Five-Quadrant Model of Unity in Diversity of ibn Khaldun in the Context of Unity and Integration of Plural Society in Malaysia

Model Lima – Kuadran Perpaduan dalam Kepelbagaian Ibn khaldun dalam Konteks Perpaduan dan Integrasi Masyarakat Majmuk di Malaysia

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ABSTRACT

Ibn khaldun is a great sociological scholar and made a great contribution to the world civilization. Whilst national unity and integration are the basic goal of Malaysia in the effort to make Malaysia a strong and united civilization. Unity can ensure national security, economic and political stability. To further strengthen unity between the various ethnicities and races, various strategies have been made through economic, political and educational approaches to achieve the goal of unity. This research aims at describing the situation of Unity and Integration of Plural Society in Malaysia. The research philosophy is mainly positivism. The research technique and strategy are qualitative using content document analysis and narrative in nature. This study is a reflection and extraction of the integrating concepts and frameworks from Khaldunian sociology into modern social science theories for national integration. It started out by defining the different means by which national integration can be achieved such as through the process of assimilation, integration and pluralism. The proposed five quadrant model are explained. This writing has several implications for the situation of unity and integration of the Malaysian plural society which deals with the ethical dilemma of relations between multi-ethnic and multicultural communities. This writing will encourage further strengthen unity and integration and make the community more sensitive to the code of conduct based on Ibn Khaldun's Five quadrant model of Unity in Diversity in the social set of society. It can be used as a guide to the culture of unity and integration in Malaysia.

Keywords: scholarly studies; Ibn Khaldun; five-quadrant model; unity and integration; ethnic relation; nationhood; nation state; Asabiyyah

ABSTRAK

Ibn khaldun dianggap sebagai tokoh dan pemikir yang tidak ada bandingannya dan memberikan sumbangan besar kepada ketamadunan dunia. Sementara itu, perpaduan dan integrasi nasional adalah matlamat asas Malaysia dalam usaha menjadikan Malaysia sebuah negara yang kuat dan bersatu. Perpaduan dapat menjamin keamanan negara, kestabilan ekonomi, politik dalam jangka panjang. Untuk mengukuhkan lagi perpaduan antara pelbagai etnik dan kaum, pelbagai strategi telah dibuat melalui pendekatan ekonomi, politik dan pendidikan untuk mencapai matlamat perpaduan. Penyelidikan ini bertujuan untuk menerangkan keadaan Perpaduan dan Integrasi Masyarakat Plural di Malaysia. Falsafah penyelidikan adalah positivisme. Teknik dan strategi penyelidikan bersifat kualitatif menggunakan analisis dokumen kandungan dan naratif. Kedua-dua ciri dan model lima kuadran perpaduan dalam kepelbagaian Ibn Khaldun dijelaskan. Penulisan ini mempunyai beberapa implikasi terhadap situasi perpaduan dan integrasi masyarakat majmuk Malaysia yang menangani dilema etika hubungan antara masyarakat berbilang etnik dan pelbagai budaya. Penulisan ini akan mendorong memperkukuhkan lagi perpaduan dan integrasi serta menjadikan masyarakat lebih peka terhadap kod etika berdasarkan model lima kuadran Ibn Khaldun dalam rangkaian sosial masyarakat. Ia boleh dijadikan panduan budaya perpaduan dan integrasi di Malaysia. Ini boleh memberi implikasi praktikal dalam bidang sains sosial, hubungan etnik, kenegaraan, penulisan pelbagai kaum, penulisan pengurusan dan organisasi, pendidikan, undang-undang antarabangsa, dan pengurusan sumber manusia. Ini membuka saluran baru yang menyumbang kepada perpaduan dalam kepelbagaian dari perspektif Ibn Khaldun dan tentu saja menggunakan perspektif Islam. Model lima kuadran yang dicadangkan akan menarik minat dan faedah tulen bagi umat Islam dan juga bukan Islam termasuk individu, kumpulan, keluarga, organisasi, institusi, akademik dan orang awam secara umum.

