A COMPARATIVE STUDY OF IBN KHALDUN'S THEORY OF GOOD GOVERNANCE AND MENCIUS' THEORY OF BENEVOLENT GOVERNMENT

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by

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ABSTRAK

Kajian ini bertujuan untuk menbandingkan konsep kerajaan yang baik oleh Ibn Khaldun dengan konsep kerajaan yang berkebajikan oleh Mencius. Kedua-dua teori ini telah dikaji secara menyeluruh dalam kalangan akademik. Namun demikian, masih belum ada kajian yang membandingkan kedua-dua teori ini secara bersama. Hal ini dikenal pasti sebagai jurang dalam penyelidikan akademik untuk penulis. Kajian ini menggunakan kaedah kajian kualitatif meliputi kaedah kajian perbandingan dan kaedah analisis teks sebagai kaedah utama. Dapatan utama kajian ini ialah wujudnya beberapa persamaan dan perbezaan antara perspektif Ibn Khaldun tentang kerajaan yang baik dan perspektif Mencius tentang kerajaan yang berkebajikan. Perbincangan kajian ini merangkumi lima topik utama: sifat manusia, moral pemimpin, politik, ekonomi, dan pendidikan. Perbezaan utama antara kedua-dua teori ini terletak pada fakta bahawa Ibn Khaldun merupakan seorang intelektual Muslim yang terkenal dan telah dibentuk secara mendalam oleh budaya Islam, khususnya al-Quran dan Hadis. Sementara itu, Menciuspula adalah seorang pelopor aliran Konfusianisme terkenal yang mengutamakan renungan sekular dan jarang mendalami perkara agama. Walaupun latar belakang geografi dan budaya Ibn Khaldun dan Mencius adalah berbeza, namun kedua-dua tokoh ini berusaha untuk menegakkan dan mengekalkan keamanan. Kajian perbandingan ini berupaya meningkatkan pemahaman pembaca tentang latar belakang sejarah dan trajektori perkembangan negara Arab dan China.

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ABSTRACT

This study aims to juxtapose Ibn Khaldun's concept of good government with Mencius' concept of benevolent government. Both theories have undergone comprehensive scrutiny in academic circles, respectively. However, there are few studies on the direct comparison of the two theories. This identifies a gap in academic research for the author. This study primarily employs the qualitative research methodology, with the comparative research method and content analysis method being the predominant approaches. The main finding of this study is the existence of several parallels and distinctions between Ibn Khaldun's perspective of good governance and Mencius' perspective of benevolent government. The discourse encompasses five particular topics: human nature, leaders' morality, politics, economics, and education. The primary distinction between the two theories lies in that Ibn Khaldun, a renowned Muslim intellectual, was profoundly shaped by Islamic culture, particularly the Quran and Hadith. However, Mencius, the prominent exponent of Confucianism, prioritized secular contemplation and rarely delved into matters of religion. Despite Ibn Khaldun and Mencius having distinct geographical and cultural backgrounds, both cultures upheld and aspired for peace. This comparative study will enhance readers' comprehension of the historical background and developmental trajectories of Arab countries and China.

CHAPTER 1

INTRODUCTION

1.1 Background

Good governance plays a pivotal role in promoting stability and peace within a nation. By upholding the preservation of justice, it effectively mitigates conflicts and upholds societal order (Haifa, 2023; Singh, 2023). According to the Legatum Institute, prosperity is defined as both wealth and well-being, and prosperous countries have happy, healthy, and citizens who enjoy freedom. Prosperity represents a human's desire for a better life (Budak & Organ, 2020; Jackson, 2009). However, there are still many people suffering in the world today, and many countries are facing severe poverty and war crises. The worldwide refugee crisis, mainly caused by war and violence, has reached record proportions, with more than 79.5 million people having been forcibly displaced by the end of 2019 (Bäärnhielm et al., 2017). Officials all over the world believe that by using intelligent and rational planning, they can successfully transform premodern societies into modern societies (George et al., 2016; Webber, 1983).

Islam has 1.9 billion adherents, making up about 24.7% of the world's population in 2020 (Shoib et al., 2022). China's population has experienced significant growth, reaching 1.4 billion in 2021 (Normile, 2021). However, this growth is expected to slow down, with a predicted population of 1.406 billion by 2050 (Men et al., 2005). Muslims and Chinese people account for half of the world's population. Ibn Khaldun's good governance theory has played an essential role in the Islamic world, as well as Mencius' benevolent government theory remains relevant in Chinese society. Hence, comparing these two theories, which have influenced

nearly half of the world's population, may lead to some theoretical contributions to the future development and prosperity of the Islamic world and China.

Ibn Khaldun, one of the greatest Muslim philosophers and social scientists of the Middle Ages, was born in Tunis in 1332 and died in Cairo, Egypt, in 1406 (Abdullah, 2018; Patriarca, 2010). His most famous book, the *Muqaddimah*, was written in 1377, and its central theme is social phenomena and history. According to a twentieth-century British historian, Arnold J. Toynbee, the *Muqaddimah* is "undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time or place (Rosenthal, 2005, p.10)." The *umran* theory is one of the most important theories presented in this book. As an important section of *umran* theory, Ibn Khaldun's good governance theory covers a broad range of topics. It includes three broad categories: politics, economics, and education (Gada, 2018; Beik, 2016; Dajani, 2015).

