

THE PRINCIPAL THINKING OF IBN KHALDUN : AN ANALYSIS ON THE CONTRIBUTION TO THE DEVELOPMENT OF CONTEMPORARY SCIENCE

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Abstract

Ibn Khaldun was a renowned thinker and scholar. His thoughts and ideas have been the subject and inspirations of countless researchs done around the globe by numerous scholars. The discourse on Ibn Khaldun's thoughts contributed to the growth and development of contemporary science. As such, this study was undertaken to re-evaluate the thinking of Ibn Khaldūn which transcends various disciplines. This study aims to analyse the principal ideas of Ibn Khaldūn in accordance to the disciplines of history, politics, economics, sociology and education through a literature review on the writings and discourses of the researchers. For this study, a qualitative method using historical descriptive approach was employed. The data for this study were obtained through library research. The data analyses were conducted through texts and document analyses, as well as using a comparison method; and are supported with the processing of data through induction and deduction methods. The study found that Ibn Khaldun's thoughts has contributed to the growth and development of contemporary science, especially in the discipline of history, politics, economics, sociology and education. Additionally, his thoughts on said disciplines were not build on one aspect per se, but holistic, scientific, transcending the multiple disciplines of knowledge; incorporating the various ranks of individuals, families, societies and countries.

Keywords: *Ibn Khaldun, Ideas and Thoughts, Knowledge Development, Civilization, Islamic Scholar*

INTRODUCTION

The thinking concept has a broad understanding and can be described in various approaches. The thinking is not only assessed in terms of techniques and methods but also involves the 'mind setting' aspect on how one responds to a phenomenon, a value system that is appreciated as well as a personal perspective. In other words, the thinking also relates to individual *tasawur* and cosmology. Ibn Khaldun is a great thinker who is respected and recognized as a world scholar. His contribution to the growth and development of knowledge in terms of ideas has attracted many researchers from around the world since then. Ibn Khaldun's great ideas and thoughts are manifested in his writing.

This writing aims to analyse the principal ideas of Ibn Khaldūn in accordance to the disciplines of history, politics, economics, sociology and education through literature reviews on the writings and discourses of the researchers. For this study, a qualitative method using historical descriptive approach was employed. The data for this study were obtained through library research. The data analyses were conducted through texts and document analyses, as well as using a comparison method.

The Concept of Thinking

Thinking are referred to as ideas and reasoning. In Malay language, thinking is referred to 'pemikiran'. The term 'pemikiran' comes from the word 'fikir'. 'Pemikiran' is a noun that conveys a

sense of thought which reflects thoughts, opinions, memories, desires and another word in Malay, 'tafakur'. The nouns are also synonymous with remembrance words that are generally associated with memory, guess, feeling, hunch, and guess.

'Thinking' are generally understood as 'ways of thinking' and 'about thinking' (Kamus Dewan Bahasa Pustaka, 2016). An English words that have the same meaning of thinking are thought, cerebration, mentality, reflection and mind (Kamus Inggeris-Melayu Dewan, 2016). While the Arabic word that often used to describe thinking is 'fikrah' (Kamus Istilah Malaysia, 2011).

The derivative verb of 'thinking' when combined with other words will describes the idea of thinking in the field. For example, 'historical thinking' refers to ideas of thinking in history. The diversity of thinking forms can be found in many areas where the division is based on the use of the field. For example in sociology, the term 'thinking' is described as a form of thought and often used is 'social thinking', 'collective thinking', 'class thinking' and 'individual thinking'. While in the field of psychology, there are terms such as lateral thinking, divergent thinking, achievement thinking, creative thinking and convergent thinking (Kamus Istilah Malaysia, 2011). Previous examples explained the vastness of the use of the word of thinking.