Kata kunci: kajian ilmia;, Ibn Khaldun; model lima kuadran; perpaduan dan integrasi; hubungan etnik, kebangsaan; negara bangsa; Asabiyyah

INTRODUCTION

The writings of lbn Khaldun, particularly the Muqaddimah (Prolegomenon), have rightly been regarded as being sociological in nature. For this reason, Ibn Khaldun has been widely regarded as the founder of sociology, or at least a precursor of modem sociology. Ibn Khaldun and his sociology, discusses reasons for his marginality, and suggests ways to bring Ibn Khaldun into the mainstream through the systematic application of his theory. Instead, it systematically applies lbn Khaldun's theoretical perspective to specific historical aspects of Muslim societies in North Africa and the Middle East, successfully integrating concepts and frameworks from Khaldunian sociology into modem social science theories. Applying Ibn Khaldun will be of interest to students and scholars of sociology and social theory (Syed Farid Alatas 2014)

National integration is an on-going process in Malaysia since independence. Media and many more factors are found to play an important role to enhance the process, especially in disseminating government policies. After independence, the biggest task entrusted to the government of Malaysia was to integrate the different races together without taking away the ethnic identity of the races. The integration process reached a breaking and turning point during the incident of May 13, 1969 the bloody riot caused by racial tension. The government became more diligent and the media became one of the machineries by which the government continued to work on nation building and the integration of different races. One policy was implemented after another, from National Cultural Policy; New Economic Policy and the Rukun Negara. Revamp of education policies and the setting up of National Unity Department in the Ministry of National Unity and Social Development was some of the major milestones in national integration (Chang Peng Kee, Kee Kho Suet & Nie 2017). This conceptual paper is a reflection of the integrating concepts and frameworks from Khaldunian sociology into modem social science theories for national integration. It started out by defining the different means by which national integration can be achieved such as through the process of assimilation, integration and pluralism.

RESEARCH BACKGROUND

Waliudin Abu Zaid Abd al-Rahman ibn Muhammad ibn Khalid ibn al-Khattab or better known by the nickname Ibn Khaldun was born in Tunisia in 1332M. Like Ibn Sina, Ibn Khaldun also came from wealthy families who were so inclined in academics and politics. This status of existence is used as best as possible for the purpose of increasing his knowledge in all areas explored. His father was a pious military ruler in the intricacies of religion. Ibn Khaldun began his study career under the supervision of his own father and several other scholars in Tunisia by memorizing al-Quran and al-hadith as well as studying tafsir, fiqh, Arabic and literature. After being able to master most of the 16-year-old religious and linguistic sciences, he studied and deepened his knowledge of logic and philosophy. In 1347M, Ibn Khaldun began to establish a close relationship with the family of the Moroccan government, Sultan Ibn Hasan al-Marini. In 1351M, he held a government position in the correspondence division under the government of Muhammad Tafrakin (Siti Nur Aisyah 2015). Ibn Khaldun is a leading figure in the world who contributes a lot to the world in various fields, especially the field of philosophy. Ibn Khaldun's real name is Abdul Al Rahman ibn Muhammad Ibn Khaldun comes from the descendants of Khalid bin Uthman, a Yemeni insider who had joined the Andalusian army while in Andalusia, khalid's name changed to Khaldun. Ibn Khaldun is of Arab descent from Yemen who migrated to Andalus. he is a person who diligently seeks knowledge despite being busy running administrative matters. he has studied religious knowledge such as jurisprudence, hadith, and naqli sciences such as logic, philosophy, mathematics and Arabic. Ibn Khaldun emphasizes the internal aspects of an event because history is closely related to the background of society, unlike previous historians. Ibn Khaldun was regarded by western scholars as an incomparable figure and thinker and made a great contribution to human beings in the world as stated by Toynbee. The famous works of Ibn Khaldun are Al Muqaddimah, at-Ta'riff bin Ibn Khaldun (an autobiographical book, notes from his history book) muqaddimah (social, historical and philosophical), lubab al muhassal fi ushul ad diin (a book about problems

and theological opinions that are a summary of the book muhassal afkaar al-mutaqaddimin wa al-muta'akhiriin by imam Fakhruddin ar-Razi. The state according to Ibn Khaldun (1991) is a body whose condition is the same as the human body, has its own nature and habits, has physical and spiritual as well as age limits.

