THE CIVILIZING EDUCATION: STUDY OF IBN KHALDUN'S EDUCATIONAL THINKING FOR SOCIETY 5.0 ERA

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Abstract

Education in Society 5.0 Era is essential to make a significant contribution to the development of a morally advanced society. Through Ibn Khaldun's perspective, this essay aimed to find relevant educational theories and models for contemporary society. His selection was based on his renown in the disciplines of social and political philosophy and education. First the results of the study identified three essential components for the development of the ideal civilization: asabiyyah, science and technology, and attitudes toward luxury. Therefore, from Ibn Khaldun's point of view, the perfect education should foster the growth of these three crucial elements. Second, this study presented the Civilizing Education model that put an emphasis on citizenship, cooperation, specialization of expertise, morality, sufism, and anti-corruption. When compared to philosophical groundwork of multicultural education which is currently used in the framework of Society 5.0, the Civilizing Education model is quiet compatible. Researchers and educational professionals interested in creating a multicultural education model based on the perspectives of ancient Muslim thinkers should read this paper.

Keywords: Ibn Khaldun; Peradaban; Society 5.0; Teori Pendidikan

Abstrak

Pendidikan di Era Masyarakat 5.0 sangat penting untuk memberikan kontribusi yang signifikan bagi pengembangan masyarakat yang maju secara moral. Melalui perspektif Ibn Khaldun, esai ini bertujuan untuk menemukan teori dan model pendidikan yang relevan bagi masyarakat kontemporer. Pemilihannya didasarkan pada ketenarannya dalam disiplin filsafat dan pendidikan sosial dan politik. Pertama, hasil penelitian mengidentifikasi tiga komponen penting untuk pengembangan peradaban ideal: asabiyyah, sains dan teknologi, dan sikap terhadap kemewahan. Oleh karena itu, dari sudut pandang Ibnu Khaldun, pendidikan yang sempurna harus mendorong tumbuhnya ketiga unsur penting tersebut. Kedua, penelitian ini mempresentasikan model Civilization Education yang menitikberatkan pada kewarganegaraan, kerjasama, spesialisasi keahlian, moralitas, tasawuf, dan antikorupsi. Jika dibandingkan dengan landasan filosofis pendidikan multikultural yang saat ini digunakan dalam kerangka Society 5.0, model Civilization Education cukup kompatibel. Para peneliti dan profesional pendidikan yang tertarik untuk menciptakan model pendidikan multikultural berdasarkan perspektif pemikir Muslim kuno harus membaca makalah ini.

Kata kunci: Ibn Khaldun; Peradaban; Society 5.0; Teori Pendidikan

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Introduction

Society 5.0 requires the formation of a progressive society that integrates the latest technological developments with social services and good governance. This effort, however, is hampered by a less positive culture that, according to Ibn Khaldun, has the potential to harm civilization, such as hedonism, corruption, the ruling party's arbitrariness, an unfair economic system, and a lack of respect for multicultural diversity. One way to address this issue is through education. Ibn Khaldun, who has revealed a lot about saving civilization, has given many ideas that can become a crucial concept in education. As a result, Ibn Khaldun's perspective must be theorized in education to develop a model implemented in today's situation, namely Society 5.0.

There are many studies on the role of Ibn Khaldun in the field of education. The previous studies mainly focus on the conception of Islamic education, Islamic education philosophy, the comparison of Ibn Khaldun's concept of education with other classical figures, and Ibn Khaldun's concept of education with current figures.

Studies on Islamic education in the perspective of Ibn Khaldun generally highlight the dimensions of educational goals that have an orientation towards the world and the hereafter, the level of education pursued, the main tasks of teachers, ideas about curriculum, and educational strategies (Arif, n.d.; Burhanuddin, 2015; Daulay et al., 2020; Falah, 2018; Nahrowi, 2018).

The study of Ibn Khaldun is also often associated with its philosophical aspects. Discussions on these themes can be about the Philosophy of Islamic Education according to Ibn Khaldun, Ibn Khaldun's epistemology, and the structure of science according to Ibn Khaldun's perspective (Pasiska, 2019)

Studies on Ibn Khaldun also appear in conceptual comparisons between Ibn Khaldun's model and other classical figures. For example, they compare the educational theory of Ibn Khaldun with that of Ibn Sina (OK, 2021; Roji & Husarri, 2021; Surya, 2018). Ibn Khaldun's educational thinking is also often compared to Ibn Miskawaih (Surya, 2018; Usman, 2018). While the comparison of the concept of education of ibn Khaldun with modern figures, for example, is found in the work of Nur H. Wachidah and Abdullah Aly, which compares Ibn Khaldun with Ahmad Dahlan (Wachidah & Aly, 2015). A comparison of Ibn Khaldun to John Dewey also occurs (Akbar, 2015).