The specific definition of the word of thinking is referred to as the thought, process and way of thinking, idea is the result of the mind, which can be used as a suggestion, the thought of something as a tree or a focus for further thinking and it is a reasoning, which thinking is used to assess good and bad, healthy mind and intellectual (Teuku Iskandar, 1993). While the Balai Pustaka Organizing Team presents the definition of thinking as a logical way of thinking, the reach of thought, the mental process that encompasses the development of the mind from some facts or principles, spinning the way of thinking (Kamus Besar Indonesia, 1995).

In the study of Mohd Syukri Yeoh Abdullah, he presented the synonyms of the word thinking from the Quran are 'tadabbur', 'al-nazar', 'al-tafaqquh', 'al-tafakkur', 'al-tazakkur', 'al-fahmu' and 'aqala'. Tadabbur means reflection, al-nazar intends to see abstract or other words think and contemplate. al-tafaqquh means understanding, al-tafakkur means thinking, al-tazakkur intends to remember, acquire lessons, get reminders, observe and learn, al-fahm intends to understand and the 'aqala' comes from the verb 'aqala' (Mohd Syukri Yeoh Abdullah, 2006).

The Principal Thinking of Ibn Khaldūn

Based on the discussion, on the whole, Ibn Khaldun's thinking can be concluded as a thinking process based on some principles or methods of producing minds, capable of solving or understanding or acquiring something from Ibn Khaldun who has contributed to the development, construction and development of knowledge in the relevant fields as in the next discussion.

Philosophy of History

Ibn Khaldun's thought in historical philosophy can be divided into three main aspects - firstly from the aspect of the construction of historians which includes ethics, the nature of the historical writers; both are from the aspect of historical material; and lastly is the construction of the theory of civilization. Ibn Khaldun in discussing the philosophy of history is much influenced by the Islamic perspective in the study of history. From an Islamic perspective, the Quran has inspired the study of history. With this inspiration, history of Islam are born. Islamic history and poetry have undergone several changes to the date.

The change of Islamic history only revolves around the research methodology, while its thinking and philosophy remains unchanged based on the teachings of the Quran and the Islamic aqidah. Contrary to the thinking and philosophy of modern history in the form of empirical or material solely. The thinking and philosophy of Islamic history is a combination of three aspects, namely, material, intellectual and spiritual in the united form.

Ibn Khaldun's thought in philosophy of history focuses on his proposals to historians to conduct accurate research and analysis in historical research and writing based on author's method, ethical in historical writing, *jarh wa ta'dil*, organized by the study of past events as a recognition, organized to historians take into account environmental factors such as the environment and climate and the economic and cultural position of society.

Ibn Khaldun in listing the ethics and attributes of the historical writers is heavily influenced by Islamic perspectives in the study of history. Based on confusion in past history writing, Ibn Khaldun decided to outline the foundations of historical knowledge with the hope that the arrangement would be used as a guide in historical writing for later historians. The initiative undertaken by Ibn Khaldun was classified as one of the aspects of history's philosophy that developed as a new science in discussing the foundations of history (Ibn Khaldūn, 2002).

The scholars recorded in the field of history, the greatest contribution of Ibn Khaldun's thinking to his historical writings lays in a work titled 'Kitab al-Ibr Wa Diwan al-Mubtada' wa al-Khabar fi Ayyam al-Arab wa al- Ajm wa al-Barbar wa Asharahum min Dzawi Sulton al-Akhbar 'or better known as' Kitab al-Ibr'. The work containing seven volumes as published by 'Bulak' was printed in 1868. The content of the work presents social phenomena in history and contains an introductory in the first volumes specially about the discussion and importance of the history of science.

Among the key ideas in writing the work related to historical writing is that history writing should be done with caution and responsibility. This led to a contribution of the historical and ethical writing methodology that must be applied in producing a history of writing. Recording of an event in history should be carefully recorded and should be judged from various angles for the writing to be a complete and more transparent writing. Even Ibn Khaldun in the paper also reprimanded the previous historian's writing which in his view had a lot of khilaf and errors in writing.

