

Integration of Ibn Khaldun's Thought in Contemporary Social Analysis, Perspectives of Islamic Sociology

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ABSTRACT

This article aims to analyze the relevance of Ibn Khaldun's thought, specifically through his work *Muqaddimah*, in explaining contemporary social dynamics from the perspective of Islamic sociology. Ibn Khaldun is known as one of the early Islamic thinkers who developed unique social concepts, such as *asabiyyah* (group solidarity) and civilizational cycles, which became the foundation for the social analysis of society. This study uses a qualitative analysis method with a descriptive-analytical approach to trace the integration of Ibn Khaldun's theories into the context of modern social issues, including social change, poverty, and the sustainability of civilization in the era of globalization. Through this study, it was found that Ibn Khaldun's thought is still very relevant in understanding the dynamics of social groups and the factors that affect the collapse or revival of a society. The concept of *asabiyyah*, for example, can be applied in analyzing community solidarity in the face of global challenges, while the cycle of civilization offers a critical perspective on sustainable development. This article concludes that the integration of Ibn Khaldun's thought into contemporary Islamic sociology is able to provide a deep theoretical framework for understanding social change in modern society, as well as enriching the approach of Islamic sociology in facing the realities of the times.

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INTRODUCTION

Ibn Khaldun's thought, especially through *Muqaddimah*, has long been recognized as a monumental work in the history of Islamic sociology and civilization. This work is not only a historical record, but also an in-depth analysis of the factors that affect the social, political, and economic dynamics in a society. As a historian, philosopher, and sociologist, Ibn Khaldun introduced important concepts that became the foundation for understanding social structure. One of its main concepts, *asabiyyah* or group solidarity, explains that the power of social cohesion is the main driver of the awakening and continuity of a community or nation. This concept describes how important collective relationships are in maintaining social integrity and strength, in which there are elements of trust and solidarity that bind their members (Alatas, 2014).

In addition, the civilization cycle theory proposed by Ibn Khaldun presents the view that every civilization experiences certain phases—starting from the stage of establishment, the peak of prosperity, to the phase of decline and collapse. He saw that strong leaders and solid group solidarity were key to building a resilient society, but as prosperity increased, social inequality and moral deterioration also increased, ultimately leading to internal disintegration and collapse. This cyclical perspective deeply describes the internal and external dynamics that affect changes in a society (Khaldun, 2015; Alatas, 2016). In the development of modern sociology, Ibn Khaldun's concepts began to receive greater attention, given his ability to explain social phenomena that are highly relevant to the challenges of the contemporary world. Many researchers, such as Syed Hussein Alatas, underline that Ibn Khaldun's thought not only addresses the problems of his time but also includes insights that can be applied to a wide range of modern

social studies. However, although Ibn Khaldun's contributions are recognized in various academic literature, the direct application of these concepts in contemporary social analysis is still limited and has not been fully integrated in the context of Islamic sociology. This gap is especially evident in studies of global challenges such as the crisis of group identity, economic inequality, and decentralization of power. In fact, most of the sociological theories used to explain this phenomenon remain centered on Western views and frameworks (Turner, 2007).

In the midst of the reliance on Western approaches, the need for a social theory that is contextual and relevant to social reality in Muslim societies is increasingly urgent. This is where Ibn Khaldun's concepts can provide an adaptive perspective. His approach offers a theoretical alternative in understanding social solidarity, development, and the challenges facing Islamic communities in the modern era, especially when dealing with complex issues such as modernity, globalization, and the disintegration of cultural identities (Alatas, 2014; Ali, 2020). Therefore, this study aims to fill this gap by integrating Ibn Khaldun's thought into contemporary social analysis, so that it can contribute to the development of a more relevant and adaptive Islamic sociology in the era of globalization.