Previous work has not shown any study on Ibn Khaldun that focuses on education for civilizing in the context of a multicultural society in the Society 5.0 era. In order to fill the gap, this study aimed at:

(1) defining the concept of an ideal civilization according to Ibn Khaldun, (2) explaining how a good education model according to Ibn Khaldun, (3) how to apply the educational model to assist the construction of an ideal civilization, and (4) lastly how to implement it in a multicultural realm in the Society 5.0 era

1) Why is it vital to formulate Ibn Khaldun's worldview as an educational theory? 2) What is Ibn Khaldun's educational theory? 3). What is Ibn Khaldun's educational model? 4). In the Society 5.0 era, how important is Ibn Khaldun's theory and model of education for education? By answering these questions, findings weregenerated. The findings were in the form of theories and

models of civilizational education from the perspective of Ibn Khaldun. The significance of the theory and model for contemporary education in a multicultural society and the Society 5.0 were then examined.

The study of the application of Ibn Khaldun's thoughts to education, which is ideal for civilization in a multicultural society in the Society 5.0 era, has been briefly discussed in several works, although with different terms. The study that was relatively close to the author's concern was about applying Ibn Khaldun's theory for the presence of modern, contextual, and progressive education. Studies with these keywords generally had a purpose that led to civilization. Included in this study, for example, the work of M.I. Jauhari in his article entitled "Ibn Khaldun's Concept of Education and Its Relevance to Education in the Modern Era", which claimed that Ibn Khaldun's educational thought was very relevant to current educational practices. The relevance of Ibn Khaldun's theory was about educational goals, curriculum, methods, and educators (Jauhari, 2020).

Siti Rohmah's article entitled "The Relevance of Ibn Khaldun's Concept of Islamic Education with Modern Education" (Rohmah, 2012) statedthat the relevance of Ibn Khaldun's view of modern education was about the method. The method of an interactive relationship that had an educative value between educators and students in the teaching and learning process in order to achieve educational goals. A.L. Manaf, in his article "Ibn Khaldun's Thoughts About Education and Its Relevance With World Education", saw Ibn Khaldun as very much in line with modern education. Particularly on Ibn Khaldun's humanity, the proposed methods, and the focus on skills education (Manaf, 2020).

The progressive education of Ibn Khaldun's perspective is also a concern of researchers. For example, Mubarak in his writings "Concepts of Socio-Progressive Education (Ibn Khaldun's Educational Thought Study)" stated that Ibn Khaldun had declared the basics and framework of socio-progressive education, so that educational activities were not limited to thinking and contemplation, but became a phenomenon that was directly related to humanity. Ibn Khaldun's educational thought is beneficial for the Muslim community to gain knowledge and create an advanced and cultured society (Mubarak, 2018). Meanwhile, Muhammad Za'im's paper "Study of Ibn Khaldun's Educational Thought from a Socio-Progressive Perspective," emphasized that among the characteristics that distinguished Ibn Khaldun's thinking from the educational thoughts of other figures, namely about human malakah (skills) in teaching, education for job skills, and about the role of society in education. So that the characteristics or style of Ibn Khaldun's thinking becomes a marker of "socio-progressive education" (Za'im, 2013).

Special attention to National Education (Pendidikan Nasional) in Indonesia can be read in several works (Hidayat & Wakhidah, 2015; Nurandriani et al., 2022; Rahmani, 2020). The concept of education by Ibn Khaldun, according to Hidayat and Wakhidah, has relevance to several concepts in the national education system. This is marked by, among other things, the similarity of the concept that the main object of education is humans, in which humans consist of several basic elements that are interrelated and not mutually exclusive. They can be separated from one another. Hence, a good education is education that always pays attention to or fulfills every need for these elements. The purpose of education is the realization of perfect humans or humans who fear Allah SWT, as UUSPN chapter II article 3 stated that national education

functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Then, other studies that discussed the education model of Ibn Khaldun as an ideal education were also carried out by several researchers. Basma Ahmad Sedki Dajani in his article The Ideal Education in Ibn Khaldun's Muqaddimah concentrated on Ibn Khaldun's educational background and how it influenced his perspective on the upbringing and education of children. This study also focused on Muqaddimah Ibn Khaldun. According to Dajani, Ibn Khaldun wrote important views on education and the ideal methods for raising and educating children. His views were fully explained in several chapters of his Muqaddimah. However, chapter six most emphatically discussed this topic, covering many essential aspects (Dajani, 2015).