As history has shown, there are cases in which peace and tolerance prevail over long periods despite the cultural diversity found in many developing societies. This state of affairs is due to certain appropriate policies. In addition, the sociocultural resources for civility and participation embedded in each civilization or culture have been productively tapped in these societies for meaningful participation in building a new citizenry (Abdul Rahman Embong 2002). Malaysia is popularly referred to as a multi-ethnic rather than a multicivilizational society, as the title of this essay would suggest. In fact, in Southeast Asian studies, one of the most popular and important terminologies is plural society, a term used by Furnivall over seven decades ago. Furnivall's use of the term is very specific. A plural society is one in which many races or ethnic groups live side by side in separate geographical and sociocultural enclaves, meeting only in the marketplace. There was no integration or assimilation to constitute a viable society. Malaysia under colonialism was considered such a plural society. When it attained independence in 1957, these enclaves (with their attendant tensions) persisted, leading to serious doubts among observers about the ability of the new political set-up to remain intact and allow Malaysia to evolve into a relatively united nation of diverse ethnic groups. Admittedly, pluralism has a variety of meanings, and as understood today is quite different from that used by Furnivall. While in the field of political science, pluralism refers to the plurality of power centres, in the context of this essay it is used to mean "the public acceptance or at least tolerance of others, particularly of ethnic minorities by majority populations in a country or territory. This public acceptance sets the conditions for majority and minority groups to live together with some degree of peace and understanding; to work out accepted rules and mechanisms for conflict management and resolution that will enable them to carry out production and other economic activities; to engage in social interaction; and to share power over the polity. This acceptance is part and parcel of the public culture, embedded in a society's civilization, institutionalized through

certain policies and practices, and propagated and handed down over the generations. It is generally agreed that Malaysia today is a relatively successful, prosperous, and harmonious society — perhaps one of the most stable and developed among the developing nations, particularly in the Muslim world. In fact, one writer asserts that Malaysia "is the most industrially advanced Islamic nation in the world." Although Malaysia's population consists of followers of the diverse world religions and beliefs, these religious adherents generally tolerate each other with no interreligious strife, unlike in India and Northern Ireland citizenry (Abdul Rahman Embong 2002).

RESEARCH PROBLEM

National integration is an on-going process in Malaysia. The situation of unity and integration of the Malaysian plural society is deals with the ethical dilemma of relations between multi-ethnic and multicultural communities. This writing will encourage further strengthen unity and integration and make the community more sensitive to the code of conduct based on Ibn Khaldun's Five quadrant model of Unity in Diversity in the social set of society. It can be used as a guide to the culture of unity and integration in Malaysia.

RESEARCH OBJECTIVE

This research aims at describing the situation of Unity and Integration of Plural Society in Malaysia and suggest a model of Unity in Diversity of Ibn Khaldun in the Context of Unity and Integration of Plural Society in Malaysia. It can be used as a guide to the culture of unity and integration in Malaysia. It can have practical implications in the fields of social sciences, ethnic relations, statehood, multiracial writing, management and organizational writing, education, international law, and human resource management.

LITERATURE REVIEW: UNITY AND INTEGRATION OF THE PLURAL SOCIETY IN MALAYSIA

Malaysia is a unique country. Its people are made up of various ethnicities and cultures. In fact, this diversity is a force that colours the pattern of this

country. No wonder Malaysia is a model of a plural society to other societies. Therefore, national unity and integration is a necessity to ensure its people live in peace.

National unity generally refers to the unification of various groups with different social and cultural backgrounds. Efforts towards unity can be seen through the unification of Sabah, Sarawak and the states of the Peninsula. In addition, such efforts can also be seen through efforts to eradicate poverty regardless of race and place ethnic groups of different backgrounds in the same residential area (Asnarulhadi 2004).

The concept of integration is broader. It is an abstract process, a blended and lasting unification. Integration is a process that unites various groups in society through one identity. Following the May 13, 1969 incident, various efforts and strategies towards creating national integration have been made. In short, national unity and integration is the basic goal of Malaysia. The concept of unity is very important in the effort to make Malaysia a strong and united nation. Indirectly, unity can ensure national security, economic stability, politics in the long run. To further strengthen unity among the people of various ethnicities and races, various strategies have been created through economic, political and educational approaches to achieve the goals of unity (Asnarulhadi 2004).

