Halim¹² on its

⁷ Mahayudin Haji Yahaya, *Umran Alam wadah Pembangunan Ummah* (Brunei Darussalam: Universiti Islam Sultan Sharif Ali, 2013), 167-180.

⁸ Azmil Zainal Abidin, "Kajian Kemasyarakatan dan Ketamadunan (Ilmu 'Umran) Menurut Perspektif Usuluddin: Tumpuan Analisis Terhadap Muqaddimah Ibn Khaldun," in *Pemikiran Ibn Khaldun dan Relevansinya Dalam Tamadun Kontemporari* (Kuala Lumpur: Pusat Dialog Peradaban Universiti Malaya, 2007), 172-173.

⁹ Indriaty Ismail, "Asabiyah dan Kepentingannya," in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 101.

¹⁰ Asyiqin Ab Halim, "The Application of Ibn Khaldun's Theory of Asabiyyah to The Modern Period with Special Reference to the Malay Muslim Community in Malaysia" (PhD Thesis, University of Birmingham, United Kingdom, 2012).

¹¹ Siti Nor Azhani Mohd Tohar & Latifah Abdul Latiff, "Semangat Kekitaan Melalui Teori 'Asabiyah Ibnu Khaldun: Aplikasi dalam

application in the context of the multi-ethnic community in Malaysia. According to Ibn Khaldūn *ṣilaturreḥīm* (relationship) is the nature of mankind that will pose a sense of love to family members and to nurture the attitude of protecting and defending them. A close bonding will make ones not to ignore of the responsibilities they have for their families.¹³

According to ‘Abd al-Razak Majid, the usage of ‘*aṣabiyyah* by Ibn Khaldun in discussing about the life of the society is actually referring to the feeling of eagerness that is formed on the basis of blood relation as well as family bonding due to the natural habit of human.¹⁴ While according to ‘Abd al-Rāziq al-Makkī in his book *al-Fikr al-Falsafī ‘ind Ibn Khaldūn*, the word ‘*aṣabiyyah* is actually referring to *asab* which means relation and *isabah* which brings the meaning of bond.¹⁵ It is obviously seen that there is a close relation between *ṣilaturreḥīm* and ‘*aṣabiyyah*.

Other than that, the formation of ‘*aṣabiyyah* may also occur between a master and his servants. These ties would inculcate the spirit of helping each other which may further lead towards strengthening of their relationship as well as leadership. ‘*Aṣabiyyah* will also create awareness among the members of *qabīlah* (tribe) in standing for their rights and beliefs.¹⁶

Masyarakat Multi Etnik Malaysia” (Proceeding of International Conference of Empowering Islamic Civilization Research Institute for Islamic Product and Malay Civilization (INSPIRE), Universiti Sultan Zainal Abidin, 7-8 Oktober 2017), 220.

¹² Asyiqin Ab Halim, The Application of Ibn Khaldun’s Theory, 282.

¹³ Indriaty Ismail, “Asabiyah dan Kepentingannya”, 103.

¹⁴ ‘Abd al-Razzaq Majid, *Dirāsāt Ibn Khaldūn fi Ḍaw’ al-Nazariyyah al- Iṣhtirāqiyyah* (Iraq: Silsilah al-Kutub al-Ḥadīthah, 1970), 83.

¹⁵ ‘Abd al-Rāziq al-Makkī, *al-Fikr al-Falsafī ‘inda Ibn Khaldūn*. (Iskandariah: Mu’assasah al-Thaqāfah al-Jam’iyyah, 1970), 155.

¹⁶ Indriaty Ismail, “Asabiyah dan Kepentingannya”, 104.

On the other hand, research related to religion and culture in the civilized community is also discussed. Among them is the studies by Wan Mohd Fazrul Azdi entitled "An Analysis of Ibn Khaldūn's Study of Other Religions in the Muqaddimah".¹⁷

Apart from that, the development of human capital as suggested by Ibn Khaldūn was also highlighted in some studies; for instance, a study that was carried out by Khadijah Mohd Khambali¹⁸. Theories related to the cycle of civilization, development of human capital as the urban lives, and human attitudes are also among the research subjects highlighted by Muslim scholars in Malaysia regarding Ibn Khaldūn.

