

Presenting Interpretive Structural Model of Sustainable Development Based on Ibn Khaldun's Viewpoint*

İbn Haldun'un Bakış Açısına Dayalı Sürdürülebilir Kalkınmaya İlişkin Yorumlayıcı Yapısal Model

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Abstract: This paper is written with the understanding of the need for sustainable development on the one hand and the necessity of presenting an indigenous model of sustainable development for developing countries, especially Islamic countries. Accordingly, the authors have chosen Ibn Khaldun's views as one of the most prominent Islamic scholars as a source of research while choosing a historical perspective that is a mixture of countries' culture and experience. The method of this study is mixed (qualitative-quantitative). In this way, the library method is used for data collection. The content analysis method was used to analyze the collected data. As a result, the ten components of Sustainable development-Asabiyyah, Emphasizing on temperament, Eliminating poverty and creating welfare, Good governance, Citizenship rights, Scientific growth, Justice, Rationality, Population growth rate, To be based on people were extracted from Ibn Khaldun's viewpoint. Afterwards, the researchers referred to 10 experts familiar with Ibn Khaldun's thought and confirmed the extracted components and obtained their views on the type of relationships between these components in the form of interpretive structural modeling. Finally, an interpretive structural model of sustainable development based on Ibn Khaldun's theories was presented which revealed that the three components- Asabiyyah, Emphasizing on temperament, and To be based on people- have the most impact on sustainable development.

Keywords: Ibn Khaldun, Sustainable Development, Interpretive Structural Modeling, Islamic Countries

Öz: *Bu çalışma, sürdürülebilir kalkınmaya olan ihtiyaç anlayışına dayanmakla birlikte, özellikle İslam ülkeleri olmak üzere gelişmekte olan ülkeler için belirli bir yere özgü sürdürülebilir kalkınma*

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modelini sunma gereğini de göz önüne almaktadır. Bu doğrultuda, yazarlar, önde gelen İslam alimlerinden biri olan İbn Haldun'un görüşlerini araştırma kaynağı olarak seçmişlerdir. Ayrıca, ülkelerin kültür ve deneyimlerinin kaynaşmasını barındıran tarihsel bir perspektifi de seçmişlerdir. Çalışmada karma yöntem (nitel-nicel) kullanılmıştır. Veri toplanması için kütüphane yöntemi kullanılmıştır. Toplanan veriyi analiz etmek için içerik analizi yöntemi kullanılmıştır. Sonuç olarak, İbn Haldun'un bakış açısına dayalı on bileşen seçerek alınmıştır. Sürdürülebilir kalkınma-Asabiyet, Ölçülülüğe vurgu, Fakirliğin ortadan kaldırılması ve refah yaratma, İyi yönetim, Vatandaşlık hakları, Bilimsel gelişme, Adalet, Akılcılık, Nüfus büyüme hızı ve İnsanlara dayalı olma durumu söz konusu on bileşeni teşkil etmektedir. Daha sonraki aşamada, araştırmacılar, İbn Haldun'un düşüncelerine aşina olan on uzmanla görüşme sağlayarak uzmanların bu bileşenler arasındaki ilişkilerin türüne ilişkin düşüncelerini elde etmişler ve seçilip alınan bileşenleri teyit etmişlerdir. Son olarak, İbn Haldun'un kuramlarına dayalı yorumlayıcı bir sürdürülebilir kalkınma yapısal modeli sunulmuştur. Bu modelde, Asabiyet, Ölçülülüğe vurgu ve İnsanlara dayalı olma durumu olmak üzere sürdürülebilir kalkınmada en çok etkisi bulunan üç bileşen ortaya çıkmıştır.

Anahtar Kelimeler: *İbn Haldun, Sürdürülebilir Kalkınma, Yorumlayıcı Yapısal Modelleme, İslam Ülkeleri*

1. Introduction

Development in today's world is one of the key concepts addressed in various studies of politics, sociology and economics. This concept is considered in the geopolitical and economic geography as a factor for the separation of regions and countries. Following the concept of development, many other issues are also raised development, on the one hand, have supporters who see many of the problems in society as being inadequate; Hence, it has emphasized on implementation of comprehensive development in all political, economic, social and cultural spheres and see it as the only solution to the problems of society. This group, who western viewpoint on the concept of development, In their analysis, examined the various dimensions of development, explained and ultimately make appropriate decisions for achieving development indexes. They want development to be integrated in all country and development is associated with a specific set of general goals set at a specific point in time (Mc Granham,1972 : 92).

On the other hand, development critics, unlike the first group, many of the underlying problems in society are attributed to the shakiness of the incompatibility of western imported development with Islamic culture; They believe that development, in the western sense, differs basically and naturally with what is called "progress and growth" in Islam. According to this group view, the condition for the achievement of progress in the community is to focus on religious foundations and not applying to western basics; because progress comes from the Islamic worldview and consequently, development is

also a product of western world view. The discussion of "sustainable development" and its related categories, among the issues that have been raised in today's world in a number of very important areas and have been discussed and have an evolutionary and growing trend. A great deal of research in the world today is devoted to research in the field of sustainable development. The main point was the formation of a sustainable development debate focusing on environmental approaches, but it quickly became a term in many areas and became one of the main topics of each discipline. There are still many limitations in achieving this important aim in Islamic countries and unfortunately, the statistics indicate that the distance between Islamic countries is so much to achieving the principles of sustainable development (Zubair, 2006). One of the first reasons for failure is the lack of indigenous and Islamic pattern in this regard.