The ethnic riots of 13 May 1969 have been a major turning point towards the rethinking of national policies and the process of re-engineering society is done comprehensively covering all areas namely economic, social and political. Various efforts have been launched in tackling the obstacles. Among them are political, economic, social and educational efforts. These steps are carried out simultaneously and overlap. It aims to bridge the gap between the races that have existed in their social relations (Asnarulhadi 2004).

Malaysia is a constitutional monarchy in southeast Asia which is filled with citizens of different races and religions. The most important thing to note during the process of validating the Constitution is to create awareness and understanding between Bumiputeras and other races (Nazri Muslim 2014). Following that, it is essential to note that Article 153 is one of the most contentious articles in the Malaysian constitution. The above-mentioned article is regarded as an element which has generated unnecessary and racialist distinction between Malaysians of different

ethnic background by critics as it has eventually led to the implementation of affirmative action policies which favors the Bumiputeras more than the rest.

National resilience is the main issue that invites filling from various disciplines of knowledge. Hence, the questions that arises is about every aspect of individual life and society in a country. National resilience is about ongoing social affairs because the twists and turns encountered are challenges that had to be faced. Rukun Negara is an ideology to standardize understanding among various ethnic groups. In fact, Rukun Negara is also a desire that needs to be implemented for forming a truly patriotic Malaysian nation and maintain prosperity, security and well-being. The government has introducing Rukun Negara aims to maintain social harmony as well as inculcating pure cultural values in every society in Malaysia. In general, the ideology of the country, namely Rukun Negara was declared on 31 August 1970. One of the objectives is to achieve closer unity among the whole society, creating a just society so that prosperity the country can be enjoyed together fairly and equitably. Though our country is chasing the current of progress but Rukun Negara is necessary always lived by the people because its formation is according to the mould of Malaysian society (Abdul Rahman 2010).

RESEARCH METHODOLOGY

A research design is an action plan that shows how a study is conducted. The design of the study serves as a guide for researchers to collect and analyse data as well as interpret the research conducted. The research philosophy is mainly positivism. The research technique and strategy are qualitative using content document analysis and narrative in nature. The five-quadrant model of Unity in Diversity of Ibn Khaldun in the context of unity and integration of Plural Society in Malaysia is conceptual, describing the method, descriptive and the goal is to describe the situation of Unity and Integration of Plural Society in Malaysia. Both the characteristics and five quadrant models of unity in diversity of Ibn Khaldun's are explained. For the study of the five-quadrant model of unity in diversity of Ibn Khaldun in the context of unity and integration of plural society in Malaysia, the study design used is based on a qualitative approach. Qualitative research aims to understand something or phenomenon in more depth. This qualitative approach answers the

question of how and why a phenomenon occurs. Qualitative research is also a method to explore and understand individuals or groups involved with a problem or human and social phenomenon (context) (Ahmad Munawar Ismail et al. 2015). This method is important for identifying and understanding an issue or context in depth in an environment that requires direct interaction with the context (Norman & Yvona 1994). This study uses and secondary data related to the objectives of the study. This writing uses secondary materials through library research. This study involves four phases designed to produce a five-quadrant model of unity in diversity of Ibn Khaldun in the context of unity and integration of plural society in Malaysia.

RESEARCH FINDINGS

MODEL OF UNITY IN DIVERSITY OF IBN KHALDUN IN THE CONTEXT OF UNITY AND INTEGRATION OF PLURAL SOCIETY IN MALAYSIA

Unity in diversity in the context of Malaysia's plural society will be described based on Ibn Khaldun's model of Unity in Diversity which has five characteristics such as ukhwah, nubuwwah daawat al-haq, al-muluk, asabiyah and ma'unah which lead to the strength of the nations (Rosfazila 2016; Fazilah Idris, Khadijah Muda & Khairul Anwar Mastor 2019)

