

## Ibn Khaldun's Discourse on the Importance of Knowledge and Ethics in Youth Human Capital Development

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### ABSTRACT

Human capital development among youths should be given due attention in a country's development process. This is due to the fact that youths are the catalyst that would determine the progress or retrogression of a nation. Youth human capital development should be seriously constructed through the educational process. Elements such as religious knowledge and values should be sown so that the human capitals that will lead a country in future are made up of human resources that have excellent qualities. This article will specifically discuss about the issues and problems that affect young people nowadays with reference to Ibn Khaldun's theory through his monumental work, *al-Muqaddimah*. This research uses content analysis approach and will analyze the data based on the available literatures. The findings show that early childhood education, correct understanding on the basic goal of human creation, a good and integrated system of education that combines scientific and religious knowledge, appreciation of the contents of the Quran, inculcation of good manners and ethics and cultivation of awareness among members of the society about the challenges of modern lifestyle and globalization are among the most important factors that should be inculcated in a society to ensure a sustainable style of living and continuity of a civilization.

**Keywords:** Ibn Khaldun, *al-Muqaddimah*, youth, human capital, civilization.

### 1.0 INTRODUCTION

Youth is a valuable asset that will in future inherit the leadership of the country and strengthen the people. Based on Oxford Dictionary, the word 'youth' refers to the period or time of life when a person is young, especially the time between childhood and adult age. Hence, it is the period of a person that is full of vigor

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and freshness.<sup>i</sup> According to The New Webster Encyclopedic Dictionary of the English Language, the term "youth" refers to 'the state or quality of being young, pertaining to the early part of life, between childhood and manhood'.<sup>ii</sup> Meanwhile, the United Nations through the Economic and Social Council for Asia and the Pacific (ESCAP) defines youth as people between the ages of 15 to 25 years.<sup>iii</sup> Besides, there are also some definitions, which categorize youth as those who are aged between 15 and 35 years.<sup>iv</sup>

Generally, at this age a person has the spirit of youth and high ideals and this group is also an important national asset.<sup>v</sup> This is due to the fact that youths are the future leaders of the state. In a broader context, human capital plays an important role in shaping the direction of a nation in order to achieve target vision. Without quality human resources, a country will be weakened due to the absence of human factor that should be the impetus for new initiatives in the socio-economic activities. As such, it is particularly appropriate that the emphasis should be given to the youths in order to secure a country's future with the prospective heirs, who are truly capable of leading the nation towards progress and excellence.

Furthermore, in the efforts to build youths of quality, integrity, high moral and vision, it is very important to ensure that they excel both in their physical and spiritual development so that they can contribute to the nation and build their own integrity. With this regard, only then that a country's future progress can be realized. In order to create quality youths, who are knowledgeable, have strong religious faith, high moral and competitive, we need a rigorous and systematic planning. This is due to a variety of challenges that must be dealt with wisely and prudently.

In one hadith, the Prophet Muhammad sallallahu'alaihi wasallam mentioned the reward that awaits the pious youth on the Day of Judgement, which means:

*Allah will give shade to seven people on the day when there will be no shade but His. They are; a just ruler, a youth who has been brought up in the worship of Allah sincerely from his childhood, a man whose heart is attached to the mosque, two people who love each other only for Allah's sake and they meet and part in Allah's cause alone, a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so sincerely that his left hand does not know what his right hand has given and a person who remembers Allah in seclusion and his eyes become flooded with tears.*

(Recorded by Bukhari and Muslim)

Progress and modernity of the world today should feature young people with good characters and perfect quality. In fact, progress and development should encourage youths and adults to be more honorable, courteous, ethical, love of knowledge, appreciate the culture and strengthen the society. Unfortunately, the modern world today is in the opposite situation where it is filled by a very severe crisis of the youths.