2. Problem Statement

It is clear that in order to achieve a sustainable and evolutionary development, there should be a model which conforms to the conditions of each land. Most scholars in Islamic countries, when they argue the issue of sustainable development, refer to western sources. This is while, in many cases, a complete adaptation of imported patterns will be failed and the pattern of indigenous development based on Islamic and indigenous culture is preferable to the copied western model due to its social, cultural and historical adaptation to Islamic societies. The issue that has been forgotten is that a glance at the history of the evolution of various disciplines shows what ideas remain unknown in their homeland, despite being the basis in the East, but in the industrialized countries, they are well known as new and western ideas (Naghizadeh, 1385).

One of the first steps to study the views and thoughts of Muslim scholars on this subject is to localize of a meaningful concept such as "sustainable development". It should be noted that the first step in the preparation of any plan, is to formulate theoretical foundations on the subject. Hence, in order to achieve the indigenous pattern of the universal subject such as sustainable development, it is necessary in the first step to carefully examine the valuable views of Islamic thinkers: (Same, 440)

One of the most prominent Islamic thinkers whose ideas were beyond his time and examined the unique approach to various issues of society and the city, is Abdul Rahman Ibn Khaldun, a prominent Muslim scholar who was born in First day of Ramadan in 732 hijri (May 27, 1332) in Tunisia. In his valuable book, "The Muqaddimah" in a complete and the smartest way, addresses the topic of sustainable development. Ibn Khaldun is also known as the founder of sociology, and is also famous for economic growth

theories; but what has been neglected by many researchers is that, in addition, he can be considered the founder of modern urban planning. Because his views on urban issues are very similar to those of this area in the contemporary world. He Expressed in “The Muqaddimah” with a scientific approach, the differences between urban culture and urbanization, the interrelationship between human and environmental characteristics, the relationship between geography and the shape of the city, mentioned features of the civilized and uncivilized society, the primitive civilization and the civic life and explained the theory of the life cycle of society and the natural need of man for the development of society and the community has provided a suitable solution for positive change and growth in various social and urban areas. Among the concepts that he has come up with a unique intelligence in this work, the perfectly harmonious concept with the discussion of "sustainable development". Sustainable development is explained in three areas: economics, society and the environment. When all three concepts are developed together and unified between them, it will be achieving sustainable development. Ibn Khaldun, about six hundred years before the term was introduced, precisely with this approach, has discussed these topics and he argues that other issues besides these three, should be taken into consideration.

3. Research Background

Table 1. Research background on sustainable development from Ibn Khaldun's perspective

| Row | Research title | Authors | Year | Abstract |
|-----|--|-----------------------------------|------|--|
| 1. | Principles of sustainable development in Ibn Khaldun's economic thought | Mohammad Tahir Haji Mohammd | 2010 | This paper focuses on the nature of educational development based on Ibn Khaldun's economic model. The author explicitly explores the famous work of Ibn Khaldun called the Al Muqaddimah and interpretation of contemporary scholars of this work. This article interprets these views and concludes the economic growth theory of Ibn Khaldun that included sustainable economic development and theory of sustainable development is innovated by him. Ibn Khaldun's views could help Muslim countries to draft development policies and is promoted sustainable development in Muslim countries by professors. |
| 2. | Social sustainability indicators in kampung; dialogue between Ibn Khaldun's Tamadun concepts and sustainable | K P Tucunan, Sutiknoand A N Medha | 2018 | Kampung is a residential neighborhood in Southeast Asia that is unstable and vulnerable and typically has residents with no access to basic living infrastructure. But there are considerable beliefs that Kampung has an important role in the development process of its inhabitants and can participate in its sustainable development. In 841 the concept of social systems was called "civilization" by Muslim scholar Ibn Khaldun. The word has a strong root in the Muslim world and is |