Mencius, one of the great philosophers, thinkers, and educators, was born approximately 385 BC and died approximately 304 BC. During the Yuan Dynasty, he was posthumously designated second sage *(亚圣)* (Eno, 2016). His ideas are mostly recorded in the book *Mencius*. The theory of benevolent government is his most famous idea. Furthermore, the tenets of benevolent government are at the heart of Mencius' political thought, which encompasses many fields such as politics, economics, and education (An, 2019; Yang, 2010; Xu, 2002).

1.2 Problem statement

Although our era aspires to peace and development, people in many countries still face various serious conflicts and violence today. For example, separatist civil wars raged around the world in the 1990s, including in the Balkans, India, Russia, Azerbaijan, Sudan, Indonesia, the United Kingdom (Northern Ireland), and Syria.

These wars resulted in significant loss of life, triggered a massive refugee crisis, and led to widespread economic devastation, and rendered these countries even more impoverished and weakened. One of the most important reasons for the defeat is the information asymmetry of each country's relative advantage and relative power (Beckley, 2018; Jackson, 2011). Hence, in order to reduce advantage and power asymmetry, it is crucial for smaller and economically disadvantaged countries to foster their development and prosperity.

The important factors for measuring a country's prosperity include socioeconomic concepts of prosperity as measured by GDP and some non-economic indicators, such as ecological sustainability, social inclusion, individual well-being, and life quality (Land, 2018; Fritz, 2014). Hence, it can be concluded that productivity, environmental sustainability, quality of life, social equity, and individual well-being are important factors in measuring a country's prosperity. For these five elements to be well developed, better governance and strong policies are required. Improving governance stands as a vital means to eradicate extreme poverty and foster shared prosperity. Furthermore, robust policies also pave the way for creating a new social order (Jackson, 2010).

It is a widely held belief that conscious thought controls behavior. Positive visualization is crucial and serves as the foundational element of any successful endeavor (Wegner, 2004). The theories of good governance by Ibn Khaldun and benevolent government by Mencius offer comprehensive insights into the aforementioned themes of national prosperity. According to Ibn Khaldun, good governance is an essential component of all civilizations, and the government must play a significant role in establishing law and order conducive to economic activity (Abdullah, 2018). Mencius emphasizes that benevolent government is crucial for

achieving national wealth, stability, and cultural advancement in his writings. He stressed the significance of the ruler's moral growth and the backing of the masses (Yang, 2023) This compassionate governance, founded on the conviction in the innate goodness of human beings, was viewed as a method to establish a prosperous community (Yang, 2023).

According to Ibn Khaldun and Mencius, an ideal leader is characterized by attributes like fairness, humility, empathy, governance competence, and the prudent implementation of strict norms (Abdullah, 2018; An, 2019). These characteristics are essential for fostering allegiance, maintaining stability, and promoting societal advancement and achievement. Islamic teachings stress the significance of virtues such as faith, integrity, self-discipline, love, and compassion in leaders (Abdullah, 2018). The Islamic viewpoint supports excellent governance, economic development, and utilizing Islamic institutions for wealth transfer (Egbetunde & Adedimeji, 2015). Mencius emphasizes that leaders should exhibit high moral character, a compassionate disposition, adeptness in benevolent governance, and the ability to alleviate the people's suffering. Only then can they secure the people's support and uphold the nation's stability and prosperity (An, 2019).

The significance of this research lies in the fact that Ibn Khaldun's theory of good governance and Mencius' theory of benevolent government offer rich historical and theoretical foundations for the theme of prosperity in the aforementioned regions. Ibn Khaldun believed that good governance is a fundamental component of civilization, and that the government must play a crucial role in establishing a legal order conducive to economic activities (Abdullah, 2018; Masadah, 2021; Zaid, 2022). Mencius, on the other hand, emphasized that benevolent government is key to achieving national wealth, stability, and cultural advancement. In his works, he

highlighted the importance of the ruler's moral growth and the support of the people (Chen, 2016; Meng, 2018). Both theories not only apply to their respective historical and cultural contexts but also possess a timeless quality, offering valuable theoretical resources to address contemporary governance challenges.

However, existing research has mainly explored the thought systems of Ibn Khaldun and Mencius separately, with little comparative study between the two. Despite originating from different cultural backgrounds, both theorists had profound influences on their respective civilizations. By comparing these two thinkers, this paper aims to examine the similarities and differences between their theories of good governance and benevolent government, thus providing new theoretical contributions to the future prosperity of the Islamic world and China.

The importance of this comparative study also lies in its potential to identify shared principles that can promote global governance and societal prosperity. Both Ibn Khaldun and Mencius focused on leadership, fairness, moral norms, and social order—issues that continue to have deep relevance in modern society. Through comparing these governance models, this research not only offers new theoretical frameworks for regions like the Middle East and China but also provides insights into broader global governance challenges, especially in terms of peacebuilding, social justice, and sustainable development.