Khursheed Ahmad Khanday in his paper entitled "Ibn-Khaldun's Perception Of Education: Pre-Conditions And Excellence" described the advantages of education and its prerequisites. This study examined the philosophy of Ibn Khaldun through the study of contemporary education. Khanday discovered Ibn Khaldun's pedagogical philosophy which led to the development of students' talents that contribute to learning. Furthermore, the content analysis of Al-Muqaddimah revealed that Ibn Khaldun provided educational steps and concepts that paved the way for modern educational theories relevant to teaching methods and educational psychology, which in turn contributed to the latest improvements in education today (Khanday, 2018).

Another study was conducted by Khairan M. Arif, with "Ibn Khaldun's Theories Of Islamic Education Study Of Education Technology Approach". The article provided original information about Ibn Khaldun's work and educational services. Arif explained the views and theories of Ibn Khaldun in Islamic education, such as the principles of education, educational goals, Educational Psychology, and Islamic Education Curriculum (Arif, 2018)

Khaled M.A. Al-Halabi wrote a dissertation he defended at the International Islamic University Malaysia in 2013. His dissertation work was entitled Ibn Khaldun's Theory Of Knowledge And Its Educational Implications. This dissertation focused on Ibn Khaldun's theory of knowledge. It highlighted some issues such as the nature of knowledge and the sources of knowledge: its fields and characteristics. In addition, he explored how Ibn Khaldun's theory of knowledge influenced his analytical methods in the Muqaddimah and suggested many educational implications. A brief historical analysis was used in this study to highlight the stages of Ibn Khaldun's life that shaped his thinking and theory of knowledge. Al-Halabi found that Ibn Khaldun's Theory of knowledge was based on Islam, and it was closely related to his view of the world of existence and human nature. Knowledge has properties that include the visible and invisible worlds. It is all obtained and proven based on knowledge mainly from the senses, reason, revelation, and inspiration. The visible world is the realm of the senses and intellect, while the details and secrets of the invisible world are only known through revelation. According to Al-Halabi, Ibn Khaldun rejected doubt and skepticism and made certainty the criterion of his knowledge. Ibn Khaldun's theory of knowledge directly described his new conception of history; direct observation and rational analysis are the primary tools in proving and arriving at new

concepts. Ibn Khaldun's theory of knowledge suggested several educational implications (Halabi, 2013).

Endang Rudiatin's research highlighted Ibn Khaldun's perspective on multicultural education in Indonesia. He explained this in his article entitled "Multicultural Education for Indonesia From Ibn Khaldun's Perspective (A Study of The Religious Education Policy in Joko Widodo Era)". Endang Rudiatin described the map of Islamic education in Indonesia, especially how Muslims reproduce their religious knowledge in social interactions in a global, plural and competitive world. He also saw the continuity of Ibn Khaldun's education concept in today's Islamic society, especially in Indonesia, with the most significant number of Muslims globally (Rudiatin, 2018).

Method

This study wasthe result of qualitative research. A literature review was used to collect data. The primary source was Ibn Khaldun's "Mukaddimah," which was completed with other relevant sources. The data were analyzed using classification, selection, focusing, and interpreting techniques. The collected literature data was grouped into parts: a) articles on Ibn Khaldun and education; b) articles on Ibn Khaldun and civilization. The classified articles were then re-selected to find several articles that answered the research questions. The selected articles were reviewed in-depth and focused. The final stage was to interpret (theorize) the reviewed literature's reading.

Results and Discussion

Ibn Khaldun's Perspective on the Ideal Civilization

Ibn Khaldun deserved the title of the father of the science of civilization ('Ilm al-'Umran) because of his thoroughness in reading and re-explaining human civilization. Conceptual ideal civilization can be drawn from Ibn Khaldun's explanation of the cycle theory. Every civilization seems to live in almost the same historical cycle. A civilization emerges and becomes sovereign, then becomes stronger, but then weakens until it loses power.

According to Ibn Khaldun's view, a civilization cycle only has a short life span. It is estimated that only about 120 years with three successions (change of leaders) or four generations (Khaldun, 2001, p. 212). Ibn Khaldun's reasoning is very reasonable, that over time, generations change, and the generation that comes later gradually forgets the motivation and previous generation's values. The first generation established the basic principles and values of sovereign power. The second generation just followed the first. The third generation is increasingly forgetting all the values of their ancestors. The last generation caused a power to collapse. The stages of the civilization cycle, according to Ibn Khaldun, can be explained by the following table 1.