Under the theme of thought and civilization it can be concluded that *'umran* and *'aṣabiyyah* have the attention of researchers in Malaysia. This is because most of the studies are based on the book of *Muqaddimah* by Ibn Khaldun which had explained the main ideas related to *'a* *'aṣabiyyah* and *'umran* in discussing about civilization. In this regard, it is understood that the ideas of *'aṣabiyyah* and *'umran* are important to the formation of civilization and studies about it must be further expanded in the context of Malaysia. Similarly, studies related to the cycle of civilization, religion and society, human capital development, climate influence and civilization still have space to be studied extensively especially in the context of Malaysia.

ii. Thoughts and Philosophy

Under the theme of thoughts and philosophy, the main discussions related to philosophy of science, philosophies

¹⁷ Wan Mohd Fazrul Azdi Wan Razali, "An Analysis of Ibn Khaldun's Study of Other Religions in the Muqaddimah" PhD Thesis, Universiti Kebangsaan Malaysia, Bangi, 2017.

¹⁸ Khadijah Mohd Khambali, "Pengurusan Pembangunan Modal Insan," in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 211.

as well as classification of knowledge and epistemology are focused on the concepts of minds, thinking and formation of a wholesome humankind. The concept of thinking is commonly highlighted by Ibn Khaldūn as it is the main factor for all human actions. Without this concept, human status will be the same as that of animals. Hence, every action done by humans is different from the animals as we have the ability to think using our mind.¹⁹

The discussion on the concept of thinking is also related to the mind. According to Ibn Khaldūn, the mind is one of the main sources of knowledge and every knowledge produced must be aligned with the norms of human kinds.²⁰ Knowledge has an important role in shaping humans' thoughts.²¹ The impacts of thinking and interaction activities have inculcated the growth of knowledge in various forms to date.²² Nonetheless, matters which are beyond the limit of human's thoughts, such as divinity, need to be referred to *wahy* (revelation) due to our limits of thinking capacity²³ as well as to

¹⁹ Mohd Rafie Johan, "Ibn Khaldun dan Falsafah Sains," in *Pemikiran Ibn Khaldun dan Relevansinya dalam Tamadun Kontemporari* (Kuala Lumpur: Pusat Dialog Peradaban Universiti Malaya, 2007), 93-103; Che Zarrina Sa'ari & Mohd Kamil Hj Ab Majid, "Epistemologi Islam Menurut Ibn Khaldun," *Jurnal Usuluddin* (2000), 84-86; Ibrahim Abu Bakar, "Falsafah dan Klasifikasi Ilmu," in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 19.

²⁰ Mohd Syaubari Othman & Ahmad Yunus Kassim, "Isu dan Permasalahan (PDP) Pelaksanaan Kemahiran Berfikir Aras Tinggi (KBAT) Dalam Amalan Pengajaran Guru Menurut Pandangan Ibn Khaldun," *Journal of Human Capital Development* 10 (2017), 8-12.

²¹ Ibrahim Abu Bakar, "Falsafah dan Klasifikasi Ilmu" in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 19-20.

²² Kamaruddin Haji Salleh, "Pandangan dan Sikap Terhadap Ilmu" in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 28.

²³ Kamaruddin Haji Salleh, "Pandangan dan Sikap Terhadap Ilmu", 32 & Abdulfatah Haron Ibrahim, "Ilmu Kalam, Tasawuf, Metafizik dan

ensure our *'aqīdah* (faith) is not strayed from the right path of *wahy*.²⁴

According to Ibn Khaldūn, our mind recognizes every matter using all our five senses. The strength of thinking is supported by our ability to interact with the surrounding that is mediated by the sense of hearing, seeing, touching, smelling and tasting. This combination will further form three levels of thinking which Ibn Khaldūn calls *al-'aql al-tamyīzī*, *al-'aql al-tajrībī*, and *al-'aql al-naẓarī*.²⁵ According to Che Zarrina,²⁶ Ibn Khaldūn had discussed on the functions of our mind as the source of knowledge by dividing it to three main levels which are *tamyīzī* mind level (differential), *tajrībī* mind level (experimental), and *naẓarī* mind level (theoretical). Ibrahim²⁷ argued on these three levels of mind by Ibn Khaldūn by defining *tamyīzī* as the introductory mind, *tajrībī* as the experiential mind while *naẓarī* as the speculative mind. However, these three levels of mind will make us more intellectual towards achieving perfections which is called *al-ḥaqīqāt al-insāniyyah*.²⁸

In discussing the concept of mind and the formation of human thoughts, Ibn Khaldūn is seen to have been influenced by the thoughts of al-Ghazālī where he had further grown more ideas that were originally formed by

Rahsia Huruf di dalam Muqaddimah” in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 43.