The modern era brought profound changes in the social order of Muslim society, creating new challenges that could not always be overcome by Western sociological theories. Various global phenomena such as industrialization, modernization, and digitalization have changed the structure of communities and social values. One of the main challenges that has emerged is the disintegration of social solidarity—where a sense of community and attachment in the Muslim community is declining. On the other hand, individualism as a result of modern culture and growing capitalism also affects the mindset and relationships between individuals, making traditional bonds even more strained (Ali, 2020). In this context, Muslim societies often experience a disconnect between upheld religious values and modern living practices that support personal orientation and individual interests (Hassan, 2016).

For example, increased social and economic mobility often separates individuals from their communities of origin, and leads to the weakening of *asabiyyah*, or group solidarity, which used to be the foundation of cohesion in Muslim societies. This has implications for weak community support, divisions between groups, and difficulty in creating unity in the face of complex global challenges. At the same time, many Western sociological theories that dominate the understanding of this phenomenon are often based on the different social and historical contexts of Muslim societies, so that they are not fully relevant or even leave gaps in interpretation and application (Turner, 2007).

Ibn Khaldun's thought is present as one of the conceptual alternatives that can help bridge this gap. Through concepts such as *asabiyyah* and the cycle of civilization, Ibn Khaldun offers a perspective that is more in line with the social conditions of Muslim society. *Asabiyyah*, which in Ibn Khaldun's view is the social bond that moves the community towards progress, can be used to analyze the factors that strengthen or weaken social solidarity in this modern era. He views that without strong solidarity, a society will be vulnerable to internal conflicts and unable to maintain its civilization (Khaldun, 2015). In addition, Ibn Khaldun's theory of civilization cycles, which outlines that a civilization experiences phases of birth, peak, and decline, is particularly relevant for looking at how Muslim societies can maintain sustainability amid the influence of modernity (Alatas, 2014).

Thus, Ibn Khaldun's thought offers an Islamic sociological framework that maintains the authenticity of Islamic principles but is also flexible to apply in a variety of contemporary social contexts. It not only provides a more adaptive conceptual framework, but also encourages Muslim societies to build sociological thinking rooted in their own traditions, which do not rely entirely on Western theories (Ali, 2020). Therefore, this article aims to explore in depth the contributions of Ibn Khaldun's thought in contemporary social analysis, with the aim of integrating his perspective into the relevant Islamic sociological framework in the modern era. In the midst of globalization and dynamic social change, Ibn Khaldun's thought provides unique and significant insights, especially in understanding social interactions, group conflicts, and power dynamics that color the lives of Muslim communities. By raising its key concepts such as *asabiyyah* (group solidarity) and civilization cycle theory, this article aims to adapt its thinking to the modern context, where global challenges such as social disintegration, identity crises, and economic inequality affect many Muslim communities in different parts of the world.

This exploration is expected to make a theoretical contribution that enriches Islamic sociology through Ibn Khaldun's holistic views. Ibn Khaldun's approach in seeing the relationship between social forces, political stability, and economic sustainability in building a resilient society is relevant to be applied in the current context. The concept of *asabiyyah*, for example, plays an important role in analyzing social cohesion and community integrity in the face of fragmentation due to the pressure of globalization and the current of modernization. This article will highlight how this concept not only refers to group solidarity at the local level, but also serves as an instrument to strengthen the identity integrity of Muslim communities spread across different countries, facing various cultural influences and foreign values.

Furthermore, this article will examine the theory of the cycle of civilization carried out by Ibn Khaldun, which sees that every civilization experiences phases of birth, progress, peak of glory, and

decline. With this theory, Ibn Khaldun's thought is able to offer a historical perspective that helps in understanding the patterns and dynamics of civilization in a sustainable manner, especially in the context of how Muslim societies can maintain their social and cultural continuity in the midst of changing times. The integration of this theory is expected to help expand the approach of Islamic sociology, so that it is better able to explain the phenomenon of moral decline, social disintegration, and the need for the regeneration of leadership with integrity in the Muslim community.

Through this article, it is hoped that a more adaptive conceptual foundation can be created for Islamic sociology, by considering Ibn Khaldun's thought as a contextual and applicable analytical instrument. Thus, the integration of Ibn Khaldun's thought serves not only as a theoretical framework, but also as a practical tool to help Muslim societies face contemporary social challenges, strengthen community solidarity, and navigate complex social dynamics in the era of globalization.