Table 1. The Stages of the Civilization Cycle

Phase	Condition of Civilization
Establishment	a) Stage of success, for example, having defeated the closest competing tribes
	b) aṣabiyyah is strong, and the spirit of togetherness is at its highest.
	c) the community is not yet highly cultured.
	d) Glorify the heroes and influential people who contributed.
	e) Emphasize the dignity of the nation and be proud of it.
	f) The people's obedience to the leadership is powerful.
	g) Start collecting taxes,
	h) Start sending envoys to other countries,
	i) defends its own borders, the state army becomes superior (there is no other military force stronger in the country than the state army).
Personal Power	a) The emergence of a leader with absolute power after successfully consolidating all aspects at the formation stage.
	b) aṣabiyyah became a total ideology for the state
	c) Soldiers are becoming more professional and loyal to the country.
Expansive	a) A time of peace and comfort
	b) Architecture, literature, science, and art are expanding rapidly (science-technology).
	c) It was transformed into an urban community (*hadarah*).
	d) Internal security is under control, and no external threats exist.
	e) The laws and regulations are improving all the time.
	f) When the state can collect taxes, the state becomes wealthier.
	g) A glamorous life, particularly among officials, began.
	h) Public welfare is also considered to help people's economies grow.
Stagnating	a) Leaders are happy with progress and peace.
	b) Create a luxurious lifestyle.
	c) Dislike for war Courage is eroding
	d) Emerging leaders who are becoming mentally and intellectually weaker (spoiled generation)
	e) Bureaucracy begins to deteriorate.
	f) *asabiyyah* begins to fade and is regarded as merely a tradition.
Declining	a) There is much wastage
	b) immoral lifestyle,
	c) Official corruption of state money
	d) Financial conditions are getting weaker,
	e) Some soldiers began to be disloyal,
	f) The new leader blames the previous leadership but lacks a solution.
	g) aṣabiyyah is getting forgotten.

Based on Ibn Khaldun's Cycle Theory as described table 1. The emergence and destruction of civilization in one cycle is generally determined by three key factors, namely aṣabiyyah, science-technology, and attitudes towards luxury.

Aṣabiyyah

Ibn Khaldun departed from the concept of *aṣabiyyah*, namely the feeling of a group, the spirit of togetherness (esprit de corps) a kind of spirit that strengthens bonds between humans (Önder & Ulaşan, 2018). This cohesion makes the group stronger and then directs people to the primary goal of *aṣabiyyah*, explicitly building a state. The strength and weaknesses of the *aṣabiyyah* determine the sustainability of a country.

The weakening of the *aṣabiyyah* is the main cause of the collapse of a civilization. However, exceptions can occur if later generations do not forget the *aṣabiyyah*. When *aṣabiyyah* is inherited well or can be contextualized with the current challenges faced, then the civilization can last longer.

40-50

A more primitive society, which Ibn Khaldun's concept called a *badawah* society, usually has a certain type of social bond, an early form of *aṣabiyyah*. In the context of a simple society at the *badawah* level, *aṣabiyyah* is only used for simple main purposes, for example to encourage them in their struggle to seize water sources from neighboring tribes, to protect their groups from wild animal attacks, or to encourage them to hunt animals for consumption. In essence, *aṣabiyyah* is a spirit of togetherness to support the fulfillment of basic needs such as food and security. The *badawah* community, whose members are not too numerous, cooperates for these basic needs. Therefore, they built a kinship system that was initially only limited to their own family (by blood relations). But later the broader kinship included brotherhood commitments in one community. This continues to grow along with the increase in the number of members and the area. The concept of *aṣabiyyah* also developed.

Thus, in Ibn Khaldun's perspective, the ideal civilization must have *aṣabiyyah* or a spirit of togetherness that binds every citizen. In the modern context, *aṣabiyyah* can be transformed into the spirit of nationalism. In the view of Western scientists, nationalism is defined as a conscious bond that is shared by a group of people who have a common language, culture and history marked by shared triumphs and sufferings, and feel strongly bound to a particular country (Perry, 2013, p. 94) The concept of *aṣabiyyah* offered by Ibn Khaldun also has the same meaning because it emphasizes cultural similarity so it seems that it is still in favor of monoculture.

The problem is that many modern countries, with the concept of a nation-state, must accommodate the many cultures within a country. Not all modern countries only depart from monocultural societies, and some depart from multicultural realities, including Indonesia. Even some originally monoculture countries could not escape the multicultural reality and the development of globalization, which encouraged people to socialize across nations. Modern nationalism is finally built with respect for diversity because every country today always has multicultural reality.

In the context of Society 5.0, there is a guarantee that every citizen, regardless of their cultural background, must receive the best service (prosperity) through shared technology. Reflecting on Ibn Khaldun's opinion, it can be formulated that the ideal civilization for the contemporary context is a civilization with a spirit of togetherness and guaranteed justice and prosperity for all citizens regardless of their cultural background.

Expertise (Science-Technology)

The main difference between the *badawah* and *hadarah* communities is the people's level of expertise and the production, both in the fields of art, architecture, economics. In other words, science, technology, and art (IPTEKS) will determine the level of civilization.