²⁴ Ahmad Munawar Ismail, “Pengetahuan dan Pembentukan Manusia Sempurna”. in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 200.

²⁵ *Ibid.*

²⁶ Che Zarrina Sa’ari & Mohd Kamil Hj Ab Majid, “Epistemologi Islam Menurut Ibn Khaldun”, 84-85.

²⁷ Ibrahim Abu Bakar, “Falsafah dan Klasifikasi Ilmu”, 20.

²⁸ Ahmad Munawar Ismail, “Pengetahuan dan Pembentukan Manusia Sempurna”, 204.

al-Ghazālī especially on the concept of mind and the formation of human thoughts.²⁹

Other than that, there are discussions from past studies on Ibn Khaldūn focusing on Greek philosophies, functionalism philosophies, environmental philosophies, al-Ash'ariyyah beliefs, *taṣawwuf* and *kalām*.

Among the studies is from Wan Mohd Fazrul Azdi³⁰ who has discussed the Asha'irah concept from Ibn Khaldun's perspective. In addition, Ibn Khaldūn's philosophical ideas had also been discussed by Mohd Fakhruddin Abdul Mukti³¹ of which the philosophical ideas are deemed as the main idea in the Islamic philosophy. Meanwhile, Zaid Ahmad's and Sunawari Long's studies highlighted on Ibn Khaldūn's criticism on the Greek philosophy³² and Ibn Khaldūn's views on the philosophy of functionalism respectively³³. In another context, discussions on Ibn Khaldūn's epistemology had also been discussed in detail by Zaid Ahmad, which was done based on the *al-Muqaddimah*'s sixth chapter³⁴.

Under the theme of thoughts and philosophy, it can be summed up that human as a thinker and that human has the potential to think. This thinking potential that human

²⁹ Kamaruddin Haji Salleh, "Pandangan dan Sikap Terhadap Ilmu", 36; Ahmad Munawar Ismail, "Pengetahuan dan Pembentukan Manusia Sempurna", 205.

³⁰ Wan Mohd Fazrul Azdi Wan Razali "Al-Ash'ariyyah Menurut Ibn Khaldun: Sejarahwan dan Ahli Sosiologi Islam" (Proceeding of Seminar Kebangsaan Asyairah Ahli Sunnah Waljamaah 2.0, 27 Oktober 2018), 9-15.

³¹ Mohd Fakhruddin Abdul Mukti "The Philosophical Ideas in Islam: The Attitude of Ibn Khaldun," *Afkar* Special Edition (2014), 72-93.

³² Zaid Ahmad, "A 14th Century Critique of Greek Philosophy: The Case of Ibn Khaldun", *Journal of Historical Sociology*, Mac 2017), 57-66.

³³ Sunawari Long, "Ibn Khaldun dan Falsafah Fungsionalisme," in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 145.

³⁴ Zaid Ahmad, *The Epistemology of Ibn Khaldun* (London: Routledge Curzon, 2003), 4-19.

possesses is what makes them different from the animal. This shows that the difference between human and animal is the potential to think. These studies are based on the book of *Muqaddimah* Ibn Khaldun. With this, it can be seen that Ibn Khaldun's idea related to philosophy and thoughts is another crucial aspect because the development of the mind has a close relation with the achievement of that particular civilization. Therefore, there should be more studies conducted widely on the theme of thoughts and philosophy in Malaysian context especially now that the society is facing with various challenges and ideologies on postmodernism. Ibn Khaldun's thoughts and philosophy should be uplifted in order to replace the thoughts and philosophy introduced by the western scholars among the Muslim society in Malaysia.