Ibn Khaldun's historical research reveals the originality and renewal of the following: First - Ibn Khaldūn conducted many scientific studies on previous works of historians involved in the writing of Arab history as well as Islam. He avoids making a 'historical design' which is quite impossible to take on his observations of the habits, rules and conditions of civilization that existed in his time. According to him the 'fictional history' would have a negative impact on the quality of writing, raising the legitimacy of the information presented and its validity. His historical writing is based on observations on the social phenomenon of the society, the scientific methodology of research and the cautious attitude of conducting research and writing history.

Second; His writing on the history of the Arabs and its related ones is more complete than the writing of other historians living with his contemporaries. Dozy's historian describes the history of Ibn Khaldun about the history of Christianity in Spain, a clear, transparent, illustrative, and better illustration of the writing of Christian thinkers in medieval times.

Third; According to Ibn Khaldun, the recording of the events should begin with the declaration of the things that led to the first culture of culture, the style and the language of writing should be adjusted to the level of understanding of the scientists living in that period. Preparation of writing and writing also needs to follow a more organized system so that it is easy to understand the relationship between one event and another. Elements affecting the events that occur in a civilization and culture include the elements of the nature's impact should be noted. The advantages of posting these things will make it easier for readers in later generations to understand and appreciate the picture of the situation at that time more accurately.

According to Ibn Khaldun, early historians have put too much trust in oral sources whereas supposed oral sources are acquired need to go through the process of ta'dil and tajrih before being quoted as narration and storytelling. The mention of this ta'dil and tajrih process refers to a methodology used in Islam by the commentators and hadith members in determining the position of a hadith of Rasulullah s.a.w. This methodology is a method of careful study of the narrators of the hadith in terms of their honesty and truth. The information gathered from the research is collected and whenever the position of the hadith is to be determined, the hadith members will use this method to determine the validity of the chain of sanad. The collection of information in this connection forms an encyclopedia that is a reference to scientists and becomes a principle in assessing a hadith. This principle ultimately forms a new discipline of knowledge which is Mustalah Hadith.

Ibn Khaldun in criticism of historical material lists seven key issues that are important in relation to historical material. This is because he thinks all previous entries tend to make the mistake of the following: Historical material written tends to their respective groups in expressing their opinions to give confidence to readers. This is because past historians put too much confidence and trust in the source to be single. The readers failed to understand the historical material presented and

the implicit meaning behind the writing of a history. In the meantime, false beliefs about truth in terms of historical material. Additionally, there are weaknesses to putting events in a realistic context. Historical material written also tends to get the support of the ranks by praising them and expanding their popularity.

Ibn Khaldun proposes a method of critical and scientific evaluation of history. Even the ability to write history not only relies on the present story but the ability to analyze past events based on the present-day considerations of society as well as the ability to look forward also based on the consideration of the current state of society. This is what affects Ibn Khaldun's idea of managing future social changes.

It should also be a picture of the events or social changes that occur in a society written by taking into account the factors and the impact of environmental change on society. This is because environmental change also affects the social change of a society. For example, a flood that strikes an area will diminish the economic activity of the affected area. This includes taking into account the inherent effects inherent from previous generations and also the economic factors of the society.

Ibn Khaldun explored a critical study of history. He provided an analysis of human civilization, the beginning, the factors that contributed to his progress and to the fuller extent of his fall. So he has founded a new science: social science or sociological science, as we call it now. Ibn Khaldun wrote: "I have written a book about history in which I discussed the virtues and the consequences of the advancement of nations and civilizations, and I followed an unusual method of compiling the material of the book, and I followed one new and innovative methods of writing it." By selecting her particular method of analysis, she created two new sciences: historiology and sociology simultaneously.

Politics

From a political point of view, he developed the idea that the government's job was limited to defending its people from violence, protecting private property, preventing trade fraud and managing money creation. While the government is entrusted to carry out political leadership wisely through social unity. Ibn Khaldun also explained that the formation and development of society was influenced by the arrangement of laws by governments that had different family backgrounds. This is because the leadership style and political approach of a ruler are influenced by the leadership style of the previous generation of rulers.