Muhammad Abdul Bari (2011) has listed some major social problems relevant to the modern youth nowadays such as bullying, intimidation, anti-social behavior, extremism, radicalization, gang violence, addiction in alcohol, drugs and smoking, racism, xenophobia, Islamophobia, sexual mayhem, homosexuality, pedophilia, domestic violence, materialism and the loss of values.<sup>vi</sup>

Thus, referring to the phenomenon that exists nowadays the youth are exposed to variety of negative symptoms that come with modernization and globalization.<sup>vii</sup> Youth's activities in the 'popular culture' are also very worrying. For example, many young people are engaged in unhealthy activities such as drug addiction and pills, the black metal, rock music influence, illegal motorcycle racing, theft, armed robbery, prostitution and so on.<sup>viii</sup> This situation creates friction and low moral values, which in turn produces a hedonistic society.<sup>ix</sup> In this case, John Naisbit and Patricia Aburdene in a book called Megatrends 2000 had discussed in detail about the lifestyle in all societies around the world in the 21st century. They predict that the phenomenon of 3F (Food, Fashion and Fun) will appear with the wave of globalization.<sup>x</sup>

Meanwhile, Shaykh Muhammad Salih al-Uthaymeen (2011) had categorized the youths into three categories; the upright, the corrupt, and the confused.<sup>xi</sup> The upright youths are those who are religious and possess good conduct, well mannered, noble, good-hearted, patient and tolerant but decisive. They enjoin all that is good and forbid all that is evil as mentioned in the Holy Quran:<sup>xii</sup>

*“Meaning: You are the best nation produced (as an example) for humankind. You enjoin what is right and forbid what is wrong and believe in Allah.”*

(Ali-Imran, 3: 110)

According to Shaykh Muhammad Salih al-Uthaymeen (2011), the corrupt young people are those who are religiously deviating, behaviourally reckless, self-deluded and engulfed by their own vices. They are a calamity to themselves and a catastrophe to the society, as mentioned in Surah al-Kahfi<sup>xiii</sup>:

*“Meaning: (They are) whose effort is lost in worldly life, while they think that they are doing well in work.”*

(Al-Kahfi, 18: 104)

In the meantime, the confused youth are those who are uncertain, irresolute and at a crossroad. They live in a mental and psychological whirlpool and are so confused and passive in their lives.<sup>xiv</sup> These include the crisis in behaviour of some youths who do not portray themselves as religious and cultured individuals. It can be seen from long hairstyle and unmanageable tangle, wearing immodest and showy clothes, rude behaviour, using impolite language and so forth. Besides that, there are other characters of the confused youths such as indulging themselves in having fun, wasting of time, motorcycle racing, road violations, promiscuity, bear children out of wedlock and thus throw the baby after birth and so on. This phenomenon clearly illustrates some of the severe crises that are being experienced by some young people nowadays.

Based on the current challenges that occur today, the development of youth human capital in a country should be actively implemented and planned. It is important to realize that the fate of the nation depends on the inherent quality of its human resources. This is due to the fact that civilization consists of four main elements; economic resources, political system, moral traditions and science and art while the destructive factors are normally caused by moral and intellectual decadence, lawlessness and breakdown of social systems, the spread of oppression, poverty, pessimism, apathy and lack of competent and sincere leaders.<sup>xv</sup> Thus, the youth should be guided so that they have an understanding of the real and true direction and purpose of life based on the teachings of Islam and will strive for excellence.

In this case, Ibn Khaldun (1332-1406) who is well known as the most important figure in the field of history and sociology in Muslim history and civilization, was among the eminent Muslim scholar who has discussed in great detail about how Muslim ummah can gain their position as the leading civilization of the world by excelling in knowledge, values and ethics. His masterpiece, al-Muqaddimah (Introduction to History) contains brilliant insights and deep social analyses and description on the science of civilization.<sup>xvi</sup> Thus, studying Ibn Khaldun's discourse is not only relevant, but it is necessary in finding solution to our current situation. Even though Ibn Khaldun lived many centuries ago, permanent laws of nature is never changed by the vicissitudes of time as history may repeat if we are not taking a lesson from past experience. This fact was mentioned by Ibn Khaldun in his Muqaddimah that, 'Men are human beings and as such resemble one another'.<sup>xvii</sup> This is similar to the notion that the past resembles the future more than a drop of water

resembles another. With reference to this statement, we have to study what happened in the past in order to understand present situation.

With appropriate historical consciousness and understanding, we will never end up groping in dark, thinking that our current problem is a new problem that has never occurred in the past and has been dealt with before. Thus, we have much to learn from past experience through Ibn Khaldun's monumental writing, *al-Muqaddimah*. We should study the past experience to draw lessons in order to face current situation and prepare for the future especially when dealing with youth's issues. Therefore this article will specifically discuss about the issues and problems that affect young people nowadays with reference to Ibn Khaldun's theory through his monumental work *al-Muqaddimah* which can be considered as his greatest legacy that he left for all of humanity and the generations to come.