| Row | Research title | Authors | Year | Abstract |
|-----|--|--|------|---|
| | developments approaches | | | translated as kongong in Indonesia. This makes social capital more important than the quality of the environment around it. Because social capital is the power that leads to sustainable development. |
| 3. | Two development theories: Ibn-Khaldun and Wallerstein | Atousa Amirabedi | 2013 | The purpose of this paper is to show how different cultures at different times created similar ideas and theories to develop their society. A comparison between the development theories of Ibn Khaldun and Wallerstein's famous "world system theory" is undertaken to show that similar ideas of development were in existence even centuries before. The findings of this paper show that the similarity between all developed countries represents a strong government and a widespread economic activity in different regions, and a collaborative effort. All these three features are visible in Western societies today, as well as centuries ago, in other countries (the golden age of the Islamic world). |
| 4. | Sustainable urban development from the perspective of Abdul Rahman Ibn Khaldun | Mohammad Naghizadeh, Saeideh Mohtasham Amiri | 2012 | In this paper, which is used documentary method and content analysis, the concept of sustainable development and its three fold principles (economy, society and environment) have been studied in Ibn Khaldun's thinking. Finally, the very principle of "moderate development" or the controlled development posed by him to achieve sustainable growth. |
| 5. | The Importance of environmental Geography in achieving Sustainable Urban Development Based on the Perspective of Ibn Khaldun, Muslim Thinker | Saeideh Mohtasham Amiri | 2012 | Sustainable development is one of the topics that plays a special role in today's researches. What is important in this regard is the appropriateness of the concept with the conditions of different lands, Since what is associated with the term sustainable development in the mind is a Western model and solutions, Certainly, the localization of such a topic should be considered as the most important and first step towards the implementation of sustainable principles in any environment. This paper examines the valuable work of the Muslim scientist, Ibn Khaldun, with the valuable book of Muqaddimah, an attempt to examine the significance of urban geography in achieving the main goal of sustainable development that he has been addressing centuries ago .In this research, which utilizes the fundamental methodology, documentary and content analysis, it is shown that achieving an evolutionary and sustainable development is closely related to the geographic environment and spatial geography is one of the key components of the |

| Row | Research title | Authors | Year | Abstract |
|-----|--|----------------------|------|---|
| | | | | achievement of the city's growth and development from the point of view of Ibn Khaldun is considered. |
| 6. | Ibn Khaldun's theory of development: Does it help explain the low performance of the present-day Muslim world? | Muhammd Umer Chapra | 2008 | The first part of this paper presents Ibn Khaldun's multidisciplinary and dynamic theory of development. This theory argues that the development or decline of an economy or society does not depend on any one factor, but rather on the interaction of moral, social, economic, political and historical factors over a long period of time. One of these factors acts as the trigger mechanism and, if the others respond in the same direction, development or decline gains momentum through a chain reaction until it becomes difficult to distinguish the cause from the effect. Part II of this paper applies this theory to Muslim countries to explain their low performance. |
| 7. | Meditations to Ibn Khaldun's "asabiyyah": A review of historical sociology | Gholamreza Jamshidha | 2004 | "Muqaddimah" Ibn Khaldun's book has attracted much attention in recent decades. In particular, the concept of "Asabiyyah" has been interpreted in various ways, and this subject has caused ambiguity in the meaning and application of this concept. This paper shows that the notion of Asabiyyah is from the perspective of historical sociology, along with a central discussion in the field of human mission and social structure. |

According to the background of the research, the present paper is analyzed the current societies in a timely manner. Also, it is paid to attention to constructive and effective components in the theory of sustainable development of Ibn Khaldun and the role of these components in addressing the existing vacuum in Islamic societies and seeks to explain the indigenous pattern of sustainable development in terms of the theory of Ibn Khaldun with the focus of his book. Up to now in this area, there has not been outstanding research work that includes the requirements and current conditions of the Islamic society and in this paper try to compensate for the shortcomings.

4. Literature Review

4.1. What is Sustainable Development?

Based on the Brundtland Commission Report in 1987, "in the sustainable development of a society, we need to make sure that the needs of today's generation to meet without destroying the ability of future generations to meet their needs. In sustainable

development, we should meet all basic needs and extend the opportunities in a way to be able to realize the desire of individuals to achieve a better life” (WCED¹, 1987).

Sustainability in its broadest sense refers to the ability of the community; ecosystem or any current system to operate indefinitely in the future, without compromising the resources of the system is dependent on it or because of imposing excessive load on them, to be weakened (Gilman,1996).

Practically, Sustainability is balance between environmental imperatives and development needs and can be achieved in two ways: reducing pressures and increasing existing capacity. Therefore, the main conditions of sustainability are (Nasiri,2000:114):

- Systems should be compatible with local and environmental conditions;
- Systems should be compatible with future needs and intended purposes;
- Systems should be sufficiently adapted to changes and should be restored in the event of system degradation due to unplanned incidents.

Sustainable development in its simplest definition is considered to be a development that will meet the needs of the current generation without compromising the needs of the next generation. The issue of sustainability, the main fields of which have been approved by the members of the international community, has led to the proliferation of interpretations such as sustainable architecture, sustainable urban development, a sustainable city, a sustainable human and material development.

4.2. Indicators and Components of Sustainable Development

4.2.1. Education

In sustainable development, the most important capital of countries is human capital. Obviously, the rise of huge capital depends on education. “Education is the first component and the most important indicator of sustainable development. This component and sustainability index is not only in the field of studies that are agreed upon in practice and also in the field of international institutions. Education is not limited to formal levels includes any kind of education, even the traditional forms of learning at home and in the community. For solving the problem of the lack of development of countries in the field of education, in the first step, educating methods should be learned and based on four principles.