According to Ibn Khaldun, politics is a mechanism that teaches human beings to achieve the salvation of the world and the hereafter. The state is the right institution to govern public affairs and the mechanism of choosing leaders. Without a well-managed country, then human life is not complete. The country will have a moral crisis in society. Based on this view, Ibn Khaldun combines the concept of sociology and religion in building the country. For him, humans are united in a country because of the need for law or regulation. In this case law is seen to safeguard lives, property, currency, and control the wisdom of leaders. Hence, strong laws need to be enforced, but their enforcement should not disintegrate the poor people with expensive tax implementation or the existence of unhealthy competition between the government and the private sector.

When a state and leadership is established, a leader must be adhered to to avoid chaos, anarchy that threatens the peace and order of a country. In the meantime the relationship formed between the ruler and the people is a reciprocal relationship where the ruler has the people and the people have the ruler. A leader must have the advantage, but be able to communicate well with the people. This is because he said 'a leader should lead in the language of his people'.

According to Khaldun, a tribe has the ability to form and nurture a nation when it has certain sociopolitical characteristics which he calls as 'assabiyyah'. These features are only available in the rural cultural framework. Assobiyyah is the driving force of a country and is the basis of a country or dynasty. However, according to him, when a country or dynasty reaches its steady state, the development will attempt to destroy 'assobiyyah'. The strength of a country depends on the strength of 'assobiyyah'. When 'assobiyyah' is the main foundation in the construction of a country then the born state will remain firm and strong, but when 'assobiyyah' becomes weak, then the country will suffer the destruction. Ibn Khaldun refers to 'daulah' in his writing as a state that holds power. The state is

comprised of individuals who work together for a living, either in terms of food or self-defense. These cooperative individuals form a group that we know as a community.

In addition, from political aspects Ibn Khaldun also described a country as a living being that was born, developed, became old and eventually collapsed. The state has a life like other living creatures undergoing developmental changes covering three levels namely the first, second and third generations. The first generation lived in a primitive state far from luxury and urban life, living in deserts and villages. The second generation succeeded in gaining power and establishing a nation, so this generation turned to the city life full of luxury. Whereas the third generation would cause a country to ruin. This is because of this generation of his life immersed in luxury and lost courage.

In terms of the concept of leadership, Ibn Khaldun did not distinguish between the concept of a caliph and a priest. Both of these concepts according to him have a great role and responsibility as a substitute for Rasulullah SAW in caring for religion. Hence, the Khilafah or Imamah should maintain and uphold the leadership of Islamic law. Leaders who place justifiable reasoning as the basis of leadership are seen as "fulfilling the worldly interests of mere merit and despair".

Good leadership will lead and in line with the Shari'ah to rid the people to act in harmony with the Shari'a order for their benefit in the hereafter or in this world. Despite of the diversity of a country's governance system, the best application is the khilafah or imamah system. The model of the khilafah or imamah model is the 'representation of God' as the owner of the Shari'a in maintaining religion and governing the world in parallel with his teachings'.

Sociology

Ibn Khaldun is a sociologist. This is because in al-Muqaddimah, he has studied the reality of al-umran al-basyari which means the social condition of man or in the present time known as social phenomena which is also one of the fields in sociology. Although Ibn Khaldun did not explain his features completely but he has presented examples that can translate the content in it.

According to Ali Abd al-Wahid Wafi (1962), in a paper presented in the Symposium on Ibn Khaldun said Ibn Khaldun was the first to study the social phenomenon and his study did not mean to describe what should happen in a society. The approach taken by Ibn Khaldun in discussing social phenomena is descriptive and non-normative analysis. He studies the characteristics, foundations and laws that govern the phenomenon of the community. According to Wafi further, Ibn Khaldun's assessment of the phenomena concerned with determinism. Therefore, Ibn Khaldun was seen as a founder of sociology because he had laid a beginning on the study of society.