1.3　Research questions

The study was carried out to answer the following research questions:

I. What are the origins of Ibn Khaldun's good governance theory and Mencius' benevolent government theory?

II. What is the premise of Ibn Khaldun's good governance theory and Mencius' benevolent government theory?

III. What are the main principles of Ibn Khaldun's good governance theory and Mencius' benevolent government theory?

IV. What are the similarities and differences between Ibn Khaldun's theory of good governance and Mencius' theory of benevolent government?

1.4   Research objectives

Within the context of the problem stated above, this comparative study has four principal and interrelated objectives:

I. To discuss the origins of Ibn Khaldun's good governance theory and Mencius' benevolent government theory.

II. To identify the premise of Ibn Khaldun's good governance theory and Mencius' benevolent government theory.

III. To examine the main principles of Ibn Khaldun's good governance theory and Mencius' benevolent government theory.

IV. To find out the similarities and differences between Ibn Khaldun's theory of good governance and Mencius' theory of benevolent government.

1.5   Significance of the study

People yearn for peace and prosperity from Palestine to Afghanistan, Syria to Libya, Yemen to Ukraine, and now Kazakhstan. However, due to ongoing conflicts, a country's capacity can mean the difference between victory and defeat in war (Organski, 1980). In the development of a country, slowing down equates to falling behind. No country wants to lag behind, as doing so often leads to being overtaken or defeated. Therefore, in order to avoid being beaten, self-protection is one of the most effective strategies for safeguarding national security (Mao, 2009). According to this context, this study is important to compare Ibn Khaldun's good governance theory

and Mencius' benevolent government theory on how to make the country stronger, stable, and prosperous.

Ibn Khaldun's theory of good governance and Mencius' theory of benevolent government continue to offer relevant insights on bolstering national prosperity for the social development of the Islamic world and China, respectively (Grine & Khezzar, 2018; Lin, 2010). In our previous discussion, we noted that the Islamic world and China together account for half of the world's population and that positive action must be informed by good theory. Therefore, it is essential to analyze these influential theories from both worlds to understand their contribution to national prosperity and development.

The characteristics of a good leader and good government are the basic elements that drive a nation's prosperity (Agere, 2000). Comprehending the essence and framework as posited in Ibn Khaldun's theory of good governance and Mencius' theory of benevolent government can find some clues to understanding how these two elements foster national prosperity (Chapra, 1999; Ren, 2003). Ibn Khaldun, for example, emphasized that a good leader, a strong *asabiyyah*, a healthy economy, and a fair law are the main factors to push the development of society (Halim, 2014; Chapra, 1999). Mencius believed that an ethical leader, people's well-being, and benevolence policy are the main factors that preserve the stability of a state (An, 2019). Hence, strong social cohesion is the most important factor affecting the rise and fall of a country. This kind of thought can still serve as a prayer of warning in today's society. Because social cohesion within a country determines the constraints it faces during the reform and development process, this is the truth of today's social development (Easterly, 2006).

In the context of globalization, while every country boasts its unique history, traditions, and value systems, it's crucial to recognize the shared human values and worldviews (Schrader, 2009). Comparative research not only affords nations opportunities for mutual learning but also fosters cultural exchange and understanding. Moreover, this cross-cultural dialogue and exchange play a pivotal role in breaking down biases and misconceptions (Crossley, 2008). Hence, the comparative study between Ibn Khaldun's theory of good governance and Mencius' theory of benevolent government has certain theoretical and practical significance.

1.6   Limitations of study

The author admits that there are some limitations to this research. First and foremost, the good governance theory of Ibn Khaldun, which is one of the main topics in this study, is primarily based on the *Muqaddimah*. This text was originally written in Arabic. The author meticulously documented the observations on both the concise English translation by Franz Rosenthal and the Chinese translation of the *Muqaddimah* by Li Zhenzhong. However, due to the author's lack of proficiency in Arabic and inability to read the original work, there may be difficulties in fully understanding certain aspects of the analysis. Furthermore, due to the Chinese rendition of the *Muqaddimah* being more comprehensive and easily comprehensible for the author, the author tends to depend on the Chinese version when interpreting and expanding upon Ibn Khaldun's concepts. This is also likely to result in prejudice in the comprehension of the text.

Second, Ibn Khaldun's theory of good governance and Mencius' theory of benevolent government contain extensive information. However, in order to highlight the critical points of the discussion that can be useful to the countries today, this research focuses primarily on three important aspects: human nature, the

characteristics of a good leader and the main elements of good governance. Furthermore, the author has chosen to examine only the components of Ibn Khaldun's perspective on good government and Mencius' perspective on benevolent governance that exhibit significant similarities and differences for comparative study. This presentation tends to exert pressure on the comprehensiveness of the study and leaves the author with feelings of remorse over their research choices. For instance, Ibn Khaldun places significant emphasis on the role of religion in societal progress while discussing political matters. Nevertheless, Mencius seldom addresses the specifics of religion while addressing benign politics. Hence, the author merely briefly touches upon the subject of religion for comparative study.