Ukhwah

Ibn Khaldun's Five quadrant model of Unity in Diversity sees members of society bound by a bond of love, affection and brotherhood (brotherhood) in religion (Darraz 1980, 98). The element of brotherhood in the Context of Unity and integration of Plural Society in Malaysia can be seen through the unification of Sabah, Sarawak with the Peninsular states in terms of political unity that can be seen starting in the 1950s and forming the Federation of Malaysia on 16 September 1963. Mixed government system in terms of diversity these races incorporate multi-racial political ideology and are further developed through a flexible political system. This is clearly seen when the emergence of the Alliance party which is the result of a combination with UMNO, MCA and MIC parties. The membership of component parties in this party also increased after the emergence of Barisan Nasional. This system

also does not exclude political parties in Sabah and Sarawak who can join the coalition government at the central level in Kuala Lumpur.

The element of brotherhood in the Context of Unity and integration of the Plural Society in Malaysia can also be seen more clearly through the principle of the fifth Rukunegara which is Decency and Morality which clearly supports the characteristics of brotherhood through the development and development of individual personality that should be built from an early age. This principle is also closely related to the moral and ethical values of society. This principle must be a guide for the whole society so that the behaviour of society is always preserved and developed in accordance with the progress and development of national civilization based on the personality of the nation and noble values.

A moral and polite life is very important in the context of ethnic relations, especially in the multi-racial society in this country. In this context, every citizen should know how to respect others by controlling themselves from raising sensitive questions to a race related to their citizenship, descent, language, culture and beliefs and religions.

Rukun Negara should be seen as 'internal cohesion' or internal power that can bind unity and the spirit of patriotism among the people. The objectives and principles contained in the Rukun Negara are still relevant to form the identity and personality of the people.

Nubuwwah

According to Ibn Khaldun, a country with a large area of power must be based on religion, either spread by a prophet (nubuwwah) or the call of truth (da'wat al-haq) (Ibn Khaldun 1984). The element of nubuwwah in the Context of Unity and integration of the Plural Society of Malaysia can be seen through the Principles that are closely related to the fourth principle of Rukunegara which is the rule of law. Every country has laws to control and create a peaceful, stable and prosperous society. Thus, the rule of law is an important element to ensure that the law runs smoothly. The rule of law means that every citizen is equal before the law of the land without any discrimination on the basis of race, gender or position (social status).

Therefore, justice is an important element in upholding the rule of law. The power of sovereignty in the context of law refers to the highest legislative authority which is the National Constitution. The

body to uphold the rule of law is guaranteed by an independent and credible judicial institution. This is important to ensure the fundamental freedom of all Malaysian citizens.

Al-Muluk

Ibn Khaldun argues, al-muluk (authoritative power or authority or state power) can only be obtained with the mediator of dominance. The element of al-muluk in the Context of Unity and integration of Plural Society in Malaysia can be seen through the principles of Parliamentary Democracy and Constitutional Monarchy. Democratic government is an alternative to overcoming the problem of unity that exists. All citizens who qualify and do not violate the laws of the country can voice their opinions and criticisms. The selection of candidates in elections is also free and fair. Candidates who win the election with a majority vote have the right to be elected representatives and can voice the aspirations of the people through the State Legislative Assembly or Dewan Rakyat. The Malaysian Constitution is known as the Federal Constitution. The Principle of the Supremacy of the Constitution is also contained in the third principle of Rukunegara Malaysia which means the height and majesty of the law or the constitution itself. The supremacy of the Malaysian Constitution lies in its position as the supreme law which is the source and source of all laws as mentioned in Article 4 (1) of the Federal Constitution.

The Constitution is an important foundation to ensure justice, cooperation, agreement and mutual interest between the Federal Government and the State Government. Every citizen has the same legal position or status. Thus, the constitution guarantees the rights of the people, the freedom of the people and social justice for all races in the country. The body responsible for preserving the supremacy and supremacy of the constitution is the judiciary. This body has the power to determine the validity of a law.