¹ World Commission on Environment and Development (WCED)

- A) Learning to live together;
- B) Knowing;
- C) Learning to act;
- D) Learning to be” (Bahramzadeh,2003).

4.2.2. Economy and Industry

As a fact, accepted by various scholars over the last, fundamental change through industrialization can be the cause of rapid economic growth of a country. From this perspective, industrialization is the best way to put an end to technical and economic backwardness in the shortest possible time with the least dependence on the outside. It is an instrument to create change in the traditional social relations of society and the application of scientific and technical achievements in order to increase productivity and efficiency. Using opportunities and meeting the challenges ahead requires that the process of industrial production with a strategic approach will pave the way for structural changes and this requires an accurate understanding of the basic variables in the economy and industry and recognizing the challenges ahead. By adopting the right policies, the process of structural changes in the industrial sector will be orientated to make serious developments in the path of sustainable development of the country (Beheshti, 2006).

4.2.3. Governments

“In the process of achieving sustainable development in the Third World, the active presence of national governments should be necessarily be accompanied by the components of sustainable development, such as political participation and the freedom of people in their countries. Without the support of governments as the most important factor in sustainable development, national, internal, balanced and sustainable development cannot be guaranteed in Third World Societies” (Baran, 1980).

4.2.4. Non-governmental organizations (NGO's)

“The NGOs play a vital role in shaping and realizing participatory democracy. These organizations in order to be free of the official activities have favorable areas for participation in the debate on sustainable development. The NGOs, which operate at all levels of international, national and local, can organize their wide and diverse networks in a wide network. Everyone in the world inevitably has to make decisions at every level, and at the same time, it simultaneously uses information and produces information. In response to this vital need, the NGOs are seeking to expand the "information society" (Beheshti, 2006).

4.2.5. Science Production

Science production and its known brands in the present era has become an “international goods” and large research institutions have become “science production factories”. Science production as the main source of power and the control of the global biomass is essential to the success of sustainable development initiatives (Beheshti, 2006). Because any attempt to reach any kind of development without the active participation of local people will not be achieved. The biased selection of knowledge and information and the control of it effectively block the fields of knowledge and participation and, on the other hand, without sustainable participation of the people, sustainable development will not be possible (Sariolghalam, 1992).

4.2.6. Information and Communications Technology (ICT)

The impact and role of communication and information technology in sustainable development is so much that when we talked about it, a wide range of sophisticated communication technologies will come in the mind. “Paying attention to the development of information and communications technology and from technological perspective can solve many obstacles and problems in sustainable development” (Hassani, 2005).

4.2.7. Health

Regardless to element of physical and mental health in Society, sustainable development is neither realized nor essentially operationalized. Accordingly, ensuring a healthy life and promoting well-being for all ages in sustainable development is a fundamental principle, and this issue will only be realized in the field of health when it comes to the following issues:

- A) Reducing maternal mortality worldwide;
- B) Ending preventive deaths in infants and children;
- C) Ending the epidemic;
- D) Prevention, treatment and promotion of mental health and prevention and treatment of drug and alcohol abuse;
- E) To halve the number of deaths and injuries from driving accidents and natural disasters;
- F) Ensuring universal access to physical and mental health services (International Labour Organization, 2016)

4.2.8. Environment

The right of access to a healthy environment means that people do have a clean environment in which to grow. Since this right forms the core of sustainable development, economic and social development is acceptable if it does not challenge

the environmental conditions necessary for the survival of the present and future generations. Hence, sustainable development and the right to a healthy environment follow a unique path and purpose by forming a channel for accessing the present generation to economic and social development and regarding interests of future generations and environmental protection. But the coincidence of these two issues, may cause operational challenges and with the priority of this concept practically, it undermines the right of humanity (present and future generations) to have a healthy and balanced environment. But the solution to this problem is to pay attention to the concept of intergenerational equity and the use of Green Economy (Ramezani Ghavamabadi & Shafighfard, 2016: 241–271).

4.2.9. Peace

That since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed. The Constitution of UNESCO begins with this statement. Because peace is not an abstract concept that we can command to succeed it. “Peace is a key and pivotal platform for realizing the goals of sustainable development and benefits that should be pursued in the world. To achieve sustainable development, respect for the dignity of every man and woman is necessary and this is achieved with peace. Peace is a commitment for a better future which today is the basis of values, mutual dialogue, tolerance, respect and common understanding. This is the foundation upon which every day we build peace in neighborhoods, cities, societies and between countries” (Rezaei, 1395)

4.3. Necessary Attention to The Native and Islamic Definition of The Concepts of Development and Progress

Basically, mere imitation of a pattern of development and progress without its adaptation to the culture, religion, geographic and political conditions of the motile community can lead to undesirable results particularly most Islamic countries have different conditions with the producer societies of Thoughts in field of sustainable development. On the other hand, one of the most important teachings of the Islamic religion is the careful selection of patterns. The introduction of appropriate patterns is one of the best ways to preserve the cultural identity of a community. It is the duty of all the scholars of the Muslim world to work first and foremost to formulate the principles of sustainable Islamic development, and in the next steps, to devote it and to restrict the principles for each community and remove the alienation of Islamic views. Only through this way, foundations and strategies of Islam can be restored in all areas. The pattern produced on the basis of this principle can lead to the creation of indigenous and Islamic origins

for the development and advancement of the creation of Islamic civilization in the pursuit of religion.