Third, the main topics in this study come from different cultural worlds. Ibn Khaldun's good governance theory comes from the Islamic cultural world, and Mencius' benevolent government theory comes from China. Hence, the research results gained by comparing the theories of two distinct cultures may only be relevant to some countries' development and prosperity. Regardless of the limitations mentioned above, this study is valuable because it can provide an ideological lesson for the development and prosperity of Islamic countries and China.

1.7   Methodology

This study primarily utilized qualitative research methodologies to analyze the data. Qualitative research is a broad concept comprising various methodologies, offering distinct interpretations and addressing diverse subjects (Preissle, 2006; Hammersley, 2013). It involves flexible research designs driven by data, often employing unstructured data and emphasizing subjectivity within the research process. Unlike quantitative approaches, qualitative research primarily employs verbal techniques to convey study outcomes (Hammersley, 2013). Analyzing

qualitative data is multifaceted, focusing on transitioning from factual knowledge to comprehension and interpretation. This process involves converting data into meaningful insights and using logical reasoning to draw discursive conclusions (Cohen, 2017).

1.7.1   Data collection

To obtain an objective understanding of the thoughts of Ibn Khaldun and Mencius, a large amount of textual data is drawn from the original works. The examination of Ibn Khaldun's theory drew from a plethora of literary works, including *Ibn Khaldun: An Intellectual Biography* (2018), published by Princeton University Press. This text aids in understanding Ibn Khaldun's life narrative and the historical context surrounding the emergence of the *Muqaddimah*. *The Muqaddimah: An Introduction to History* (2015), published by Princeton University Press, and the Chinese version of *the Muqaddimah* (2014), published by Ningxia People's Publishing House, form the cornerstone for a comprehensive grasp of his intellectual framework. To explore Mencius' philosophical ideas, the primary scholarly sources utilized the *Mencius* with English and Chinese versions.   The *Mencius* English version was translated by Eno in 2016, titled *Mencius: Translation, Commentary, and Notes*. The *Mencius* Chinese version was annotated by Yang Bojun in 2008. The faithful translation of the English edition maintains the original Chinese edition's chapter and section structure, enabling the author to conduct a comparative analysis and perform content searches across both the Chinese and English versions of Mencius.To ensure the precision of the translation of the original text, the author mostly depends on the English version of Mencius during the process of textual

analysis of Mencius' conception of benevolent government, although possessing a strong familiarity with the Chinese rendition of his works.

To deepen the understanding of the Ibn Khaldun's good governance thought and Mencius' benevolence government thought and to find solid textual evidence in the discussion, the author collected data using Web of Science (WoS), Google Scholar, Scopus, and China National Knowledge Infrastructure (CNKI). For understanding Ibn Khaldun's good governance thought, the author searched relevant topics in Web of Science, for example, using keywords such as topic="leadership" OR "Ibn Khaldun", topic="politic" OR "Ibn Khaldun", topic="economic" OR "Ibn Khaldun", and topic="education" OR "Ibn Khaldun" to filter out high-quality papers aligned with the research theme. Since WoS only provides access to abstracts and not full-text papers, Google Scholar was used to download and read the full articles. To expand the search scope, the author also conducted similar searches in Scopus, ensuring an ample number of high-quality references for the research. For understanding Mencius' benevolence government thought, he author searched relevant topics in CNKI. The search criteria is topic="leadership" OR "Mencius", and topic="politic" OR "Mencius" topic="economic" OR "Mencius", and topic="education" OR "Mencius" to filter out high-quality publications aligned with the research topic. To establish a solid foundation for the thesis, the author also relies on the Chinese version of the master's and doctoral dissertation and journal articles, renowned for their excellence in exploring Mencius' ideas on benevolence government.

1.7.2   Data analysis methods

The specific methods are content analysis, thematic analysis and comparative analysis. According to Vartiak et al. (2023) and Kucan and Palincsar (2018), the utilization of textual analysis is crucial in the process of concept development. Hence, the utilization of textual analysis is crucial in the comparative examination of Ibn Khaldun's concepts regarding good governance and Mencius' concepts regarding benevolent government to mitigate the risk of potential plagiarism allegations. Thematic analysis is a widely used qualitative research method for identifying, analyzing, and interpreting patterns of meaning within data (Braun & Clarke, 2012). Comparative analysis is a widely used method in comparative research in which two or more items are systematically compared to identify relevant factors for comparison purposes (Heidenheimer, 1983).

Content analysis method almost used in all chapters in this thesis and help author know Ibn Khaldun's good governance thought deeply and objectively. Thematic analysis method focus on chaper 2 and chapter 3 and help author identify and analyze the topics. These topics relate to the leadership, *asabiyah*, justice, war, taxation, livelihood, supply and demand relationship, division of labour, teaching methods etc. Comparative analysis method focus on the chapter 4 and help author identify the similarities and differences between Ibn Khaldun's good governance thought and Mencius' benevolence government thought.