'Asabiyyah

The domination of al-muluk (authoritative power or authority or state power) can only be achieved with solidarity or 'Asabiyyah and unity of direction as well as roundness of determination. 'Asabiyyah is an analysis of the dynamics of group relations and shows how solidarity, or social unity (al'-Asabiyyah) gave birth to a new civilization as well as political

power. He denounced the occurrence of repetition that occurred almost as the same rhythm as repeated in the process of ups and downs and the fall of human civilization and he made an analysis of the factors that led in such a direction (Al-Muqaddimah "Rosenthal translation). Ibn Khaldun considering the importance of social unity and social ethics that bind human relations in a nation or ummah to be strong. In connection with this, Ibn Khaldun stated that Asabiyyah opposed by the Shari'ah and the Prophet Muhammad saw is Asabiyyah that occurs in relation to oppression and oppression, not the substance of Asabiyyah itself, as well as its condition with the nature of anger. He states that Asabiyyah comes only from blood ties or something similar like that (el-Muhammady 2009).

The element of 'Asabiyyah in the Context of Unity and integration of Plural Society in Malaysia can be seen through the second principle of Ruku Negara which is Loyalty to the King and the Nation. Although it does not involve elements of blood ties such as the meaning of 'Asabiyyah, the King and the State have a very close relationship and become a binding factor of the people. This is because our country adopts a system of parliamentary democracy and a constitutional monarch. Article 32 of the Federal Constitution clearly states that the Yang di-Pertuan Agong (YDPA) is the head of state. Article 44 states that the YDPA is part of the components that make up Parliament in this country.

Thus, the principle of loyalty and obedience to the King and the Nation is an important element and feature in the question of citizenship in this country. Every Malaysian citizen must focus fully on loyalty, honesty and sincerity to the Yang Di pertuan Agong and the country. At the state level, the people are required to focus on loyalty to the king who rules the state where they reside without reducing loyalty to the Yang di-Pertuan Agong. An appreciation of the second principle is able to form a patriotic and united Malaysian nation because the King is the "umbrella of the country" that protects all the people in this country.

Ma'unah

Unity achieved with solidarity or 'Asabiyyah and unity of direction and roundness of determination will only be obtained through the help (ma'unah) of Allah in upholding his religion (Ibn Khaldun 1984). Ibn Khaldun stated that the role of religion is to unite the Arabs and bring progress to them and their society. It shows that injustice, the nature

of tyranny, and oppression are signs of a fall in a nation. He showed that a metaphysical philosophy brings benefits to sharpen one's mind. He also states that knowledge of metaphysical matters especially in relation to faith can be obtained only from revelation.

The element of Ma'unah in the Context of Unity and integration of Plural Society in Malaysia can be seen through the first Principle of Rukunegara which is belief in god. This principle illustrates that the basis of religious life is an important principle of life of the people in our country. Any form of ideology or teaching that rejects belief in God (atheist) such as communism will not get a place in this country. This is because religion has become an important element in shaping the spiritual (spiritual) of our society.

The Federal Constitution itself stipulates that Islam is the official religion of the Federation and other beliefs or religions may be practiced freely. The Principle of Belief in God should be able to apply religious beliefs positively that can develop "noble thinking" in multi-racial relations and can build a strong identity.

Every believer should use their religion as the basis for building harmony and unity, instead of using religion as a tool to create enmity. Thus, all religious beliefs in this country should reject any form of religious extremism, instead adopting a moderate understanding that can foster an attitude of understanding and tolerance or mutual tolerance.

According to Ibn Khaldun, there are 12 things that should be avoided to strengthen the nation and civilization:

1. Divisions that weaken the ummah either because of political ideology or because of other cultural tendencies and differences of opinion should be treated with the practice of civilized culture in different opinions.
2. Damage to beliefs and values through elements of misconceptions and deviations in religion and untrue interpretations as well as the influence of excessive entertainment culture (entertainment culture) can overcome the culture of knowledge and intellectuals that will weaken the nation and people in the long run although there are short-term commercial benefits.
3. The deterioration of intellectual culture dominated by commercial culture – without downplaying such important commercial fields in Islam – which if left unchecked will lead to the ummah in the development of knowledge and expertise needed for the benefit of integrated personal formation as well as the desired civil society. The description of Ibn Khaldun's society in al-Muqaddimah is civil society.
4. Damage to values caused by exposure to negative values through the media and others that erode Islamic values and Asian values in relation to those other than Muslims, as a result of negative globalization. Damage to the personal value of the example dominated in popular opinion by celebrity cult culture (celebrity cult) which should be taken over by the culture according to good and perfect example (uswatun hasanah) – consisting of the prophets and apostles and they are major in Islamic history as well as world history.
5. The influence of political culture that may occur beyond its justification is seen in terms of cultural development and intellectual life of the ummah that needs to be addressed immediately.
6. Unbalanced influence that occurs because it is not subject to a balanced Sunni epistemology, as shown in al-Muqaddimah by Ibn Khaldun.
7. Coercion is an enemy to education, leading to the emergence of laziness, lying and double-mindedness. He also pointed out the importance of good role five quadrant models to imitate as well as good mastery in the use of language. He praises the knowledge that becomes malakah in a person (el-Muhammady 2009).
8. Strength Factors in Thinking and Succeeding in The Culture of Knowledge. Muslims get a noble and high position in this world when they have a high ability in thinking and also have a high ability in knowledge – which is watched by their high faith and their piety to Allah in the activity of thinking and knowledge.
9. Knowledge should be as malakah or skills and competencies that are so deep in a person in a knowledge until it becomes a second habit for him.
10. Patience and perseverance are qualities that strengthen and succeed the ummah and civilization, and this is described by Ibn Khaldun on how in the early stages in the development of nations the qualities of patience and perseverance in the struggle are strong, and that makes the nation or state That's strong.
11. The abundance of luxury, life full of entertainment and jewelry, the gay way of life in cities, money politics, because those who lead can no longer be loyal to the main qualities that

are proven and invite others to the struggle, then money politics takes place. Thus, the morale of society declined.

12. The importance of good and strong customs that need to be applied in society and life to be a reinforcement material of society and civilization so as not to collapse (el-Muhammady 2009).
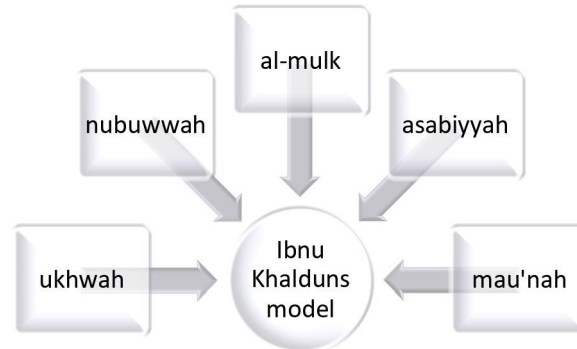

FIGURE 1. Model of Unity in Diversity Of ibn Khaldun In the Context of Unity and Integration of Plural Society in Malaysia

DISCUSSIONS

FIVE-QUADRANT MODEL OF UNITY IN DIVERSITY OF IBN KHALDUN IN THE CONTEXT OF UNITY AND INTEGRATION OF PLURAL SOCIETY IN MALAYSIA