4.4. The Reasons for The Superiority of Ibn Khaldun's Theory in Comparison with Other Theorists to Explain Development

A) Ibn Khaldun founded a pattern that can explain the rise and fall of civilizations or the progress and weakening of economies that both are interdependent in his own pattern. The model that he developed is powerful enough to enable us to answer some of the most crucial questions that Development Economics needs to answer—questions about why the Muslim world rose rapidly and continued to rise for several centuries, and why it declined thereafter to the extent that it lost its A glorious age, and did not only become largely colonized but is also unable to respond successfully to the challenges that it is now faced with? (Umer Chapra,2008).

B) Ibn Khaldun, through the study of the institutions in the Islamic society and their positions, has presented valuable ideas in various fields of politics, economics and society, which is similar to the ideas provided by institutional economists such as Douglas, C, North. So that, Due to hundreds years, one can compare their views and conclude, based on similarities, that the economic rules in the world are universally valid, and only by knowing these rules we are able to use them for saving the benefit of human societies. That's why the modern institutionalists believe that economics is nothing but The history of economic institutions and this is the same design that Ibn Khaldun explained in the Muqaddimah.

C) Ibn Khaldun more than 600 years ago explained the causes of Muslim decline which had been under way during his lifetime. Even though a substantial part of what Ibn Khaldun wrote has become a part of conventional wisdom by now, it is still relevant because most of the Muslim world, and not just the area he was concerned with at that time, has been unable until now to get rid of what he considered to be the primary cause of the decline....It is an attempt to explain the different events in history through a cause and effect relationship and to derive scientifically the principles that lie behind the rise and fall of a ruling dynasty or state (dawlah) or civilization (umran). Even though he benefited in this venture from the contributions made by his predecessors and contemporaries in the Muslim world, the Muqaddimah is extremely rich in a great deal of his own original and penetrating analysis. His entire model is condensed to a substantial extent, even though not fully, in the following advice extended by him to the sovereign:

- The strength of the sovereign (al-mulk) does not materialize except through the implementation of the Shariah
- The Shariah cannot be implemented except by the sovereign (al-mulk).
- The sovereign cannot gain strength except through the people (al-rijal).
- The people cannot be sustained except by wealth (al-mal).
- Wealth cannot be acquired except through development (al-imarah).
- Development cannot be attained except through justice (al-adl).
- Justice is the criterion (al-mizan) by which God will evaluate mankind.
- The sovereign is charged with the responsibility of actualizing justice

D) While Ibn Khaldun emphasizes the role of the state in development, he does not, in step with other classical Muslim scholars, support a totalitarian role for the state. He stands for what has now become characterized as “good governance”. Recognition of private property and respect for individual freedom within the constraints of moral values is a part of Islamic teachings and has always been prevalent in Muslim thinking. The job of the state in the writings of almost all classical Muslim scholars, including Ibn Khaldun, is, in addition to defense and maintenance of law and order, to ensure justice, fulfillment of contracts, removal of grievances, fulfillment of needs and compliance with the rules of behavior (Umer Chapra, 2008).

4.5. Research Methodology

Methodology is the way to apply research tools to gain truth from sources of knowledge. Accordingly, after investigations based on the subject of research and research resources, content analysis methods and structural-interpretive modeling, was chosen to find propositions and explain the relations between them. In this research, in the exploration phase, components of sustainable development from Ibn Khaldun's perspective were extracted from sources through the use of library research tools and it was presented to 15 elected experts selected by snowball method (Patton, 2001, 230).

After verifying 10 components of sustainable development by experts, the researchers, using the questionnaire tool, gathered and selected the opinions of fifteen experts of Ibn Khaldun's views and were analyzed by using method of structural- interpretive structural modeling (ISM) (Rubin & Babbie, 2009, 150).

Method of interpretive structural modeling is a systematic application of graph theory for complex patterns modeling (Malone, 1975:28). Method of interpretive structural modeling was introduced by Warfield in 1976 (Warfield,1976; Attri, Dev& Sharma,2013).

Since social issues are often turbulent, complex and dynamic issues, it is necessary to have a good methodology for analyzing these issues (Bolanos, et.al,2005). This approach enables persons and groups to analyze complex relationships between a large number of elements in a turbulent and dynamic situation and gain a structured understanding of it (Azar et.al,2013).