In al-Muqaddimah, Ibn Khaldun clearly examined the various social classes that existed in the society of his day. The primitive Bedouin and the civilized (cultured) communities and compare both. He also examined the possible changes in morals, economic factors and the impact on society, the impact of the physical environment on society, the impact of religious influence on the formation of a country and also study population symptoms. Ibn Khaldun has examined all social phenomena concerned with a country covering all existing elements including the community itself as part of the elements of a country.

Although Ibn Khaldun did not leave a complete sociological theory of social life, his theory was in the form of thoughts and views within his writing clauses in al-Muqaddimah. Ibn Khaldun was the pioneer of sociology and theories associated with him although his writing was on historical philosophy, but he had tried to create a new, independent and research society. Ibn Khaldun's sociological approach does not lead to application rather than emphasizing meaningful knowledge is not intended to give new directions to society but to study how society develops without changing its direction.

The contribution of Ibn Khaldun's thoughts further revolves around the emergence of new thinking in relation to the changing human social systems in terms of their ability to think, the environment of their environment, the influence of climate, food, emotion and the soul of man itself. He also considers the institution of society to grow in its orderly order starting with the primitive level, ownership, followed by the degree of civilization and prosperity before the setbacks. Ibn Khaldun's views are admired by Jewish-historian Professor Emeritus Dr Bernard Lewis who described the scientist as a great Arabian sociologist in medieval times (1971). While Professor Dr.

Muhammad Uthman El-Muhammady also sees the approach used by Ibn Khaldun in his writing is a universal approach (200*).

Before Ibn Khaldūn, thinkers assessed a social phenomenon that occurred in society and gave a conclusion to what was happening without assessing the underlying background of the event, the influence that became a cause or a succession to the occurrence of events. Most do not state the negative factors, especially external factors that impact on social phenomena. Writings only state the pure history of being background without seeing other factors that imply the momentum of a happening event which ultimately becomes a barrier to them in giving a more concrete conclusion.

Economy

In economics, Ibn Khaldun thinks that one social phenomenon with other phenomena is interconnected. Economic phenomena play an important role in cultural development and have a profound effect on the existence of a country and its development. Ibn Khaldun also contributes to an independent trade economic concept. Economically, Ibn Khaldun has advocated value theory and its linkages with labor, introducing labor division, supporting open markets, recognizing the dynamic impact of demand and supply on prices and profits. He also supports free trade with foreigners and believes in freedom of choice to allow ordinary people to work hard for their own benefit.

One of his ideas and thoughts in the economy is that he interpreted history economically because he thought that economic factors were the most important factor in moving history. Ibn Khaldun in the five al-Muqaddimah penology has dedicated his discussion of the 'livelihoods of various aspects of income and economic activity'. In addition, discussions on economic aspects were also touched by Ibn Khaldun in the three and four.

Recognition of him as the founder of economics was expressed in by Muhammad Hilmi Murad (1962). There was no thought before Ibn Khaldun focused on the political economy independently as Ibn Khaldun had done. The economic phenomenon was studied in a normative manner while Ibn Khaldun had made an assessment of economic problems by making factors, comparing and concluding laws related to the economic problems.

Muhammad 'Ali Nasya'at (1944) states Ibn Khaldun in his assessment of economic issues using a deduction and analogy approach. Thus, he was recognized as the first individual who founded the scientific study of scientific flow preceded Adam Smith in *The Wealth of Nations*. Even his writing on economic problems is a number of knowledge that is organized regularly in several fractions of the topics found in the three, four and fifth al-Muqaddimah penullisan. His discussions cover vast economics of science.

Ibn Khaldun also has studied the issues of demand, supply and price. The passage illustrates the emphasis given by Ibn Khaldun to the economic aspects of human life and its development. According to him, different generations of circumstances exist because of income differences. This has led to a gap of community living standards. However, the introduction of the concept of cooperation and assistance in society will overcome the difference in living standards and narrowing the income gap. The diversity of economic activities is utilized to meet the needs of mutual living.