Atlas.ti is a qualitative data analysis software based on a Windows application (Hwang, 2008). This data analysis tool not only enables the interpretation and analysis of large volumes of text using coding and annotation but also facilitates in-depth analysis of visual and audio data. Additionally, it provides scholars with a comprehensive overview of their research projects (Smit, 2002). Within our study,

the software was employed to organize, code, and analyze extensive textual data derived from historical texts and the documents of literature review. Its sophisticated coding capabilities allowed us to create a hierarchical system of codes, which facilitated the identification of recurring themes and patterns within the data (Smit, 2002; Gibbs, 2007). The function of Atlas.ti's coding and quotation present the research topics of this study. Furthermore, Atlas.ti is a powerful tool to support comparative analysis in this study. The hierarchical coding structure of Atlas.ti enabled us to draw connections between the empirical data and the theoretical constructs of Ibn Khaldun's theory of good governance and Mencius' theory of benevolent government.

Atlas.ti's network view feature was particularly useful in mapping out the connections between different themes, codes, and data sources (Paulus & Lester, 2016). By utilizing this feature, we were able to visualize the complex interplay of governance principles across different historical and cultural contexts, leading to a more nuanced comparison of Ibn Khaldun and Mencius' theories. In terms of literature review, Atlas.ti assisted in systematically organizing the scholarly work pertinent to our research. The software's ability to import and code literature enabled us to categorize the existing research into thematic areas, identifying gaps in the literature and ensuring that our study was positioned within the larger academic discourse (Ronzani et al., 2020). It was also pivotal in referencing and retrieving key points from the literature quickly, which streamlined the writing process of our methodology and findings (Adelowotan, 2021).

The contribution of Atlas.ti went beyond data organization and analysis. It fostered a methodological rigor that was transparent and replicable, a crucial consideration in qualitative research. The audit trail feature of the software

documented our analytical decisions, which supports the credibility and validity of our research findings.

1.8 Conceptual definitions of key terms in Ibn Khaldun's good governance and Mencius' benevolent government theories

This section presents the definition of the important key terms used in this study. For Ibn Khaldun's good governance theory, the definition of key terms includes good governance, *umran,* and *asabiyyah*. For Mencius' benevolent government theory, the definition of the key terms includes benevolence, benevolent government, and four beginning.

Good governance: Ibn Khaldun's definition of good governance highlights the pivotal significance of leadership and societal cohesion in upholding the stability and prosperity of a state (Abdullah, 2018; Sulastri, 2019). A proficient leader is crucial for guaranteeing the long-term viability of a nation, emphasizing the need for *asabiyyah*, or social cohesion, in shaping governmental strategies and upholding stability (Islam & Hossain, 2017). Ibn Khaldun's observations on the rise and down of civilizations, as summarized in his cycle theory, highlight the recurring pattern of states undergoing phases of advancement and deterioration (Önder & Ulaşan, 2018). This underscores the importance of efficient governance in the process of society. His comprehensive approach to education and focus on fundamental principles such as fairness further support his view of good governance as the basis for a prosperous society (Alatas, 2013; Muslim, 2017; Hamzah, 2014).

Umran: *Umran* is defined in Arabic as the act of filling an empty space. It means uninhabited space when applied to social phenomena. However, it can also have a semantic meaning, referring to culture, civilization, or prosperity (Amri, 2008). *Umran* is portrayed as a circle of society that works together to advance

success, knowledge, well-cultured, and manners with the justice of respected leaders (Yaslıçimen & Sunar, 2008; Adnan et al., 2018; Abdullah, 2018) Aside from this linguistic explanation, Ibn Khaldun regards *umran* as an ideology that encompasses all aspects of sociology and anthropology (Apriliza, 2022). *Umran's* research areas include ecology, political science, rural and urban society, economic sociology, and knowledge sociology (Asysyauqi & Arifin, 2023; Yaslıçimen & Sunar, 2008; Apriliza, 2022).

Asabiyyah: *Asabiyyah* is an Arabic word defined as a characteristic of a person who possesses *'asabiyyu*. *'asabiyyu* can be explained as the person defending his fellows against hostility and being fanatical for the sake of his fellows or group (Zaid, 2022; Halim, 2014). Ibn Khaldun's term *asabiyyah* pertains to the blood lineage, unity, and coherence within a community, playing a pivotal part in the ascent and decline of nations and civilizations (Wazir et al., 2022; Luhtitianti & Arifin, 2020).

Benevolence: Benevolence, known as "ren" in Confucianism, is considered a fundamental virtue. It pertains to the virtue or inherent qualities of human beings in the philosophy of Confucius (Yuen, 2020). Confucius regards benevolence as being based on filial piety and socially regulated behaviors, representing the pursuit of personal perfection (Ming, 2016). Conversely, Mencius redefines benevolence as a moral attitude that applies universally, moving away from the emphasis on respect within the family to a broader urge for morality rooted in human nature and the world (Cui, 2017).