5. Components of Sustainable Development from Ibn Khaldun's Perspective

Creating a system among the components of civilization is not a single philosophical matter that can be formulated in vacuum space. It is incorrect that we imagine that epistemic components in the development and formation of Islamic civilization are prior to social and economic factors or political development is prior to economic development. This is a mistake that we usually do and does not have a clear result. All of these factors are important and their importance is the same. Therefore, in the development and formation of Islamic civilization, development can no longer be purely economic and in order to raise the rate of gross domestic product and income generation, Development is a process of transformation that affects not only the economic context, but also the social system, the political organization, and finally the rules that lead human behavior in the society. According to Ibn Khaldun's ideas for the formation of Islamic civilization, development in any society should have the following components:

5.1. Eliminating Poverty and Creating Welfare

Ibn Khaldun explains economic development with regard to the various functions of governments and the results obtained to the role of the state that is comparable to the economic views of classical economics. He is also one of those who for the first time have paid attention to the role of work and property and wage (Ibn Khaldun, 1996:35)

It seems that the institutionalists who, like Khaldun, try to analyze historical theorems in the language of history, are most similar to those of his views. Because this group of economists also believes that one of the tasks of economic history is to explain the structure and functioning of economies over time. The term "performance" refers to the main issues that economists are interested in and includes issues such as the value of goods, the distribution of costs and benefits, and production stability. When explaining performance, more emphasis is placed on total production, per capita production, and distribution of income in the community. "Structure" is also the characteristics of society, which are the main determinants of the economic development of political and economic institutions, technology, demographic characteristics, and the political and ethical

principles governing the society, laws, methods of obedience, and spiritual and moral behavioral indicators which is aimed at maximizing the wealth or the desirability of the sovereigns (rulers) to restrict the behavior of individuals. These are the categories Ibn Khaldun describes in "Muqaddimah" by using history. However, Ibn Khaldun is a Muslim who adheres to the religious teachings and the most important factor of social change is the influence of the notion of the religious-mystical ethics of persons such as Ghazali and he explains that the goal of co-operation between people is to meet needs. Because he believes, one cannot alone meet his livelihood needs, and this need must be mutually supportive (Structure formation), and this leads to reduce of production costs in the economy. He considers man and his economic behaviors the most important factor in production.

5.2. Good Governance

Ibn Khaldun is one of the few Islamic scholars and, at the same time, the most famous of them, believes that the government is a dynamic phenomenon in its full and necessary condition in political development. Like Farabi, he regarded social life as necessary, because the provision of material needs, the survival of generation and the protection against predatory animals is conditional on cooperation and acceptance of the division of labor. In the division of labor, in which man produces artifacts more than the initial need, the violation of rights and rights of each other begins with human evils into the stage of struggle and learning. To prevent war between humans, we need to form a government that is led by the most powerful and the wisest person in the society. Thus, the advancement of social life and the excess production of education create the need for the state (Lambton, 261-266). Ibn Khaldun does not only discuss about the base of rule of government and governing power, he also discusses its constituent elements. He believes that development is affected by the social, psychological, economic and religious conditions of their rulers.

5.3. Asabiyyah

The theory of "Asabiyyah" is the most important theory of Ibn Khaldun and the most important key to understanding his thoughts in social development, which he referred to in his book "Muqaddimah". "Asabiyyah" is the main concept to understand of Ibn Khaldun's social development. He believes that the establishment of the state (political development) is not possible without the existence of "Asabiyyah" (social development), because the ruler only dominates with "Asabiyyah" and prevents the aggression (Athari, 1388:201). From Ibn Khaldun's point of view, "Asabiyyah" means transplantation and continuity, and it is caused by family ties, alliances, religions and races. "Asabiyyah" is more prevalent in the Bedouin, and they are using a lot "Asabiyyah" and due to the low "Asabiyyah" in cities, they attack the urban people and replacing the old government

with a new government... but "Asabiyyah" in the Bedouin who have formed new government and have been urban people, gets low gradually. Thus they are under attack the other Bedouin (Lambton, 272)

5.4. Citizenship Rights

Among Islamic scholars, Ibn Khaldun mentions the phenomenon of citizenship and its cultural named "science of civilization" and progresses with the study of urban damage so far that he makes Takfir (denies) the formation of a city and civilization without realizing citizenship rights and called it as a place of corruption and criminality. He believes that Urbanization is a goal for the Bedouin who are moving towards it, and when they attain welfare and wealth, at that time, they tend to luxurious lifestyle and customs and want calmness in their life and finally, accept of the limitations of urbanization (Ibn Khaldun, 1984:230). According to Ibn Khaldun, urbanization has its own culture, which today is interpreted as citizenship rights. In this sense, the ultimate goal of science of civilization can be realized of citizenship rights.

5.5. Scientific Growth

Ibn Khaldun has been considered an important place for scientific development, and has dedicated chapter six of the Muqaddimah to the study of various types of sciences (Zaid Ahmad, 2003:77). He establishes a direct link between the expansions and scientific development with the development of Islamic civilization and writes: "The institution of academic education has been weakened among inhabitants in Spanish region of Islamic world and their previous concerns about the education and learning of science have been lost and after that, Islamic civilization in Spain went down For hundreds of years...., and there is nothing left from the rational system but a shadow. The only reason was fall of the transcendental tradition of religion and major parts of the educational institutions were controlled by the enemy (Muqaddimah, 2009:341). He also believes, when the field of science flourishing is provided that necessities of life exist. From his point of view, the extent of the progress of science depends on certain conditions such enough free time, the continuation of civilized traditions, the social demand for the services of scholars, appreciation and encouragement of scholars and scientists from the rulers in establishing schools and the foundation of the endowments to save and protect them.