## **2.0 IBN KHALDUN'S THOUGHT ON THE IMPORTANCE OF KNOWLEDGE AND ETHICS IN YOUTH HUMAN CAPITAL DEVELOPMENT**

The youths are important target of human capital development because they have valuable potential to be developed. In youths, there are dynamic and progressive natures and they are important source for driving the development of civilization and progress towards excellence in the community. Nation with quality human capital will achieve a high level of development, while a country that is rich in natural resources but weak in the development of human capital cannot do anything on their natural resources.

According to Ibn Khaldun, human society is necessary since the individual acting alone could acquire neither the necessary food nor security. A state is inconceivable without a society, while a society is impossible without a state.<sup>xviii</sup> Therefore, effort to build quality human capital is a responsibility of all the members of a community and a state.

The development of human resources or human capital is one of the important agendas of a nation, which aims to drive human society towards achieving the level of a progressive community. In the case of Muslim ummah, the approaches used must be based on iman, knowledge, creativity, innovation and nurturing human capital with first class mentality. Desired progress includes the religious, economic, political and social aspects. At the same time, development of the system must also be emphasized in order to create quality human capitals that have moral and spiritual aspects that are in line with the achievement and

progress in terms of physical aspects.<sup>xix</sup> It is the society in which sovereignty belongs to Allah, a society that enjoins good and forbid evil, a society of virtue and morality and a society of progress and advancement.<sup>xx</sup>

Indeed, the characteristic of quality human capital is not only the capability of knowledge and competencies, which are in line with current trends, but it should be coupled with good values and ethics as basic criteria. Without the elements of values and ethics, the youth will eventually lose guidance and guidelines to evaluate whether something is good or bad, useful or useless, lawful or unlawful, in their living environment.

Past experiences have shown that a civilization would decline when the quantity and quality of its human capital decreased. With regards to this, Ibn Khaldun noted that moral decay of the ruling power and the people of his subordinates together with the decline in the acquisition of knowledge and skill will lead to the ruin of civilizations. In other words, civilization is ruined when its people are unethical and no longer have the interest and motivation to learn, seek knowledge and to work.<sup>xxi</sup> Based on our study and deep analysis on Muqaddimah, there are a few ideas and suggestions that can be used to curb this problem such as:

## 2.1 Understanding of the Basic Goal of Human Creation

Ibn Khaldun mentioned that the soul of human in its nature since it is born is ready to accept whatever good or evil. This is referred to a hadith, which means:

*Every infant is born in the natural state. It is his parents who make him a Jew or a Christian or a Zoroastrian.*

(Recorded by Bukhari and Muslim)

Thus when goodness has been first to enter the soul of a good person, his soul will acquire the habit of goodness and vice versa.<sup>xxii</sup> Since the goal in the development of human capital is to develop humanity itself, therefore, it should be pursued based on the original and basic goal of the creation of human being that is to worship and give full devotion to Allah the Almighty. This is explained in Surah al-Dzaariyat, which means:

*“And (remember) I created the jinn and mankind only that they might worship Me.”*

(Surah al-Dzaariyat, 51: 56)

Among the lessons that can be derived from the above verse is that within Islam itself, the concept of human capital refers to the process of forming a pious servant of Allah SWT and a good person, who is useful not only to himself but to the religion, society, race and nation. If people have personality traits as outlined by Islam, surely success will come true. Thus, according to Ibn Khaldun, the strategy to achieve successful development for a nation is through the development of its human capital, which must be in line with the basic goal of human creation in Islam that is to worship Allah.

In many cases, normally problems such as corruption, breach of trust, cheating and so on are attributed to the attitude of not following the teachings of Islam as a whole. They just take what suits their needs and leave the things they feel are not in accordance with their hearts.<sup>xxiii</sup>

## **2.2 Strengthen the Social Integration among Community (Asabiyyah)**

With regards to the development of a civilization, Ibn Khaldun, through his book, *al-Muqaddimah* has produced a theory about the cycle in the lifespan of human civilization, beginning with the construction, the advancement and the decline of a civilization. The first stage is the beginning of a civilization where human development is characterized by the existence of civilization, a sense of belonging (*asabiyyah*) and efforts to meet the basic needs of life and improved further with the role of religion in life. The second level is the level of living that is characterized by the existence of the government and the growth of cities that affect social stratification. The third level display the downfall period of a civilization, when political disintegration, economic downturn and turbulence occurred. This happened when people enjoyed a luxury life and their sense of belonging (*asabiyyah*) faded. The new generation who lived a luxurious life felt comfortable with their life and became lazy to improve their achievement. Thus, this generation has no direction and clear goals in their lives. They enjoyed life with no effort and eventually resulted in the generation becoming weak and inattentive.<sup>xxiv</sup> This theory was mentioned by Ibn Khaldun, when he observed and studied the nature and conditions prevailing in the Islamic world of his time and in particular the decline and disintegration of the Islamic society in Spain and North Africa.