Benevolent government: Mencius' concept of benevolent government is central to Confucianism, and it is fully preserved in the book *Mencius* (Sun, 2023; Tucker, 2023) Mencius took Confucius' theory of "benevolence" and developed it

into a benevolent government theory that includes ideological, political, economic, and cultural aspects (Kim, 2023; Li, 2000). Benevolent government theory takes the theory of the original goodness of human nature as its philosophical basis (Pengwei & Qiyong, 2008; Zhang, 2017). Mencius regards people's happiness as the fundamental and central issue of benevolent government (Arunkhajornsak, 2016).

Four beginnings *(Siduan 四端)*: Four beginnings are the feeling of commiseration, the feeling of shame, the feeling of courtesy, and the feeling of right and wrong (Fu, 2009; Guan, 2013). Mencius' concept of the "four beginnings" incorporates the underlying factors and essential essence of his perspective of good human nature, resulting in the cultivation of the "four virtues" as goals for enhancement (Guan, 2013). Mencius felt that compassion, rightness, wisdom, and ceremonial propriety were crucial attributes for achieving a satisfying existence and human flourishing (Huff, 2023).

1.9   Review of related literature

Although there have been few comparative studies of Ibn Khaldun's good governance and Mencius' benevolent government theory in academic circles, numerous examinations of them have been conducted independently. It means that the researcher has ready access to relevant literature. This section will provide an outline of the literature review for these two important theories to try to find the main topics and make the basis for the theoretical framework.

1.9.1   The literature review of Ibn Khaldun's good governance theory

Renowned as the preeminent Arab intellectual throughout the Middle Ages, Ibn Khaldun has garnered significant scholarly scrutiny due to the profound depth of his ideas and their enduring impact on subsequent eras. This research utilized Google

Scholar, Web of Science, and Scopus to collect all the related data for literature review. Table 1.1 shows the main topics, subtopics, and related sources of Khaldun's good governance theory. The main topics include leadership, political perspective, economic perspective, and educational perspective.

Table 1.1   The literature review of Ibn Khaldun's good governance theory

Main topics	Subtopics	Sources
Leadership	human nature	Sadiq, 2023; Fajar, 2019; Machouce, 2014; Ünal Süngü, 2018; Zainuddin, 2000; Alatas, 2013; Dhaouadi, 2008
	group feeling	Mas'adah, 2021; Katsiaficas, 2014; Ab Halim, 2014; Abdullah & Talib, 2023
	morality	Abdullah, 2018; Ang & Low, 2012; Sulastri, 2019; Sidani, 2008; Rohmah, 2012; Mas'adah 2021; Murdiono 2006; Shihan, 2018
Political perspective	asabiyyah	Zaid, 2022; Gierer, 2001; Caksu, 2007; Dusuki, 2006; Mohammad, 1998; Razak et al., 2020; Sunar & Yasliçimen, 2008; Halim, 2012
	religion	Łuczyszyn, 2020; Sya'rani, 2021; Qadir, 2013; Sulfan & Mukhsin, 2021; Tortuk & Durak, 2019
	justice	Chapra, 1999; Hasan et al, 2023; Gule, 2014; Funk, 1993; Muslim, 2017; El-Kholei, 2019; Dimyati et al., 2022
Economic perspective	livelihood	Beik, 2016; Tayob, 2022; Hossain & Mustari, 2013; Beik & Arsyyianti, 2006; Mahdihassan, 1985
	labor value	Ali, 2006; Tayob, 2022; Beik & Arsyianti, 2006; Al Mamun et al., 2022; Muheramtohadi, 2018; Mouhammed, 2007; Al-Hamdi, 2006
	taxation	Rizkiah, 2020; Alrefai & Brun, 1994; Islahi, 2015; Maulidizen, 2019; Uula, 2022; Al Mamun et al., 2022; Islahi, 2006
Educational perspective	origin and evolution of education	Ev, 2015; Ashimi, 2017; Ashimi, 2018; Roji, 2021
	classification of knowledge and requirements for educators	Subagiya, 2023; Dajani, 2015; Effendi, 2019

	teaching methodology	Demir, 2017; Zai & Ahmad, 2021; Saadiah & Bahar, 2022
	obstacles to education	Asysyauqi & Arifin, 2023; Sya'rani, 2021; Nudin et al., 2022; Azizah, 2022; Kamil & Amin, 2023; Bairwa, 2022

1.9.1 (a) The perspective of leadership in Ibn Khaldun's good governance theory

Ang and Low (2012), Abdullah (2018), Dhaouadi (2008), Sadiq (2023) and Ab Halim (2014) explain Ibn Khaldun's perspective of leadership relates to three aspects: human nature, group feeling, and morality.