Ibn Khaldun discussed some principles and economic philosophy such as justice, hardworking, cooperation, moderation. With respect to justice, Ibn Khaldun has emphasized that justice is the backbone and fundamental power of an economy. When justice can not be implemented, a country will be destroyed and destroyed. According to him, injustice is not only understood to be the loot of the money or property of others without any required full repudiation. In fact, taking someone else's property or using his or her power by force or making false allegations against others. Similarly, if someone asks something against Islam.

He categorizes the illegal possessor of another person to the extent that it affects the life of his wife and family as most unfair. According to him again, someone who bought someone's property at the cheapest price included in the category of possessing the wrong way property. Such inequality has led to the fall of a country and the collapse of a civilization immediately. According to Ibn Khaldun, for the sake of the ultracutisan, all forms of injustice are prohibited by Islam.

Based on in-depth analysis, all the economics and ideas of Ibn Khaldun about human beings are based on Islamic principles and philosophies. Ibn Khaldun does not see the main function of man in his economic activity like an economic animal. Instead he considers the man as an Islamic man (Islamic man / homo Islamicus) who needs economic knowledge to fulfill his mission on this earth. In this case, Ibn Khaldun emphasized the need for humans to keep away from evil deeds. On the contrary, human beings must follow the teachings of Islam as a model to improve themselves and to give priority to the Hereafter.

Ibn Khaldun points out the theory that economic life always leads to the implementation of a balance between supply and demand. According to him, production is based on labor factors and community cooperation. In fact he considers labor is the most important factor in the production process even though other factors such as land are available, the labor force needs to produce the ultimate goal. According to him ;

Each particular kind of craft needs persons to be in charge of it and skilled in it. The more numerous the various subdivisions of a craft are, the larger the number of the people who (have to) practice that craft. The particular group (practicing that craft) is coloured by it. As the days follow one upon the other, and one professional coloring comes after the other, the crafts-colored men become experienced in their various crafts and skilled in the knowledge of them. Long periods of time and the repetition of similar (experiences) add to establishing the crafts and to causing them to be firmly rooted.

In addition, he argues that a steady rise in price levels is essential to maintain productivity levels. In this case he suggests that people make plans so that every field of work is done by skilled and competent people. However, economic growth and the division of labor force are closely linked to the market. Here it is to be noted that the theory of the division of labor, labor, and exchange of ideas submitted by Ibn Khaldun 100 years earlier than Adam Smith who also presented the same theory.

Ibn Khaldun did not differentiated between the use value theory and the exchange value (exchange value). But he firmly argues that the value of an item depends on the value of labor involved in the production process. Ibn Khaldun states' all human effort and all the labor force should be used to gain capital and profit. There is no other way for humans to benefit but through the use of labor. '

According to Ibn Khaldun, the price of goods consists of three main elements ie salaries or wages, profits, and taxes. These three elements are a return to society. By the end, he divided the economy into three sectors, namely the production, exchange and public sector sectors. The value or price of an item is equal to the quantity of labor involved in the production of the goods. Labor price is the basis of the pricing of a good and the price of the labor itself is determined by the demand and supply mechanism in the market. While profits arise from the differences earned by the trader between the selling price and the purchase price. But there is a difference between the two prices.

Education

F Ibn Khaldun's thought of education was peeled off in two major topics in his writing: 'human habits' and 'makrifah'. Ibn Khaldun's emphasis on this topic has affected her in understanding education and outlining educational objectives. The primary educational objectives outlined by Ibn Khaldūn religious purpose and scientific purpose. Religious education must bring the individual to know his God, can work for the hereafter and be able to fulfill the rights of God which is his duty. Education with the purpose of science should lead a person to the skills that enable the individual to manage his world life.