iii. Education

In the context of education, most studies conducted are focused on knowledge integration, the knowledge of *'aqlī* and *naqlī*, higher order thinking skills (HOTS), the importance of *malakah* in education, philosophy of education and early childhood education. According to Ibn Khaldūn, education is a continuous process in shaping humans from a faulty condition to a better form through reflections, observations and valid guidance as well as integrating all intellectual capacities practically. Education plays an important role in connecting the souls, thoughts and physical with God.³⁵

According to Siti Rohmah's study, the educational concept introduced by Ibn Khaldūn is still relevant in today's context where he mentions that the purpose of education is to achieve success in the hereafter life as well

³⁵ Mohd Nasir Abd Hamid, "Falsafah Pendidikan," in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 169.

as to fulfil various fields of career in achieving excellence in the society and civilization.³⁶

According to Syahrul Reza, societal elements that involve the aspects of history and culture are also focused in the Islamic concept of education³⁷ with a specific highlight on epistemology³⁸. This is to ensure a balanced achievement between the worldly and hereafter matters. According to Ibn Khaldun, as a creature that is created with a mind and the ability to think, human is able to understand the things that are going around them. The development of mind can be achieved through education. Therefore, the influences from the outside of the world or the social elements play a vital role in optimizing the potential of human towards betterment.

According to Wan Mohd Fazrul Azdi, Ibn Khaldūn was one of the practitioners of the integrated concept of *naqlī* and *'aqlī* knowledge in education³⁹ as he strongly emphasized on the balance between the educational achievements in the world and the hereafter. According to Wan Mohd Fazrul Azdi, discussion of the concept of integrated knowledge of *'aqlī* and *naqlī* by Ibn Khaldūn is important in order to deny the views of some scholars who claimed that Ibn Khaldūn introduced secular beliefs. The concept of integrated knowledge of *'aqlī* and *naqlī*

³⁶ Siti Rohmah, "Relevansi Konsep Pendidikan Islam Ibn Khaldun dengan Pendidikan Modern," *Forum Tarbiyah* 10(2) (2012), 270-272.

³⁷ Syahrul Riza, "Konsep Pendidikan Islam menurut Pemikiran Ibn Khaldun: Satu Kajian Terhadap Elemen-Elemen Kemasyarakatan Islam" (Master Dissertation, Universiti sains Malaysia, 2008), 154-177.

³⁸ Idam Mustofa, "Kajian Deskriptif-Komparatif Epistemologi Pendidikan Ibnu Khaldun dan Fazlur Rahman," *Journal of Islamic Education Studies* 1(1) (2016), 135-139.

³⁹ Wan Mohd Fazrul Azdi Wan Razali, "Wacana Integrasi Ilmu-ilmu Naqli dan Aqli dalam Muqaddimah Ibn Khaldun," *Perdana International Journal of Academic Research* 1 (2018), 40-43.

featured in the book of *Muqaddimah* clearly showed that he did not bring or introduce any secular beliefs.

In addition, Ibn Khaldūn is one of the important scholars who had discussed matters pertaining to the higher order thinking skills (HOTS) in education. According to Mohd Syaubari Othman, the elements in higher order thinking skills such as apply, analyse and evaluate are seen to have similarities to the level of thinking that is discussed by Ibn Khaldūn in the book of *Muqaddimah* provided by Ibn Khaldūn on the levels of thinking such as *al-'aql al-tamyīzī*, *al-'aql al-tajrībī* and *al-'aql al-nazarī* were seen suitable with the focus of HOTS in the Islamic education in Malaysia.⁴⁰ Other than that, Ibn Khaldūn mentioned that the optimization of the mind and thoughts can be improved through the integration of various skills and talents (*malakah*). The integration process between skills and talents would form another branch of knowledge that is capable of enhancing one's thinking ability of which Syaubari⁴¹ believes that the aspiration of HOTS in the Malaysian Islamic education is aligned to this.

Moreover, the discussions also shed a light on knowledge classification of which Ibn Khaldūn classified it into the intellectual knowledge or philosophy (*al-'ulūm al-'aqliyyah*) and the traditional knowledge (*al-'ulūm al-naqliyyah al-wad'īyyah*).⁴² As suggested by Che Zarrina in her study, the *'aqliyyat* knowledge is the result of thinking and observations made by humans using their minds. According to Mohd Rafai Johan, this knowledge is further divided into four parts which are logical

⁴⁰ Mohd Syaubari Othman & Ahmad Yunus Kassim, "Isu dan Permasalahan (PDP)", 12.