5.6. Justice

In the view of Ibn Khaldun justice as development cannot be conceived in a limited economic purpose, but justice has a very comprehensive concept that includes all areas of human life. He explains clearly: "any ruler who confiscates property or forces people to work for him or falsely accuses them, or impose burdens on them that requires the confirmation of "Sharia", he commits cruelty and injustice. Getting taxes falsely is

injustice. Denying the rights of the people is one of the examples of oppression and injustice which leads to the destruction of civilizations.” (R.M& G.M:II.288, 106–8).

5.7. Rationality

Ibn Khaldun is the first person who expressed rational analysis in history. He put rationality in history as a narrative science. Ibn Khaldun in the first part of the book of 'Al Ibar "which has posed entitled the Muqaddimah, seeks rational nature to history which the main task of this science is the study of human actions. Ibn Khaldun seeks rationality in historical events. Historical rationalism is not a purely theoretical work; historical events must inevitably be reasonable. Ibn Khaldun seeks to prove reasonable nature of human. He believes: “Acts in the world of events are done only by the power of thought” (Ibn Khaldun , History, volume III:976– 977).

5.8. Population Growth Rate

Ibn Khaldun introduces the dimensions and components of population growth and population transition in the context of development and emphasizes the dynamic interaction between population and development. Also, from the point of view of Ibn Khaldun, the positive or negative impact of population growth on development and well-being depends on the structure and quality of the population as well as on the structural conditions of the society. Therefore, Ibn Khaldun's theory of development is based on demographic theory. Also, Ibn Khaldun has a multidimensional perspective on the analysis of the relationship between population and development, and explains the manner and mechanism of the formation of this relationship and its output in relation to a set of peripheral conditions. Ibn Khaldun, in a discussion of demographic change, presents some form of population ideology. With the difference that, in addition to the natural mechanism of population growth, the element of migration has been considered in the transition process. Although Ibn Khaldun regarded population growth as desirable, he did not have a pessimistic or optimistic view of population growth, but in his demographic theory, he described the negative consequences of both situations for society. In his theory, he presents the idea of a population–appropriate limit, which is commonplace in politics. This means that population growth can be destructive or constructive in proportion to the economic and social conditions of societies. Therefore, from Ibn Khaldun's view that population growth is positive or negative for development and welfare depends on the structure and quality of the population as well as on the conditions of the social system (The Muqaddimah, 2003, vol. 1:211, 588–589).

5.9. Emphasizing on Temperament

Ibn Khaldun believes that the inhabitants of temperate zones (who are safe from the heat of the south and cold of the North) are moderate due to their temperament and their behaviors are more suitable for creating civilization, livelihood and economics, art and Knowledge. He raised the boundary of this discussion to the issue of prophecies, and the reason for choosing prophets in these areas (because there is no news of Prophet's existence in the Arctic or the South) has been mentioned in this point and the growth of science and industry and ... in this area is related to this issue and notes that moving away from moderate weather will lead to be far from knowledge and religion as well as avoiding human behavior. Ibn Khaldun adds: "The environment affects the intelligence and talent, tact and individual adequacy of persons, mental and physical health, moderation in behaviors and human actions depend on environmental health. The inhabitants of the temperate zones of the planet have a special happiness and vitality, their way of life is moderate, Extremism in their lives is less than normal, growth and development in their areas is higher. Moderation is dominant on their body, skin color, ethics and beliefs. Foresight and reasoning in affairs are in their affairs, and ridiculousness and extreme joy are less among them. Height, color and appearance of the body and even the thought and behavior of each person depends on his nature and environment (The Muqaddimah, 82–86). Protecting the environment and preventing its destruction in Ibn Khaldun's thought has a fundamental role in sustainable development

5.10. To be Based on People

The centre of Ibn Khaldun's analysis is the human being because the rise and fall of civilizations is closely dependent on the well-being or misery of the people. This is, in turn, dependent not just on economic variables but also on the closely interrelated role of moral, institutional, psychological, political, social, and demographic factors through a process of circular causation extending over a long period of history. Ibn Khaldun emphasizes the role of human beings themselves in their rise and fall. This is why all the messengers of God came to this world to reform human beings and the institutions that affect their behavior (Umer Chapra,2008: 6).

5.11. Finding Analysis by ISM

After extracting the findings from Ibn Khaldun's book, the final model is presented through interpretive structural modeling. Accordingly, the quoted statements were presented to ten experts familiar with Ibn Khaldun's views and Their views were summarized in the form of an interpretive structural model. According to the model presented in Fig. 1, "Asbiyyah", "Emphasizing on temperament" and "To be based on people" have the greatest impact on sustainable development.