Ibn Khaldun explained this aspect of science and technology in terms of expertise. In the 16th chapter of the Muqaddimah, Ibn Khaldun wrote:

> "Know that expertise is the talent or skill of human practical thinking. Because of its practical position, expertise is concrete and can be felt. Therefore, these tangible and perceivable physical Attributes skills can be acquired and transformed directly more thoroughly and more completely because direct contact with physical properties that are concrete and can be felt provides more benefits."

Thus, the expertise according to Ibn Khaldun is all skills related to material products (physical and concrete). These skills are practical, which means they can be practiced or applied. In other words, the expertise of science and technology. Then the results of this expertise can be felt by the wider community.

Modesty (Not Luxurious)

Modesty is defined as a non-excessive way of life. According to fairness, modesty is associated with a basic life rather than a luxury one. In Ibn Khaldun's philosophy of civilization, luxury is a central feature. Luxury is, without a doubt, a symbol of development. Luxury is frequently used to distinguish between urban (*hadarah*) and nomadic and basic societies (*badawah*). Luxury is also a sign that economic elements are working effectively, allowing for the development of tertiary products such as works of art after the primary supply of goods has been met. The argument is that a country has enjoyed a proud economic surplus. This demonstrates that the country has taken responsibility for its own prosperity and well-being.

Luxury, however, is not the same thing as prosperity and well-being. Luxury is a lifestyle, while prosperity and well-being are words to denote real conditions. Luxury can be demonstrated even when society is experiencing shortages.

Luxury as a lifestyle, identified by Ibn Khaldun as one of the causes of the collapse of a civilization. Although a lavish lifestyle initially led to prosperity in the city and added to the strength of civilization, Ibn Khaldun argued that these extravagant habits eventually became a weakness. They create many demands and impose so many needs that individuals cannot earn enough to satisfy them. Furthermore, as a result of additional taxes imposed by the government on these goods, the prices of various goods increase, which contributes to the cost of living, as a result of which people in the city become poor. Thus, luxury increased the expenditure of the people and the state and, according to Ibn Khaldun, led to the bankruptcy of the state.

Ibn Khaldun argued that luxury not only weakens the state economically, but also causes other physical, moral, social and political losses. Physically, it made people weaker and less immune to disease, especially "when drought or famine hit them. Morally, luxury is destructive because it makes people think that material comfort is everything; materialism is the highest value. Those who are luxurious also tend to prioritize their own interests over the interests of others (becoming individualists). Desiring and obtaining luxuries ultimately results in moral decline and breeds dishonesty and other immoral behavior.

In a society that pursues mere pleasures and luxuries, there is no hope for the aṣabiyyah spirit to survive. When the aṣabiyyah loosened, let alone disappeared, the community no longer has the resilience (endurance) of the group. The indicators can be seen from the behavior of leaders who are inconsistent, permissive, loose, and undisciplined. When the leader does not appear to be serious about maintaining aṣabiyyah, then this opens an opening for a group of people to rebel. This group is disappointed with the disappearance of aṣabiyyah among the rulers, who should be the most consistent party to maintain and implement it. This disappointment gave birth to disintegration efforts, especially from marginalized groups or parties who feel marginalized. It will be even more complicated if there are more and more factions of this kind so that the center of government is increasingly threatened. For outsiders, this condition is read as a weakness that

occurs internally in a country. Countries that have internal problems are generally fragile and easily defeated. So attacks from outside were inevitable, eventually, the country fell. Through this center-periphery model, Ibn Khaldun explained how every civilization has the seeds of its destruction within itself (Bolton, 2017).

From the explanation in this section, it can be concluded that the ideal civilization according to Ibn Khaldun is a civilization that has strong asabiyyah and is filled by people who live modestly, not in luxury. This civilization will be able to last longer and provide peace for its citizens.

Ibn Khaldun's View on Good Education

When education is directed at civilization, while a good civilization can be achieved with three conditions (*aṣabiyyah*, expertise or science and technology, and modesty), the ideal education is education that pays attention to *asabiyyah*, develops science and technology, and cultivates modesty.

First, the concept of *aṣabiyyah* Ibn Khaldun, the most critical essence of which is a cooperation between humans that is built on a sense of belonging (Abdullah, 2018). There are two elements, namely cooperation and a sense of belonging. *Aṣabiyyah*, in the context of Ibn Khaldun's study, applies to all forms of government, both dynasty (kingdom), state (as well as modern state), empire, and civilization in general (civilization) (Önder & Ulaşan, 2018, p. 249). A sense of belonging to a modern state can also be seen a form of *aṣabiyyah*. Thus, education that guarantees the continuity of a civilization is education that teaches a sense of belonging as a nation and state.

In addition to a sense of belonging, the ability to cooperate is also an essential element of *aṣabiyyah* nature. Education must teach cooperative skills, not just individual skills. Collaboration skills include skills to formulate common goals, skills to share roles to achieve these common goals, and skills to help each other member carry out their duties well.