METHODOLOGY

This study uses a qualitative approach with descriptive-analytical analysis methods to integrate Ibn Khaldun's thought in the context of contemporary social analysis, especially from the perspective of Islamic sociology. This approach was chosen because of its nature that allows researchers to delve into the concepts proposed by Ibn Khaldun and evaluate their relevance to the social challenges facing Muslim societies in the modern era. The steps in this study are as follows:

Literature Studies

The research begins with an in-depth literature review of Ibn Khaldun's main works, especially *Muqaddimah*, as well as various secondary works that review Islamic social thought and sociology. This literacy includes the collection of data from books, journal articles, and previous research that discusses sociological concepts in *Muqaddimah*, such as *asabiyyah* (group solidarity), civilization cycle theory, and the relationship between social forces and civilization prosperity. References are also taken from contemporary literature on Ibn Khaldun's thought adapted into modern sociology.

This research is based on a literature review of Ibn Khaldun's main works, especially *Muqaddimah*, which has become an important reference in the study of Islamic society and history. As stated by Alatas (2014), Ibn Khaldun is a figure who developed deep sociological thinking about the relationship between individuals, groups, and states. This literature study also draws on a variety of contemporary writings that discuss the relevance of Ibn Khaldun's theories in modern social analysis, as described by Hassan (2016) which highlights Ibn Khaldun's contribution to the theory of social change.

Conceptual Analysis

After gathering the relevant literature, the researcher will identify and analyze the key concepts of Ibn Khaldun's thought that are relevant to contemporary social analysis. Ibn Khaldun's thought will be analyzed in the context of modern sociological theories, especially those related to social solidarity, social change, and power and economic structures. This article will assess how these concepts can be adapted to analyze contemporary social phenomena, such as economic inequality, social disintegration, and shifting group identities in Muslim societies in the era of globalization.

The analysis of the concept of *asabiyyah* and the theory of civilization cycles is an important part of this research. Ibn Khaldun in *Muqaddimah* stated that *asabiyyah* is the main basis for the progress and sustainability of civilization (Khaldun, 2015). This is in line with the view of Alatas (2014) who emphasizes the importance of social solidarity in civilization development. This analysis also refers to contemporary Islamic sociological literature that seeks to integrate Ibn Khaldun's thought with modern theories (Ali, 2020).

Contemporary Case Studies

As part of the analysis, this study will also use case studies to look at the application of Ibn Khaldun's thinking in understanding contemporary social issues. This case study will cover issues such as changes in social patterns in Muslim communities due to globalization, socio-economic inequality in Muslim societies, as well as the phenomenon of leadership crises and shifts in traditional values. Using Ibn Khaldun's thoughts, researchers will analyze how the concept of *asabiyyah* and the cycle of civilization can provide new insights in looking at these issues.

The case studies in this article will illustrate the application of Ibn Khaldun's thought in analyzing contemporary social phenomena. In this context, Ibn Khaldun's theory of *asabiyyah* can be used to explain the crisis of social solidarity in modern Muslim society (Hassan, 2016). This research will also explore how civilization cycles can be adapted to analyze socio-economic changes in today's global society (Alatas, 2014).

Comparative Analysis

This study will also conduct a comparative analysis between the dominant Western sociological

theories and Ibn Khaldun's approach. This comparison aims to identify the advantages and disadvantages of Ibn Khaldun's thinking in explaining social phenomena that cannot be fully explained by Western theories. As such, this study not only aims to reintroduce Ibn Khaldun's thought, but also to demonstrate its relevance in providing a perspective that is more in line with the social context in contemporary Muslim society.

The comparison between Western sociological theories and Ibn Khaldun's thought refers to research by Turner (2007), which emphasizes that many Western social theories do not adequately accommodate the social and cultural context of Muslim society. Therefore, the integration of Ibn Khaldun's thought provides a more suitable theoretical alternative to explain social dynamics in Muslim society in the era of globalization (Ali, 2020).