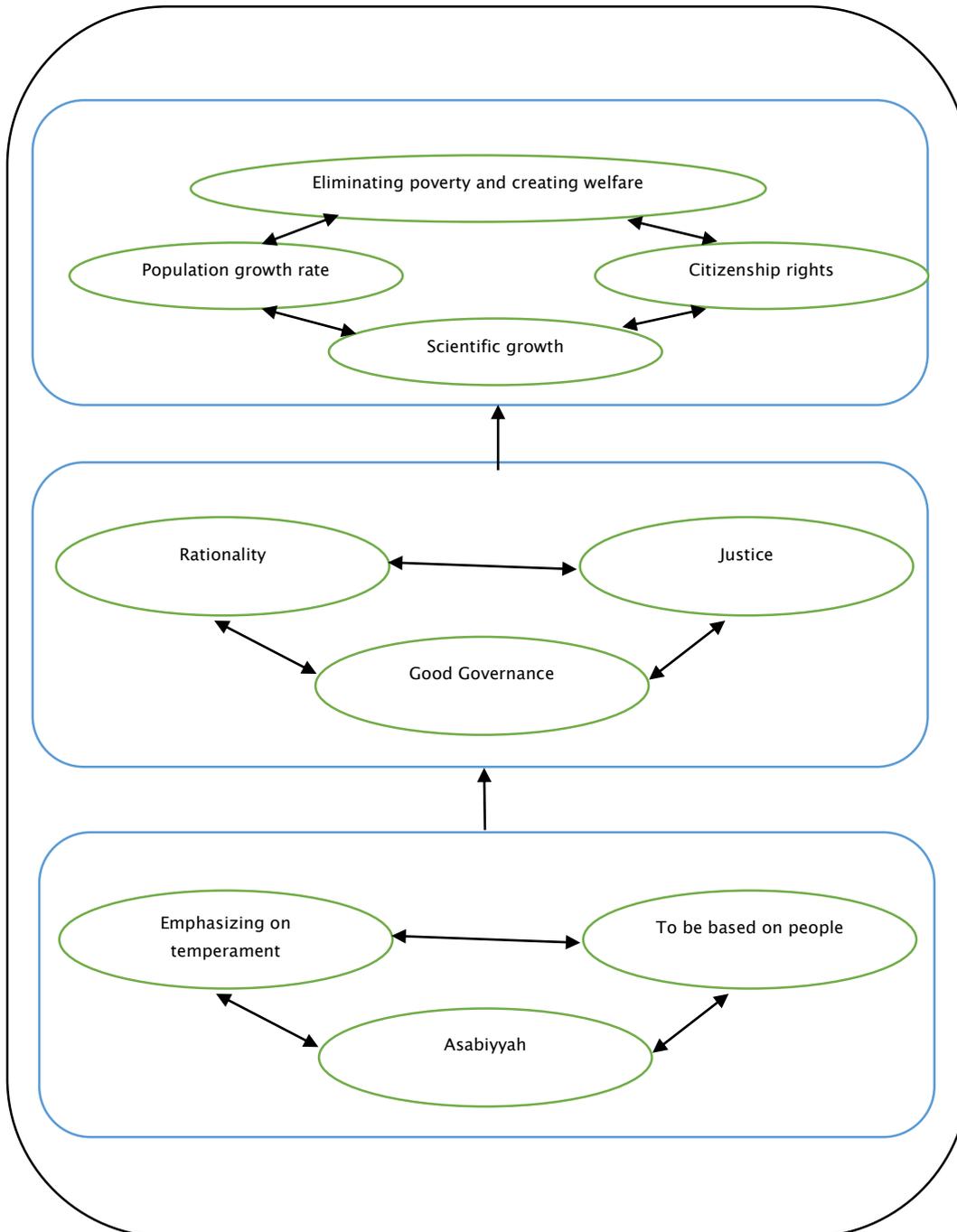


Figure 1. The Interpretive Structural Model of Sustainable Development Based on Ibn Khaldun's Viewpoint

6. Final Conclusion

According to Ibn Khaldun, achieving sustainable development requires to have indicators in Islamic society which can meet its needs and requirements to the extent required, not only for the current generation, but also for future generations. In Ibn Khaldun's model, prominent variables such as cultural, environmental, management and popular participation have been considered. Ibn Khaldun's dynamic and multi-disciplinary theory of sustainable development suggests that the development or rebound of the society does not depend solely on one factor, but the interplay between the moral, social, economic, political and historical factors in the long term. Among these factors, someone acts as a mechanism of action, while other factors react to this parameter, the progression or degeneration of the society accelerates through reaction of the factors of the factors, So that identifying cause and effect get difficult. The strength of the analysis of Ibn Khaldun is a dynamic and multidisciplinary property. The characteristic of this analysis is multidisciplinary, since it is a link to all the important socio-political variables such to be based on people, Asabiyyah, emphasizing on temperament, Justice, Good Governance, rationality, scientific growth, population growth, and citizenship rights, eliminating poverty and welfare, and this link is circular and interdependent. The results of interpretive structural modeling show that from the perspective of Ibn Khaldun, the factors of Asabiyyah, to be based on people and emphasizing on temperament have the greatest impact on the sustainable development of a society.

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