Second, developing expertise or science and technology to transform the *badawa* community into a *hadarah* society. Ibn Khaldun divideed expertise into two: skills that simple or easy to learn and skills that are complex or hard to learn. Both have different functions. The simple one is a skill that deals with human beings' primary or basic needs. In contrast, complex skills are skills that are engaged in fulfilling luxury needs.

Simple skills are related to everyday tools to meet basic needs, while complex skills are not only related to function but other aspects are taken into account, namely beauty. Art and architectural items include products produced by the latter's craftsmanship. Products are related to luxury, not just basic necessities.

Third, cultivating modesty means teaching a lifestyle that is not excessive. This is related to the perception of success. Material achievements often measure individual success. For example, going to school so that later you can have a lot of money, luxury cars, magnificent houses, and so on. If material is positioned as a goal, the next thing to do is getting much pleasure as possible from these materials. This is what drives people to compete in luxury, because satisfaction has no end. Therefore, education must be able to provide a nobler and nobler orientation.

Modesty does not view matter as an end, but only as a means to achieve a higher goal. An unpretentious person will not be complacent in luxury even though he can afford it. He only uses what he deserves and then gives most of the rest to other better causes such as giving charity, empowering communities, contributing to nature conservation, and investing for the future of the next generation.

Modesty is able to prevent a person from weak mental tendencies. A modest person's independent attitude usually has a strong mentality in all conditions. Do not get carried away when you are happy and fulfilled, but do not be afraid when you are lacking. Such a person is more resistant to the temptation of corruption and other crimes.

Thus, in modesty education, two things need to be taught. No luxury when you are rich, and do not commit a crime when lacking. Therefore, the ideal education in Ibn Khaldun's perspective needs to contain the following figure 1.
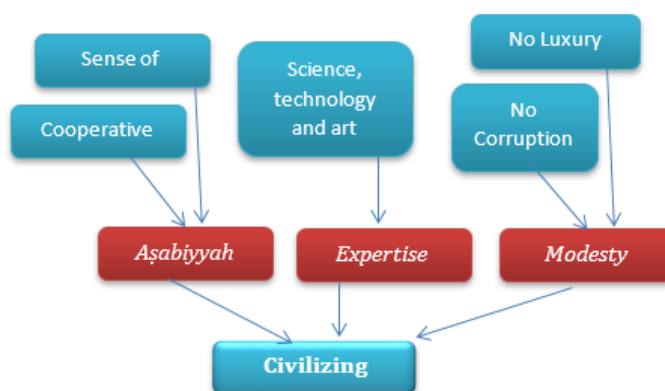

Figure 1. main themes on education for civilizing

The Theory of Education for Civilization in The Perspective of Ibn Khaldun

In building ideal civilization, according to the perspective of Ibn Khaldun see table 2, there are several points to be applied in education.

Table 2. Building Ideal Civilization

Civilizing Aspect	Supporting features	Subject
Aṣabiyyah	Sense of Belonging Cooperative	Civic Education (Pendidikan Kewarganegaraan) Colaborative Skill
Expertise	Science, Technology, and Art	Vocational Education (Pendidikan Kejuruan)
Modesty	No Luxury	Character Education & Mysticism (Pendidikan Akhlak & Tasawuf)
	No Corruption	Anti-corruption Education (Pendidikan Anti-Korupsi)

Civic Education

In modern terms, *asabiyyah* refers to nationalism, or a sense of belonging and affection for one's homeland. This is something that civic education can teach you. In the Preamble to Article 12, Ibn Khaldun asserts that leadership can only be attained by dominance or power. While only

fanaticism (*asabiyyah*) can lead to supremacy (Khaldun, 2001, pp. 201–202). Thus, a nation's sovereignty can be formed if its residents have a deep attachment to their homeland.

Collaborative Skill

The ability to collaborate with others is referred to as collaborative skills. Other parties in a multicultural society include people from other cultures and religions. As a result, several tools that must be taught to students are required in this part of collaboration skills, the most significant of which is communication science, interreligious dialogue.

Vocational Education/ Specialization

In today's society, there are many talents and hobbies. Each person believes they have their own area of expertise. This can be turned into a unique skill that allows you to create fitting works of art, architecture, and technology. Efforts must be made to provide talent and interest-based education, as well as vocational education. Special experts (specialists) in diverse subjects will be produced as a result of this form of education.

Ibn Khaldun places a higher priority on the development of science-technology that meets basic necessities first, followed by science-technology that provides luxury. Thus, agricultural and industrial instruments are prioritized.

Easy abilities should be prioritized in education for two reasons: first, they are simple, and second, they satisfy primary and basic needs, and the variables that promote their displacement are addressed. As a result, despite its inadequacy, this type of ability must be prioritized for learning (Khaldun, 2001, pp. 724–725).