With reference to the above matter, the concept of *asabiyyah* raised by Ibn Khaldun can become a guideline for us in addressing social illnesses and challenges that occur at present time. *Asabiyyah* concept or translated in English as *esprit de corps*' means unity and social integration.<sup>xxv</sup> Therefore, people should unite and practice social integration to ensure the survival of a civilization and harmonious life for the next generation. We must cooperate and

work together in addressing and combating social illnesses. With the spirit of togetherness (asabiyyah), efforts to curb the social problems and sustaining life will be easier.

In addition to material wealth, Ibn Khaldun also viewed that abundant of food will also made people weak and inattentive. With abundance of food, people suffered with imbalance in their consumption, which affected their health, the ability to think and tend to be hot-tempered in their attitude and lack of appreciation on the issues related to religion. As such, it leads to the occurrence of crimes and moral decline.<sup>xxvi</sup> Unlike the situation when food resources are simply inadequate to the needs of the community, so the people will be more humble in performing religious deeds than those who live in luxury and excess. Ibn Khaldun also said that society which possesses rich food and always full often have a lower life expectancy than those who eat just enough.<sup>xxvii</sup>

Based on the fact that a country's prosperity and excellence is highly dependent on the achievement of the people, thus if every young person in the country has good and excellent qualities like faith, piety, knowledgeable and good character, this will simplify the process for achieving success in all areas of life. This is explained by the word of Allah SWT, which means:

*“And (Allah says): If the state's population believed and feared Allah, We should indeed have opened out to them (of) blessings from heaven and earth but they rejected (the truth), and We seized them with punishment for what they have earned.”*

(Al-A'raf, 7: 96)

In other words, it is a nation who enjoins good and forbid evil. It is one of the basic principles of Islam and indeed the noblest and most sublime so that they may attain the Pleasure of Allah SWT.

Since there are so many factors that cause social illnesses in society which include weaknesses in the education system, the lack of religious upbringing, lack of parental control, the influence of pornographic videos, media which focus on sex and violence, the influence of bad friends, extreme entertainment, weak enforcement of laws and punishments which are not commensurate and so on, it requires appropriate attention through the feeling of group solidarity (asabiyyah) from the government, parents and, teachers in guiding our youth to choose wisely and take advantage of modernization and globalization. There is no doubt that many government has taken various steps to address and curb social illnesses, but so far the steps that have been taken are still less in terms of its effectiveness in curbing social illnesses that happened.



### 2.3 Good System of Education

In relation to the issues pertaining to youth development, Ibn Khaldun has suggested that education is the key to the excellence of youth human capital since it provides the way for imparting knowledge and sciences, practical skills, ethics and values.<sup>xxviii</sup> Good skills and values will only exist if there are good systems of education and training management. Thus, the resources should be made available for those who are interested to pursue knowledge. Ibn Khaldun mentioned good examples of Muslim civilizations such as Andalusia and some of the Arab countries, which excelled when their people strived for the acquisition of knowledge and scientific achievements. Thus, for many centuries, some Muslims became experts in scientific knowledge especially in science, medicine, agriculture, architecture, textiles and so forth.

At present, all government around the world is working hard to develop and improve the lives of the people. Therefore, the focus has been to produce quality human capital with strong religious knowledge. Without qualified and pious human resources, the country will be weakened because of the lack of human factors with good qualities to trigger the new initiatives in the socio-economic activities.