Synthesis and Concept Development

At the end of the study, the researcher will synthesize the findings from literature analysis, case studies, and theoretical comparisons, and develop a conceptual model that integrates Ibn Khaldun's thought in contemporary social analysis. This model is expected to provide a more adaptive theoretical framework for Islamic sociology in facing social challenges in the era of globalization, as well as offer solutions based on Islamic values to strengthen social solidarity, reduce inequality, and build a more just society.

This article will synthesize the results of the analysis carried out in the previous stages to develop a more adaptive conceptual model. This will be in line with the theoretical approach put forward by Alatas (2014), which emphasizes the importance of a contextual approach in social analysis in Muslim society.

Using this approach, this research aims to fill the theoretical gap between Islamic sociology and modern social theories, as well as make a significant contribution to developing a more contextual and relevant social analysis to the reality of Muslim society in the 21st century.

RESULTS AND DISCUSSION

Integration of the Asabiyyah Concept in Contemporary Social Dynamics

The concept of asabiyyah introduced by Ibn Khaldun in Muqaddimah contains the idea that group solidarity is a determining factor in the strength of a society or civilization. According to Ibn Khaldun, asabiyyah functions as a social bond that moves a group to achieve a common goal, while maintaining the stability and continuity of civilization (Khaldun, 2015). In the contemporary social context, especially in Muslim societies in the era of globalization, this asabiyyah can be interpreted as a basis for building solidarity in the face of common challenges, such as social inequality, ideological divisions, and cultural identities threatened by modernization.

In the midst of the phenomenon of globalization that has led to social fragmentation and disintegration of communities, Ibn Khaldun's concept of asabiyyah provides important insights into how internal solidarity can strengthen collective identity and maintain community integrity. In many cases, the social disintegration we observe in contemporary Muslim societies—for example, the increasing ideological divisions between groups or sectarian conflicts—can be understood through the lens of asabiyyah. For example, in the context of growing economic inequality in many Muslim countries, such as in some parts of the Middle East and South Asia, the weakness of the asabiyyah leads to deeper social tensions. This shows that the role of group solidarity, as described by Ibn Khaldun, is very relevant to explain and respond to existing social challenges (Ali, 2020).

In addition, the theory of asabiyyah can also be used to analyze the success or failure of social movements in today's Muslim society. For example, movements such as the Arab Spring can be seen as manifestations of strong asabiyyah at the group level that drive social change, although ultimately face major challenges in maintaining social stability after a shift in power has occurred.

Civilization Cycle Theory in Analyzing the Crisis of Contemporary Civilization

Ibn Khaldun also introduced the theory of the cycle of civilizations, which states that every civilization goes through a cycle of birth, peak of glory, and collapse. According to him, a civilization tends to decline due to an increasing dependence on wealth and luxury, as well as a decline in morals and ethics among its people (Khaldun, 2015). This theory is particularly relevant in understanding the crises faced by many contemporary Muslim civilizations, especially in countries that experienced setbacks after periods of glory.

The phenomenon of the decline of Islamic civilization, especially after the glory period of the Abbasids and the Ottoman Empire, can be analyzed through the perspective of Ibn Khaldun's civilization cycle theory. The fall of power in many Muslim countries is often attributed to internal disintegration due to corruption, social injustice, and economic inequality. In this context, the civilization cycle theory provides a framework for understanding how Muslim civilization can experience a phase of collapse as a result of the decline of asabiyyah and widening social gaps.

One relevant example is the socio-economic conditions in Muslim countries that are currently facing major challenges, such as inequality between the rich and poor classes, as well as prolonged political

tensions. This circumstance illustrates the process of collapse described by Ibn Khaldun, in which a civilization rich in wealth and prosperity often forgets the foundations of social solidarity and moral values that maintain social balance. To illustrate, tensions in countries such as Syria and Iraq can be seen as a result of the inability to maintain strong social cohesion and *asabiyyah*, which ultimately leads to the collapse of existing social and political structures.