Moral Education & Sufism

Modest life is built from the right goal, namely a goal that does not end in material possessions, but is nobler than that. This, in many religious traditions, is taught through mysticism, or in Islamic language it is called Sufism. The content of this education is about the meaning of life and attitude to life. Humans are taught to be *zuhud, wara* 'and oriented to the hereafter without leaving the world. Mysticism or Sufism is not religious retreat (withdrawing from the frenetic world) but Modern Sufism (such as the Buya Hamka model), which requires remaining socially active while holding ukhrawi-oriented.

It is important to listen to Ibn Khaldun's opinion about the types of souls. Moral and Sufism education is in accordance with the development of the second type of soul. According to Ibn Khaldun:

> The human soul has three types: First, the soul that can not reach the spiritual level so that it only goes downwards, i.e. towards sensory understanding, imagination, and the compilation of meanings from the power of memory and imagination according to a limited system. These souls attain only the simple and centered on the body. Second, the soul that has thought activity toward spiritual reason and understanding does not need the body's organs because of the readiness that has been instilled in him. His range of understanding is wider and surpasses the range of understanding of humans at an early stage. His range of understanding has been able to navigate the sky of inner sights. Third, the soul that has the character to get out of the nature of humanity completely, both physically and spiritually, to

the characteristics of angels so that at one time they become angels, can witness the highest realm and hear the word of God at that time (Khaldun, 2001, p. 149).

The third type of soul, according to Ibn Khaldun, is owned by the prophets, so that ordinary people are at least in the effort of moral education to form the second type of soul.

Anti-Corruption Education

Anti-corruption education emphasizes the dangers of corruption for oneself, families, society, and the state. Corruption is behavior that harms many parties and can destroy the nation.n Based on the table 3 analysis, it can be concluded theoretically that education for the civilization of Ibn Khaldun's perspective is education that teaches citizenship, collaborative skills, specialization of expertise, morals-Sufism, and anti-corruption.

Table 3. Anti-Corruption Education

Subject	Themes		Objectives
Civic Education (Pendidikan Kewarganegaraan)	1) 2) 3) 4) 5)	National History National Natural Resources Cultural Resources Civic Right and Obligation Law	Recognizing the wealth of one's own nation and feeling proud to have it, and growing determination to protect it.
Colaborative Skill	1) 2) dialog	Interpersonal Communication Interreligious and cross-cultural	Able to work together with all components of the nation despite different religions and cultures.
Vocational Education (Pendidikan Kejuruan)	1) 2) 3) 4)	Laboratory research Industry Internship Arts Architecture	Able to create efficient products, for the welfare of society and the progress of the nation.
Character Education & Mysticism (Pendidikan Akhlak & Tasawuf)	1) 2)	Ethic Mysticism/Sufism	Able to build a positive and non-destructive orientation.
Anti-corruption Education (Pendidikan Anti-Korupsi)	1) 2)	Corruption Watch Corruption Attitude	Recognize and be able to prevent corruption, both for yourself and for others

Second, related to the level of education and elements of civilization, it is taught:

	Taught at level:		
Subject	Elementary School	Junior High School	Senior High School
Civic Education (Pendidikan Kewarganegaraan)	√	√	√
Colaborative Skill	√	√	√
Vocational Education (Pendidikan Kejuruan)		√	√
Character Education & Mysticism (Pendidikan Akhlak & Tasawuf)	√	√	√
Anti-corruption Education (Pendidikan Anti-Korupsi)	√	√	√

All elements of the Civilizing Education can actually be implemented, starting from basic education. However, Ibn Khaldun specifically paid attention to vocational education which he thought was better started when the child was a teenager or equivalent to secondary education.

Implementation of Ibn Khaldun's Educational Theories and Models for Multicultural Society in the Society Era 5.0.

Society 5.0 carries the main agenda that social services through science and technology must be able to reach all humans without exception. This agenda is motivated by the awareness that science-technology is currently limited in providing services. For example, they have not been able to serve the elderly, disabled, and remote communities and have not been friendly to cultural diversity. Because Society 5.0 also requires respect for multicultural realities to serve all sections of society.

Society in any country today is a multicultural society, because since its inception as a nation it has been rich with diversity, as well as a country whose diversity only emerged after a wave of migration during the globalization process. Because multiculturalism is a common phenomenon, education must be responsive to multicultural realities.

Today's multicultural society is still in uncertainty due to various effects of globalization so that the ideals of society 5.0 have not been achieved. Society 5.0 is a typical highly civilized society. A new *hadarah* in this age. Therefore, civilized education is needed. Not only a modern, free, and competitive education as discoursed by globalists, but also education that prioritizes morality and contributes to the country. Civilizing education also prevents the tendency towards hedonism and glamorous life that is currently commonly displayed by 'crazy riches' and unscrupulous officers.