Ibn Khaldun's Five-quadrant model of unity in Diversity has characteristics such as ukhwah, nubuwwah, daawat al-haq, al-muluk, asabiyah and ma'unah that lead to the strength of the nations (Rosfazila 2016). The function of religion as the driving force in the life of human beings both related to individuals, organizations, societies and countries became one of the agenda of Ibn Khaldun's discussion in his work, Muqaddimah. This is because religion has a very important and effective role in catalysing the unity of the people to achieve dominance, until the creation of the desired state. However, the country will not be strong as long as it is not supported by solidarity (Asabiyyah). In the process of consolidation and stabilization of the country, religion must be developed so that it becomes a solid appreciation for the whole society. Religion has a very important role in nurturing the lives of individuals, communities and countries or governments by creating togetherness, peace, harmony, mutual respect, helping each other and so on. This is because members of society are bound by a bond of love, affection and brotherhood (ukhwah) of religion (Darraz 1980). According to Ibn Khaldun again, a country with a large area of power must be based on religion, either spread by a prophet (nubuwwah) or the call of truth (da'wat al-haq) (Ibn Khaldun 1984, 107). Ibn Khaldun argues again, al-muluk (authoritative power or authority or state power) can only be obtained with the mediator of dominance. This domination can only be achieved with solidarity or 'Asabiyyah and unity of direction as well as roundness of determination. Such unity will only be obtained through the help (ma'unah) of Allah in upholding his religion (Ibn Khaldun 1984) (Ruhaizah Abdul Ghani & Jaffary Awang 2020).
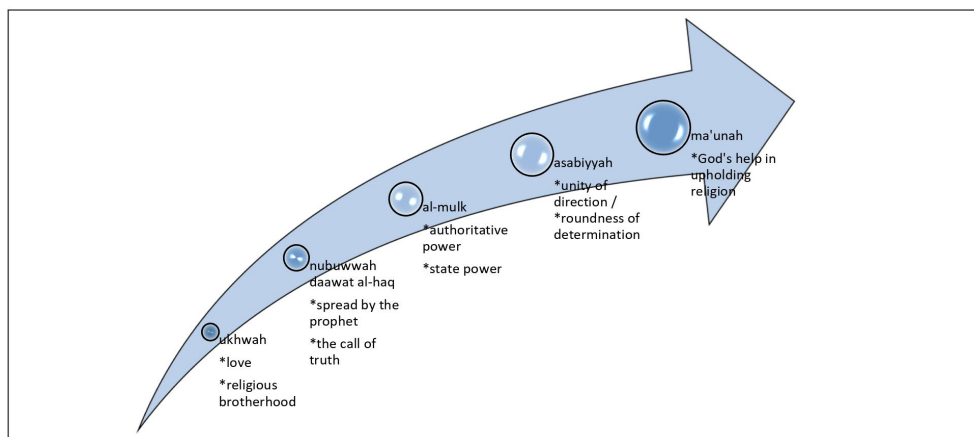

FIGURE 2. Five-quadrant model of unity and diversity of Ibn Khaldun (Rosfazila 2016)

CONCLUSION

Ibn Khaldun was a leading Islamic scholar and had extensive knowledge of his writings. He was highly respected by western Islamic scholars. His famous book Muqaddimah is considered as the founder of knowledge to society or civilization. Besides that, the views and theories put forward by him have contributed a lot to society to this day. Ibn Khaldun was one of the greatest Arab historians who was also known as the father of modern cultural and social science history. He also developed the earliest non-religious philosophy as noted in his work, Muqaddimah (Introduction). In addition to Muqaddimah, Ibn Khaldun also wrote in other fields such as arithmetic, logic and history. This figure is famous for some developing ideas. According to him, the coupling between religion and Asabiyyah in efforts to create a strong nation is very necessary at the initial stage to create a national government. Even religion will not be perfect without Asabiyyah. Even so, he also did not deny that tyranny would occur if the elements of 'Asabiyyah overcame the elements of religion. This is because religion is an element that has a bigger role than Asabiyyah in the formation of a government. One of its biggest services is the compilation of sociology or social sciences. It was introduced by Ibn Khaldun himself around 1377. Sociology is a scientific discipline that studies human interaction covering various topics in various fields. This scientific field is very prone to conflict, understanding, competition and cooperation, organization, division, adaptation, organization, change and also other processes of human interaction. This field is closely related to political science. Even researchers in the field of politics will be better able to understand and deepen all the backgrounds, arrangements, patterns of social life of various groups or groups in a society.

Ultimately, the five-quadrant model of unity in diversity of Ibn Khaldun's in the context of Unity and integration of Malaysian plural society can be seen as very much in line with the practice of the concept of Parliamentary Democracy and Constitutional Monarchy. Unity and integration of the Malaysian plural society has the basic elements of the Five quadrant model of unity and diversity of Ibn Khaldun's when the continuity of the unity and integration of the Malaysian plural society has been underpinned by the Constitution, Democracy and Ideology of the Nation, namely Rukunegara. This process has been interspersed with aspects of the history and history of Malaysia's long plural society. Thus, when the Unity and integration of the plural society of Malaysia has the characteristics of the Five quadrant model of Unity and diversity of Ibn Khaldun's such as ukhwah, nubuwwah daawat al-haq, al-muluk, asabiyah and ma'unah that lead to the strength of the nations (Rosfazila 2016), Malaysia's plural society should be a great nation. The next challenge is to avoid communication problems and strengthen races and civilizations.

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