・The view of human nature and group feeling in Ibn Khaldun's perspective of leadership

Sadiq (2023) highlights that human nature, influenced by the values of Islamic law, has the ability to promote social prosperity in the Muqaddimah. Dhaouadi (2008) systematically introduced the concept of Ibn Khaldun's perspective of human nature, including types of human nature and the importance of human nature in the process of social development and prosperity of states. Zainuddin (2000) sorts out the reasons for good and evil in Ibn Khaldun's perspective of human nature. Sidani (2008) and Ab Halim (2014) point out the superiority of leadership based on the group feeling. Mas'adah (2021) stresses the importance of the leader's group feeling for acquiring the kingship.

・The view of leader's morality in Ibn Khaldun's perspective of leadership

Ang and Low (2012) underscore that high morality is necessary for a good leader. Abdullah (2018) points out that the moral height of leaders is one of the most important reasons for achieving prosperity. The author explains that Ibn Khaldun

establishes a significant correlation between effective governance, exceptional leadership, economic prosperity, and the development of civilization. The author posits that proficient governance is a fundamental element of human civilization, which, in turn, hinges upon the qualities exhibited by a capable leader. The article additionally emphasizes the necessity for exceptional leadership qualities and the ability to foster unity among individuals from diverse backgrounds in order to ensure corruption-free leadership and uphold national stability. Furthermore, the government assumes a crucial role in establishing a legal framework that promotes conducive conditions for economic activities. Sulastri (2019) indicates that Ibn Khaldun's thought is an examination of human civilization, in addition to much discussion of the state and leadership in his thought. Furthermore, he highlights the pivotal significance of competent leaders in guaranteeing the stability and long-term viability of the nation. Fajar (2019) stresses that the corruption and depravity of leaders in the process of urbanization seriously hindered the development of civilization.

1.9.1 (b) The perspective of politic in Ibn Khaldun's good governance theory

Zaid (2022), Gierer (2001), Razak et al. (2020), Sya'rani (2021), Qadir (2013), Sulfan & Mukhsin (2021), Chapra (1999) and Gule (2014) stress the importance of *asabiyyah*, Islam and justice for the prosperous of society and development of states in the Muqaddimah.

・The view of *asabiyyah* in Ibn Khaldun's perspective of politic

Zaid (2022) and Ab Halim (2014) explain the meaning of *asabiyyah* from the linguistics. Dusuki (2006) explains *asabiyyah* has rich meanings in Islam in different eras. Rizqi (2017) pointed out that Ibn Khaldun's theory of *asabiyyah* is an important

requirement for a strong government. Because the unity of the people is related to the obedience of the leader's orders and the rise and fall of the country. Furthermore, he points out that dominant and repressive power is not conducive to the unity of the people and the prosperity of the society.

Mohammad (1998) and Caksu (2007) assert that the notion of *asabiyyah* holds great importance in Ibn Khaldun's social and political theory. They explain that *asabiyyah* denotes the state of social unity, encompassing an emotional and sentimental connection felt by individuals. The robustness and stability of the *asabiyyah* serve as a foundation on which a dynasty is constructed. At the same time, the collapse of social cohesion is a significant factor contributing to the downfall of the dynasty. Ibn Khaldun's work highlights the cyclical nature of civilizations, where they undergo periods of expansion, peak, decline, and eventual renewal, as exemplified by the concept of *Umran* (Yaslıçimen & Sunar, 2008; Adnan et al., 2018; Dhaouadi, 2005). The word meaning of *umran* relates to civilization or prosperity (Adnan et al., 2018; Chabane, 2008). The concept of *umran* highlights the significance of unity and cohesion among individuals in influencing the development of human civilization, referred to as *asabiyyah* (Adnan et al., 2018; Sümer, 2012). The theory of *umran* is essential for comprehending the intricacies of social transformation and the variables that impact civilizations' ascent and decline (Yaslıçimen & Sunar, 2008). In addition, Ibn Khaldun's comprehension of *Umran* goes beyond a fixed perspective, depicting it as a dynamic phenomenon that transitions from rural to urban existence, illustrating the vitality of societal advancement and growth (Apriliza, 2022).

・The view of religion in Ibn Khaldun's perspective of politic

Duran (2021) describes the relationship between rulers and the potential for societal growth. The political leader must guarantee that the religious leader is treated with respect; the political leader must also listen to the religious leaders regularly. Religious leaders, on their part, should utilize religious ideals to educate society as a whole and to enhance people's moral and religious values. The political leader should have no corrupt motivations in economics, politics, or other areas. Furthermore, if the political leader's ferocious bestiality replaces reason, he becomes arrogant and despotic, with the ultimate result of maintaining all power in the leader's monopoly. In such a case, the society dominated by the tyrant loses consultation and collective decision-making and devolves into political violence. For example, there is an unlimited expansion of tax sources, rates and repressive property policies. As a result, the corruption and arbitrariness of leaders led to an oppressive and brutal policy, which accelerated the decay of the sense of social solidarity and ultimately led to the decline of the state.

Sya'rani (2021), Qadir (2013), and Razali et al. (2019) highlight that Islamic law positively influences the formation of leadership qualities, the development of communities, the well-being of people, and the building of civilization. Moreover, they point out that Islam not only plays an important role in society, politics, and the economy but is also an important weapon for people to prevent evil from infecting their souls.