⁴¹ *Ibid.*

⁴² Che Zarrina & Mohd Kamil, "Epistemologi Islam Menurut Ibn Khaldun", 85-94; Kamaruddin Haji Salleh, "Pandangan dan Sikap Terhadap Ilmu", 28.

knowledge (*mantiq*), physics knowledge, meta-physics knowledge and mathematical knowledge.⁴³

Besides that, according to Ibrahim, Ibn Khaldūn had differentiated the knowledge obtained from ability and mind-processed with the knowledge obtained from the Prophets.⁴⁴ Thus, research and studies that are related to Ibn Khaldūn's educational ideas are seen as a crucial element in the development of the country's education especially in the context of Islamic education.

Under the educational theme, it can be concluded that the discussion is about Ibn Khaldūn's teaching, the classification of *naqli* and *'aqli* knowledge as well as the human's level of thinking that is seen in line with the high order thinking skills in the context of Malaysia education. These studies are based on the book of *Muqaddimah* by Ibn Khaldūn specifically discussed on the sixth chapter. Thus, it is understood that Ibn Khaldūn's idea on education is very important because it has a close relationship with the achievement of a particular civilization. Hence, the studies related to educational theme should be expanded and can be applied in the education context in Malaysia. Ideas and thoughts of Ibn Khaldūn related to education should be highlighted and to be applied in Malaysian context in order to realise the process of transformation of education in Malaysia.

iv. Politics

In terms of politics, the studies conducted are mostly on the relationships between politics and religions, leadership, nationalism, and Ibn Khaldūn's political ideas. The formation of a country must be based on religion

⁴³ Mohd Rafie Johan, "Ibn Khaldun dan Falsafah Sains", 95.

⁴⁴ Ibrahim Abu Bakar, "Falsafah dan Klasifikasi Ilmu", 22.

because religion plays an important role in fostering individual life and society in a particular administration.⁴⁵

According to Idris Zakaria, Ibn Khaldūn's life in the 14th century, of which the European's Renaissance was causing numerous major changes in politics and human's thinking, had predominantly impacted his views on politics. Ibn Khaldūn is seen as the heir of Aristotle's intellectual tradition but his approaches were much better as he had combined the aspects of meta-physics and religions in his political theory. Therefore, Ibn Khaldūn is also seen as having developed better theories of modern social sciences and politics as compared to Machiavelli.⁴⁶

Ibn Khaldūn had also learned the philosophy of Ibn Rusyd and it had influenced his political thoughts too. Mastering various kinds of knowledge had caused him to understand the society, culture, climate and development in a fair manner and this had automatically shaped his political understandings.⁴⁷ Consequently, the title 'Father of Social Sciences' was given to him due to his massive contributions in politics. Hence, all these show the relevance of politics as one of the crucial aspects in discussing the attributes of Ibn Khaldūn.

Based on the studies conducted by Sirojudin Aly and Idris Zakaria, religion and politics are proven to have a strong correlation of which Ibn Khaldūn had given a strong emphasis on the vital role of religion in a country. This circumstance has somehow denied some contrasting claims viewing Ibn Khaldūn as a secular person.

Under the political theme, it can be summed up that the discussion is about politics and nation, leadership and

⁴⁵ Sirojuddin Aly, "Peranan Agama dalam Negara," in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan& Buku Malaysia Berhad, 2015), 79-84.

⁴⁶ Idris Zakaria, "Hubungan Politik dan Agama," in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan& Buku Malaysia Berhad, 2015), 88-89.