Ibn Khaldun suggested that human resource development should be carried out through a scheme of comprehensive and integrated educational program so that it also aims to include aspects of human spirituality, to ensure that the next generation who will inherit and lead the country will be human of quality and dynamic characters.<sup>xxix</sup>

To achieve this goal, people are commanded to follow the teachings of Islam brought by Prophet Muhammad SAW as a whole. As the Islamic sharia is complete and covers all aspects of human life, therefore if people follow the teachings of Islam as a whole and follow the teachings of the Quran and the Sunnah of the Prophet SAW, they are guaranteed with peace in this world and in the Hereafter. In Surah al-Baqarah, Allah SWT mentioned, which means:

*“O ye who believe! Enter all of you into submission (unto Him); and follow not the footsteps of the devil. Lo! He is an open enemy for you.”*

(Al-Baqarah, 2: 208)

Therefore, we must prepare our young people with spiritual development and religious consciousness besides their worldly affairs and achievements. It should be implemented through the emphasis on religious knowledge, ethics and value system that will build inner strength with personal and moral purity to face the challenges in their everyday life.<sup>xxx</sup>

## 2.4 Teaching of al-Quran

In his *Muqaddimah*, Ibn Khaldun stated that teaching the children to learn the Quran and ethics is among the symbol of Islam.<sup>xxxii</sup> In fact according to him, learning the Quran is the first category of knowledge that needed to be taught to Muslim children.<sup>xxxiii</sup> Since the time of Prophet Muhammad SAW, until now Muslims around the world have adopted the teachings of the Quran. Teaching of the Quran can indeed strengthen the faith and at the same time, it can also strengthen the soul of an individual. According to Ibn Khaldun, al-Quran should be the basis for the teaching of other sciences. When knowledge of the Quran is taught to children, it will affect their thoughts and eventually form the basis for all other knowledge obtained thereafter.<sup>xxxiiii</sup> In this case, Abdullah Nasih Ulwan (2004) has also agreed and mentioned Ibn Khaldun's suggestion on the importance of teaching the Quran in his methodology of child education.<sup>xxxv</sup>

Based on the views of Ibn Khaldun, it is clearly advised that children should be taught with the revealed knowledge of the Quran since childhood as the basis of other knowledge they acquired in school and other education level. When a child has a strong foundation related to faith, he will move to the guided path of Islam and will not be strayed away from the truth. Thus when they grow older, they will be better prepared to face the modern world challenges with more mature and cautious way. Those who possess a strong faith in this life will be able to determine the best course from the bad more wisely. They will certainly refrain themselves from useless activities, as what happened among teenagers who involved in many social illnesses today.<sup>xxxvi</sup>

Through the observation of Ibn Khaldun in Morocco, he found that people did not mix-up learning of al-Quran with other subjects such as knowledge of hadith, fiqh, Arabic poetry, until an individual had first advanced in their study of the Quran. Meanwhile, Ibn Khaldun also mentioned about how the people of Andalusia had taught the Quran to their children through the method of writing and reading. They made al-Quran as a foundation and fundamental lesson for all other knowledge. However, they did not restrict to the teaching of the Quran alone but also taught their children other subjects such as poetry, writing skill, Arabic language and so forth.<sup>xxxvii</sup>

## 2.5 Early Childhood Education

Ibn Khaldun suggested that the fundamental education is at early childhood since it is the most important phase of a child progress through the growth of mind, emotional, spiritual when one has a tendency or instinct to copy, emulate, adopt and easily influenced by what is seen, watched and observed, especially from parents, siblings or peers.<sup>xxxvii</sup> At this stage the commencement of the basic values and behaviours begins to form the character of children and it will become a platform in the formation of their behaviour at adolescence and youth level.<sup>xxxviii</sup>

As such, the most important measure and solution in addressing this issue is through the education in early childhood. The initial steps to educate children need to start from the belly of the mother, up to the age of puberty. However, this does not mean that other stages are not important in providing education and upbringing. This initial stage is seen by educators as important as it is the starting point, where children begin to undergo the process of the development of their intellect, emotion, soul and have a tendency to imitate, emulate and easily influenced by what they see, especially on the behaviours of parents, siblings or peers. At this point, values and behaviours begin to form the character of the children. Next, these values will be the foundation to shape their behaviour in their adolescent stages.<sup>xxxix</sup>

Therefore when children grow up, they will feel comfortable with the pattern of behaviour that begins to form in their early age. If these behaviours are not being observed, corrected and shaped by parents since the beginning, most likely what is commonly seen and observed from the very young children will be carried out to the level of adolescence, youth, adulthood and old age.