・The view of justice in Ibn Khaldun's perspective of politic

Saeed (2023), Hasan et al. (2023), and Dimyati et al. (2022) stress the crucial function of justice in the human community and the process of social development.

The law is a method to protect the justice. Gule (2014) and Chapra (1999) point out that justice is the core factor during the development of civilization. They think Ibn Khaldun advocated for and pursued a kind of governance based on the principles of fairness. Muslim (2017) pointed out that Ibn Khaldun believed that a good government should organize and direct social and economic equality, promote production, and endeavor to grow the social economy and enhance people's living conditions. Al Mamun et al. (2022) and Mohammad et al. (2019) highlighted the interconnectedness and interaction of economic models with components like sovereignty or political power, beliefs and rule-based behavior, people, resource stocks, development, and justice.

1.9.1 (c) The perspective of economic in Ibn Khaldun's good governance theory

Al Mamun et al. (2022) and Mohammad et al. (2019) describe the economic theory of Ibn Khaldun. As the father of economics, Ibn Khaldun made significant contributions to economic challenges. Beik (2016), Tayob (2022), Beik and Arsyianti (2006), Al Mamun et al. (2022), Rizkiah (2020), Alrefai and Brun (1994), Islahi (2015), and Uula (2022) point out the livelihood, labor value, and taxation are the most important factors in Ibn Khaldun's economic theory.

・The view of livelihood and labour value in Ibn Khaldun's perspective of economic

Dhaouadi (2008) points out that earning a living is a kind of unique attribute that distinguishes man from animals. Tayob (2022), Hossain and Mustari (2013), and Mahdihassan (1985) discuss the ways of earning a living. They stress that agriculture, handicrafts, and commerce are most important for the prosperity of the economy and people's happiness.

Al Mamun et al. (2022) and Mohammad et al. (2019) discuss the value theory, the division of labor, the pricing system, the law of supply, macroeconomics, taxes,

and the business cycle. According to this article, the success of the country's economy is dependent on public support and adherence to laws and regulations. This is because rules and fair regulations may provide a stable social order. The pleasure and suffering of people's lives strongly correlate with the growth and decline of social civilization. People are highly motivated to work when they can get riches from the society in which they live and receive fair compensation for their efforts, ensuring the country's steady economic development. In order to stimulate the country's economic dynamics good market regulation, diversified and specialized labor force are essential conditions.

・The view of taxation in Ibn Khaldun's perspective of economic

Rizkiah (2020) and Ali (2006) point out that tax income is most important for ensuring the country's stability and prosperity. The main tax income was from agriculture, handicrafts, and commerce. Asysyauqi and Arifin (2023), Nudin et al. (2022), and Kamil and Amin (2023) stress that reasonable tax policies can ensure the labor enthusiasm of workers and provide vitality for the labor market. Moreover, it is the guarantee for the sustainable development of the market and the cornerstone of the country's lasting prosperity and people's happiness.

Islahi (2015) and Maulidizen (2019) point out when the economy experienced growth, the government can adjust tax rates. Howeber, that was must met with acceptance by the labor force. Ali (2006) and Uula (2022) explain when leaders and powerful people are addicted to a luxurios lifestyle, the government's expenditure far exceeds its income may increase tax items. It's not good for the development of civilization. Hence, the government implementing a reasonable taxation policy is most important for the development of the country.

1.9.1 (d) The perspective of education in Ibn Khaldun's good governance theory

Ev (2015), Ashimi (2017), Subagiya (2023), Dajani, (2015), Effendi (2019), Demir (2017), Zai and Ahmad (2021), Asysyauqi and Arifin (2023), Sya'rani (2021), and Kamil and Amin (2023) explain the function of education to the development of culture in the Muqaddimah. Furthermore, their papers relate to the origin and evolution of education, the classification of knowledge and requirements for educators, teaching methodology, and obstacles to education.

Khanday (2018) explains that the innate human inclination toward acquiring knowledge has led to the establishment of an educational framework within human civilization. Education plays a dual role in society, functioning not only as a fundamental source of sustenance but also as a powerful agent for the advancement and evolution of civilization. Demir (2017), Zai and Ahmad (2021), and Saadiah and Bahar (2022) point out that Ibn Khaldun highlights the teaching methods. They discuss many teaching methods in their papers. For instance, teach in line with the student's ability, step-by-step instruction, and continuous and focused instruction. Asysyauqi and Arifin (2023), Kamil and Amin (2023), Azizah (2022) and Khanday (2018) discuss the obstacles that exist during the teaching process. For instance, frequent use of abbreviations, rote memorizing, too much lengthy material, etc.

1.9.2   The literature review of Mencius' benevolent government theory

Mencius is a most famous Confucian scholar. His thoughts are still of great interest to scholars (Luo, 2023; Pines, 2023). The main content of this part is a literature review of Mencius' theory of benevolent government. The data are mainly from China National Knowledge Infrastructure and Google Scholar.

Table 1.2 shows the literature review of Mencius' benevolent government theory. The main research topics include 4 items in this table. They are leadership,