⁴⁷ *Ibid.*

the relationship between religious and politics. These studies are based on the book of the *Muqaddimah* by Ibn Khaldun which are mainly discussed about politics and civilization. Thus, it is understood that political stability greatly affects particular civilization. Hence, studies on political themes need to be further expanded especially in the context of Malaysia which has to face various political issues.

v. Economy

From the context of economy, most discussions related to Ibn Khaldūn are found with regards to life culture and economic activities, nation's development, theories of economy, and Ibn Khaldūn's contributions of thoughts⁴⁸. According to Ibn Khaldūn, economic activities, jobs and achievement level of a person determine his lifestyle as the ability of that person to own a goods or need is an indicator of his life status.⁴⁹

Hence, the economic ideas and thoughts of Ibn Khaldūn are seen as *wasatiyyah* in nature and still relevant to be practiced in Malaysia.⁵⁰ Apart from that, his theories on economy, such as the taxation theory, have also been addressed by many Muslim scholars in Malaysia.⁵¹ Joni

⁴⁸ Joni Tamkin Borhan, "Sumbangan Ibn Khaldun Dalam Pemikiran Ekonomi Islam dan Relevansinya dengan Permasalahan Ekonomi Semasa", *Afkar* 1 (2000), 158.

⁴⁹ Jaffary Awang, "Kegiatan Ekonomi dan Impaknya terhadap Budaya Masyarakat," in *Falsafah Ibn Khaldun* (Kuala Lumpur: Institut Terjemahan & Buku Malaysia Berhad, 2015), 159.

⁵⁰ Joni Tamkin Borhan & Che Zarrina Sa'ari, "Elemen Wasatiyyah dalam Pemikiran Ekonomi Ibn Khaldun (732-784H/1332-1406M) dan Hubungannya dengan Amalan Ekonomi Islam Semasa di Malaysia", International Conference on Islam in Malay World V, (Pattani Thailand, 2015).

⁵¹ Hairul Azlan Anuar & Khadijah Isa, "Malaysian Corporate Tax Rate and Revenue: The Application of Ibn Khaldun Tax Theory", *ISRA International Journal of Islamic Finance* (2018), 2-3.

Tamkin is one of the Muslim scholars who thoroughly discussed the contributions of Ibn Khaldūn from the economic perspectives and he claimed that Ibn Khaldūn's thoughts on economy are still relevant in today's context.⁵²

Besides that, according to Ibn Khaldūn, the development of economy of the society would bring about social changes, form relationships or interactions and changes on the organizational structure. Consequently, those changes would form a new structure in the society. The elements that influence life refer to the regulations, architecture, home appliances and others. All these would differentiate the lives of the *ḥadārī* and *badwī* societies.

Under the economic theme, the discussion is about lifestyle and tax. These studies are based on the book of *Muqaddimah* by Ibn Khaldun which also discusses about the economy and civilization on the fourth and fifth chapters. Thus, it is understood that economic stability highly influences the achievement of a particular civilization. Hence, the studies on economic theme should be further expanded in the context of Malaysia especially now that Malaysia has to face the various economic issues.

Conclusion

Based on the discussion above, it is clearly seen that Ibn Khaldūn is a well-known scholar among Muslim researchers in Malaysia. During the period of 2000 to 2018 there were ninety research titles covering various fields. Among the fields are thoughts and civilization, thoughts and philosophy, education, politics and economics. Studies conducted on Ibn Khaldun were seen to play a crucial role in the context of knowledge dissemination and at the same time, the studies also helped

⁵² Joni Tamkin b Borhan "Sumbangan Ibn Khaldun Dalam Pemikiran Ekonomi Islam", 175-176.

in the development of the nation. Based on research that has been conducted, researchers found that the field of thought and philosophy is an important area that needs to be focused in the context of the Malaysian society. This is in line with Ibn Khaldun's *'umran* theory which also emphasizes on the importance of development of knowledge and thoughts in determining the achievement of a particular civilization. Indeed, the knowledge that will form human mind set and *human mental faculty (fikr)* is the source for the achievement of civilization. The question is how the formation of human thought (*fikr*) according to Ibn Khaldun can successfully achieve the formation of a civilization? Therefore, this should be studied in order to find the answer and that it can be a guide and can be applied in Malaysian context. This is also seen in line with the Malaysian government's efforts in introducing the subject of philosophy to university students and it is placed on National Education Philosophy to create a generation who is balanced in physical, emotional, spiritual and intellectual. This is to say that the studies related to Ibn Khaldun should be continued so that his thoughts and ideas continue to gain a place in the country's education context.

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