## 2.6 Inculcate Good Manners and Ethics

Meanwhile, in terms of the importance of ethics and good manners, Ibn Khaldun had pointed out a lesson and quoted the words of the Caliph al-Rashid to Khalaf ibn al-Ahmar a teacher who taught his son, Muhammad al-Amin who was a child, which is considered by Ibn Khaldun as one of the best and proper methods of education:

*Teach him to read the Quran. Educate him in history. Let him narrate poems and teach him the Sunnah of the Prophet. Give him insight into the proper occasions for speech and how to begin a speech. Forbid him from excessive laughter except at the appropriate time. Accustom him to honour his relatives when they come to him and to give the military leaders places of*

*honour when they come to his salon. Do not waste time without any knowledge that is useful to teach him. But to do so without vexing him with depression because it will kill his mind clarity. Do not be too soft later he will get to like leisure and become used to it. As much as possible, correct him kindly and gently.<sup>xI</sup>*

Ibn Khaldun mentioned that when the younger generation in a society neglected their ethics and value systems, they would adopt the qualities of their environment and company and thus the city will teem with low people of blameworthy character.<sup>xII</sup> There is a famous saying, which also indicates that 'he who is not educated (yu'addibuh) by his parents will be educated (addabah) by time'.<sup>xIII</sup> In this case, Ibn Khaldun suggested that children should be taught with adab (manners). The process of ta'dib must be inculcated in a child and together with knowledge for a knowledgeable person without manners or values is like a tree without fruits. This fact is supported by the thought of a modern scholar, Syed Muhammad Naquib al-Attas who had also stressed the importance of ta'dib in education.<sup>xIIII</sup>

Prophet Muhammad SAW mentioned in a hadith about young people who have religious discipline and self-control, which means:

*Your Lord is delighted (in the way that suits Him) about a young person who does not have youthful (lustful) desire.*

(Recorded by Imam Ahmad at-Tabrani, Abu Ya'la and Ibn Abi 'Asim)

Ibn Khaldun further stated that among the factors that can also ruin a civilization include moral decay, ethical problems, wrongdoing, trickery, insincerity and other kinds of degradation of character. It can also be characterized by people in a civilization becoming lazy, not competitive, unable to strive for knowledge, indulge in pleasures, corruption and loss of self-control and disobey religious teaching.<sup>xIv</sup> When this kind of problems occur in a society, it will eventually lead to other major ethical decadence such as promiscuity, homosexuality and so forth. This in the end will create social problems in the society, corruption and also dispersal of physical diseases. Regarding this issue, Ibn Khaldun quoted a Quranic verse, which means:

*“And when We would destroy a township We send commandment to its folk who live at ease and afterward they commit abomination therein and so the Word (of doom) hath effect for it and we annihilate it with complete annihilation.”*

(Al-Isra', 17:16)

Based on the above verse of the Quran, Ibn Khaldun explained that luxury in life can make people tend to satisfy the desire of their soul and as a result their character will be deteriorated. This will eventually make the town becomes disorganized and falls into ruin.<sup>xlv</sup>

## **2.7 Emulate Past Achievements of Islamic Scholars**

Based on the current challenges that have occurred, the development of youth human capital should be actively implemented and planned. If we trace the history of the past, it appears that the strength of the Islamic civilization in the past ranging from traditional integrated human construction that causes the birth of great scholars and intellectuals, thinkers and pioneers of the great high-minded. This strengthens the fact that the quality of human capital must be developed through the practice of connecting oneself with Allah SWT and simultaneously acquires scientific knowledge, which is very important in order to develop the human physical and spiritual life.

History has proved that the tradition of building quality human being practiced in the past has been able to produce great figures and scholars such as Ibn Sina, Ibn Rushd, al-Razi, al-Khwarizmi, al-Battani, Ibn-Haytham, Ibn-Nafis, Ibn Zuhr, al-Zahrawi, al-Biruni and many other Muslim scientists who excelled since their adolescence and youth lifetimes.<sup>xlvi</sup> These Muslim scholars had also memorized the Quran, understood multiple languages, concentrated on exegesis of the Quran and 'Ulum al-Hadith and other Islamic religious fields in their early childhood and at adult age they also developed skills and expertise in the fields of scientific knowledge such as medicine, mathematics, astronomy, ophthalmology, blood science, surgery and others.<sup>xlvii</sup> Therefore, youth human capital development measures should be built since infancy and childhood. After reaching the age of adolescence and youth, efforts to build human capital should be actively and seriously implemented and improved.