Civilizing Education in the style of Ibn Khaldun with the main content on citizenship education, collaboration skills, expertise education, moral education and Sufism or character education, and anti-corruption education; very compatible to build a society that is sovereign towards its own nation's resources, is progressive, modern-scientific, clean, anti-corruption, and has a noble vision, not just pursuing a luxurious life that is proven to weaken the human mentality.

The implementation of the concept of civilized education can be done by revising the curriculum from the basic education level to higher education. The main values recommended through this study can be applied in improving the curriculum.

Other implementations can be carried out on non-formal and informal educational institutions. The six elements of civilized education can be applied to Islamic boarding schools, *madrasah diniyah,* and the like. It is even compatible enough to be applied by non-Muslim educational institutions such as Christian and Buddhist Sunday schools, as well as Hindu Pasraman.

This compatibility still required further measurement and verification through research and experimentation. However, the values found in the six elements of civilized education appear to be in line with universal values.

Multicultural Education in the light of Ibnu Khaldun's Civilizing Education.

This study provided a solution to the final query, which concerns the applicability of Ibn Khaldun's idea of civilizing education to multicultural education. This essay explored the

question by contrasting Ibn Khaldun's theory with the philosophical underpinnings of multicultural education.

There are several philosophical pillars of multicultural education, including: 1) Multicultural education must be able to reconcile two seemingly incompatible ideas; 2) The goal of multicultural education is not to establish absolutes; 3) Education must be aware of differences and regard them as a source of insight and information; 4) Process over outcome is given priority in education; 5) Education must adapt to new circumstances; 6) Culture that either helps or hurts the educational process must be anticipated by education; 7) Education acknowledges the shifting cultural aspects; 8) Education recognizes the occurrence of remarkable events that take place in uniform or homogeneous groupings; 9) Education recognizes both the distinctiveness of culture and the efforts made to preserve it as well as the renewal that takes place within it; 10) Education prevents resurgent arrogance; 11) Education promotes being really oneself; neutrality need not be confusing; 12) In addition to mutual respect, multicultural education promotes people to help one another reach their highest potential.(Wiranto, 2021).

Comparing to these twelve points, Ibn Khaldun's concept of civilization education can contribute in several points. *First*, the principle of sense of belonging to *asabiyyah* is in line with the ability to respect tradition even though cultural change is an inevitable condition (point no. 9). In multicultural education, it does not require uniformity but ensures that everyone maintains their own traditions. This is in line with *asabiyyah*. *Second*, the principle of *asabiyyah* also demands cooperation. This is consistent with the principle of multicultural education about mutual respect, helping each other to achieve the best potential (point 12). *Third*, Ibn Khaldun's civilization education emphasizes the importance of changing times (such as technology and technical skills). Multicultural education also allows for change because nothing is absolute (point 2), prioritizes processes over results (point 4), and values unpredicted innovations (point 8). *Fourth*, Ibn Khaldun's civilization education required simplicity in everyday life. This is consistent with multicultural education principles of "being who you truly are" (point 11) and avoiding arrogance (point 10). As a result, Ibn Khaldun's civilization education model was compatible with multicultural education.

Conclusion

The ideal civilization, according to Ibn Khaldun's perspective, is a civilization that maintains three key factors, namely *aṣabiyyah*, science-technology, and an attitude towards luxury or living in moderation. This is the first conclusion of this study. *Second*, when education is directed towards civilization, while a good civilization can be achieved with three conditions (*aṣabiyyah*, expertise or science and technology, and modesty), then the ideal education is education that (1) cultivating *aṣabiyyah*, especialy teaching a sense of belonging and cooperation, (2) developing science and technology through skill education, (3) and preserving modesty in a way that is not extravagant and steady for anti-corruption. *Third*, theoretically, education for the civilization of Ibn Khaldun's perspective can be formulated as education that teaches citizenship, collaborative skills, specialization of expertise, morality, tasawuf, and anti-corruption. *Fourth*, the implementation of the Civilizing Education can be done by revising the curriculum from basic education to higher education. The central values recommended through this study can be

applied in curriculum improvement, both in formal, non-formal, and informal educational institutions. *Fifth*, Ibn Khaldun's civilization education model is compatible with multicultural education.

The study, still has several limitations, mainly because it is still a literature review. Therefore, as a recommendation, the studies carried out in this study will have more impact if further studies are carried out, for example, by conducting experimental studies, applying this theory in the practice of curriculum changes in educational institutions. As a long-term reference, a comparative study of educational outcomes can be carried out between education in general and those applying the theory of civilizational education in Ibn Khaldun's perspective.

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