Based on the study conducted by Abdullah al-Amin al-Na'imi, there are six educational objectives namely; first: providing religious education; second: providing moral education; third: providing social education; fourth: guidance for employment; fifth: educating individual thoughts and lastly providing art education. Education tasks according to Ibn Khaldun are closely related to religious duties, intellectual tasks and thinking, social duties and occupations and tasks of modern education. Each of these tasks meets the needs of a balanced human being.

From the study, it is also understandable that Ibn Khaldun in setting the educational goal of trying to balance the importance of life in the world and in the hereafter as a guide to life. Ibn Khaldun's thinking is in line with the philosophy of Islamic education ; 'The aim of Muslim education is the creation of the good and righteous man who worships God in the true sense of the term, builds up the structure of his earthly life.'

Ibn Khaldun's educational thought is based on the basis of Islam as al-din which encompasses all aspects of life. Therefore, the educational goals outlined are of course an ideal, that is to improve the lives of the world according to Islamic law. This is because Islam itself aims to lead to the perfection of life in the world as well as in the hereafter. In the context of the latest Islamic educational goals there are four halatuju namely: Producing a believer who is a believer, devotees and good deeds. The believer and good deeds have been promised by Allah. with success in the world and in the hereafter; Produce a community of people and a perfect citizen, noble and responsible to self, family, society, country and religion because God s.w.t.rom a political point of view, he developed the idea that the government's job was

The aim of Islamic education is to instill God's love for God to perform all instructions and to leave all His prohibitions, to give birth to a special worship centered at the mosque. Obey and submit to God S.W.T. in addition to respecting the ulamak, parents, older people and ensuring freedom of religion among non-Muslims.

In addition, Islamic educational goals should also develop intellectual talents freely and democratically to the maximum extent possible. But the implementation of all these aspects must be based on the guidance of revelation as a guide to mankind to manage this world for the happiness, prosperity and prosperity of the universal world and hereafter. This is part of the general goal of Islamic education that Ibn Khaldun has outlined. While the special goal is the desired changes that fall into the general goal of education. In other words, the combination of knowledge, the appearance of the patterns of behavior, attitudes, values and habits embodied in the final goal of education which without implementing the final and general goals is imperfect.

From the aspect of the role of the teacher, Ibn Khaldun emphasized the responsibility of a teacher should include the following: first: teaching religious educators to know the God who created the heavens and the earth, giving life and favors and providing good and evil rewards in the world and the hereafter; second: educating the souls of the disciples to spark a deep religious consciousness in their souls; third: educating the souls of the students to practice good morals from childhood as well as guide them to cherish the glory of behavior and do good with their demands; fourth: show the students that all religious teachings, whether from instruction or prohibition, are intended for the good of one's self and its benefits are up to the community. The aim is to avoid the evil and the harmful effects of individuals and communities.

Teachers play a role in increasing the knowledge of pupils on the advantages of religious law based on the Quran and al-Hadith as well as inculcating the tendencies into the souls of the students as well as learning the Qur'an and reading it. Teachers also need to emphasize the teaching of the hadiths of the prophets so that the pupils receive instruction and guidance in terms of courtesy, adab and behavior as a student. In that way, the pupil will practice a good example of the Prophet's biography s.a.w. , the merciful friends and heroes of Islam.

CONCLUSION

The discussion in this paper illustrates the greatness of Ibn Khaldun's thinking that spans major areas of knowledge. He is capable of discussing the philosophy of history, politics, economics, sociology and education in his writing ; his contribution to the development of contemporary science. Ibn Khaldun is a respected figure of thought and recognized as a world scholar. His ideas and thoughts about society and nation have contributed to the growth and development of new knowledge and approach in understanding the diversity of changes that have taken place in life. Therefore, he is known as a thinker in various fields of knowledge such as history, philosophy, economy, education and politics. He also contributed ideas and thoughts in the efforts to prosper the society during his

time and left his scientific legacy to later generations in the form of a valuable writ of Muqaddimah Ibn Khaldun as a treasure trove of knowledge for the next generation's guidance.

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