Comparison between Ibn Khaldun's Thought and Western Sociological Theory

A comparison between Western sociological theories and Ibn Khaldun's thought suggests that while both seek to explain social dynamics, Khaldun's thought offers a more comprehensive perspective in looking at the relationship between social, political, and economic factors. Western sociological theories, such as Durkheim's theory of functionalism or Marx's theory of conflict, focus more on structural analysis and often ignore the cultural and spiritual dimensions that underpin Muslim societies. Meanwhile, Ibn Khaldun's thought, with its emphasis on the role of *asabiyyah* and social regeneration, provides a more holistic and integrated framework in understanding the dynamics of social change (Turner, 2007; Alatas, 2014).

For example, Marx's theory of conflict that emphasizes the tension between social classes to explain social change can be seen as having limited application in the context of Muslim society. Meanwhile, Ibn Khaldun added an important dimension by introducing the concept of social solidarity in a group as a force that can mediate social tensions and maintain stability in society. Therefore, Islamic sociological theories developed based on Ibn Khaldun's thought can offer an alternative approach that is more in line with the complex and diverse social realities of Muslim societies (Ali, 2020).

Implications and Relevance of Ibn Khaldun's Thought for Contemporary Islamic Sociology

Ibn Khaldun's thought offers a significant contribution to the development of contemporary Islamic sociology. By integrating the concept of *asabiyyah* and the theory of the cycle of civilization into modern social analysis, Islamic sociology can be more sensitive to the social and cultural conditions facing Muslim society today. One of the important implications of the integration of Ibn Khaldun's thought is the need for a more contextual approach in responding to existing social, political, and economic challenges. In this context, Islamic sociology can not only serve as a tool to understand social dynamics, but also as a means to strengthen social solidarity and regenerate civilization in the Muslim world (Alatas, 2014).

Thus, this study shows that Ibn Khaldun's thoughts are very relevant in providing a deep insight into contemporary social problems in the Islamic world. In the face of the challenges of globalization, social disintegration, and economic inequality, Ibn Khaldun's thinking can be the theoretical foundation for building a stronger, fairer, and more competitive Muslim society in the modern era.

CONCLUSIONS

Ibn Khaldun's thought, especially the concept of *asabiyyah* and the theory of the cycle of civilizations, offers an invaluable contribution to contemporary social analysis from the perspective of Islamic sociology. The concept of *asabiyyah*, which prioritizes group solidarity as the main force in maintaining the stability and prosperity of civilization, provides relevant insights in facing the social challenges of Muslim society in the era of globalization. The fragility of solidarity in contemporary Muslim societies, seen in social disintegration and economic inequality, can be analyzed through the lens of the *asabiyyah* Ibn Khaldun, who emphasized the importance of maintaining social cohesion to face internal disintegration.

In addition, the theory of the cycle of civilizations proposed by Ibn Khaldun provides a useful analytical framework for understanding social and political decline in many Muslim countries today. By looking at the cycle of birth, glory, and collapse of a civilization, this theory helps explain the phenomenon of the collapse of Islamic civilizations that occurred after the period of glory, especially caused by social inequality and unfair power.

A comparison between Western sociological theories and Ibn Khaldun's thought suggests that although Western sociological theories often ignore cultural and spiritual dimensions, Khaldun's thought offers a more holistic approach by introducing social solidarity as an essential element in maintaining harmony in society. Therefore, the integration of Ibn Khaldun's thought into contemporary social analysis can enrich the perspective of Islamic sociology and provide more contextual solutions to the social problems facing Muslim societies in the 21st century.

Overall, Ibn Khaldun's thought is not only relevant as a theoretical foundation in understanding social dynamics in the Islamic world, but also as a tool to strengthen social solidarity, mitigate inequality, and build a more just and stable civilization. Therefore, this study suggests that Ibn Khaldun's thought should be more integrated into the study of Islamic sociology to provide a more adaptive theoretical framework in facing social challenges in the Muslim world.

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