Moreover, Ibn Khaldun also stressed the importance of traditional scholarship as a pre-condition in the life of civilized society. In this regard, Ibn Khaldun used the term 'sanad' to refer to traditional knowledge that is passed from one generation to the next generation. According to him, a human civilization will be weakened if there is no tradition of scholarship within a community.<sup>xlviii</sup> His views were distinctly in line with the recommendations of the Quran that always call for Muslims to seek knowledge.

## 2.8 Creation of Awareness among the Society

Based on the current challenges that occur nowadays, human capital development among youth should be actively implemented and planned. Efforts to create awareness about good and evil influences must be clarified. The youth should be given guidance, so that they have a clear understanding of the direction and goals based on the true teachings of Islam. It is important for us to realize that the fall of a particular civilization is ultimately depending on the quality of the available human resources. Leaders of a country play a significant role in organizing strategic plans to the realization of people's trust and their expectations to achieve progress in future through the development of quality human capital.

The approach of parents in educating the younger generation today shows that children are being raised in a very comfortable and luxurious lifestyle. Parents provide all the needs of children and follow all their requirements. However, in an effort to provide a comfortable life in terms of material needs for their children, some of them have forgotten the importance of the spiritual aspects that need to be applied in the lives of the children. This will be the source of all problems and social illnesses particularly among the younger generation. In this case, Ibn Khaldun mentioned that a luxurious life could make people become neglectful, weak and lazy.<sup>xlix</sup>

Youth developments in the third millennium or the beginning of the 21st century are faced with many challenges and problems in all aspects of life. Challenges and problems derived from the influence of globalization are inevitable. Wave of globalization brought a revolution in the field of telecommunications and information technology. The progress and development of information technology are also affecting the socio-cultural transformation of almost all nations and people.<sup>1</sup> Hence, in order to create quality youths, who are knowledgeable, have strong faith, good attitude and competitive, we need to inculcate a deep sense of awareness in the society besides making a rigorous and systematic planning. This is due to the variety of challenges that must be dealt with wisely and prudently because of the rapid development of globalization occurring in the world today.

Although we do not deny the positive aspects that globalization brings, but at the same time we are also facing the negative aspects brought together from it that must be addressed as soon as possible, so that we can choose what is good and avoid what is bad. In this case, the youth must be given the awareness and guidance to filter out the negative aspects of the globalization and modern lifestyle.

### **3.0 CONCLUSION**

From the above discussion, it is clearly proven that even after seven centuries, Ibn Khaldun's theory about the importance of knowledge and ethics in youth human capital development is still relevant. Based on the study of the Muqaddimah, it can be concluded that early childhood education, correct understanding on the basic goal of human creation, a good and integrated system of education that combines scientific and religious knowledge, appreciation of the contents of the Quran, inculcation of good manners and ethics and cultivation of awareness among members of the society about the challenges of modern lifestyle and globalization are among the most important factors that should be inculcated in a society to ensure a sustainable style of living and continuity of a civilization.

However, Ibn Khaldun never denied other factors that also contribute to the advancement of a civilization such as the achievement of material wealth. Every effort for the advancement of a civilization should be predicated on religious teachings and guidance from the Quran. With that, a society will live in a civilization that is enhanced with spiritual and moral values as recommended in the teachings of the Holy Quran.

The development of youth talent and excellence in the community must be carefully planned and implemented. Realizing the enormity of the challenges faced by the youth at present due to proliferation of information technology and globalization, the youth self-defense should be consolidated and strengthened. This can be done through a systematic approach, as enjoined by the Quran and the Sunnah of the Prophet in terms of the pursuit of academic excellence and moral purity.

Human capital development should be focused in every aspect, including the aspect of knowledge, spirit of cooperation, development of expertise and technology, human intelligence and creativity, healthy environment, strong religious and moral purity as well as the integration of theology and modern science as a guideline to produce youth with outstanding talent.

In this effort, development of youth's potential, intellect, spiritual and physical aspects need to be inculcated through training, education, care and nourishment from time to time so that it can grow in balance and can enhance the youth human capital development as a whole. The youths need to strengthen their minds and acquire multidisciplinary knowledge including religious knowledge. Mastery in multidisciplinary knowledge will help them progress in many aspects

of life while strong religious faith will strengthen youths' character and drive them towards good and prevent them from going astray.

Accordingly, efforts to form youths who have integrity as a catalyst for excellence in the community in future should be supported with all the facilities and planning as well as cultural practices and values. However, what is more important is the willingness from the youths themselves for a change of mind and attitude that will bring them and the community towards success in this life and the Hereafter.

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