
On Ashabiyyah in Ibn Khaldun's Islamic Sociology

[doi: 10.21111/injas.v4i1.24](https://doi.org/10.21111/injas.v4i1.24)

Fajar Nur Syah Alam¹, Abudzar Alghifari²

Pasca Sarjana Universitas Islam Negeri Sunan Gunung Djati, Jl. AH. Nasution No.105, Cipadung Wetan, Kec. Cibiru, Kota Bandung, Jawa Barat 40614¹

Universitas Darunnajah Bogor, Pesantren Darunnajah, Jl. Argapura No.2, Cipining, Kec. Cigudeg, Kabupaten Bogor, Jawa Barat 16660²

Submitted April 2026

In Review: June 2026

Accepted : July 2026

Published: August 2026

Abstract

This research aims to analyze Ibn Khaldun's thoughts on the dynamics of human civilization through his central concept, *Ashobiyyah* (social solidarity). As a pioneer of sociology and historiography, Ibn Khaldun—in his monumental work, the *Muqaddimah*—offers a unique perspective: that history is not a collection of random events, but rather a cycle governed by the laws of social causality. The method employed in this research is library research using a descriptive-analytical approach toward Ibn Khaldun's classical texts and relevant contemporary literature. The results of the study indicate that *Asabiyyah* serves as the primary driving energy in the formation of political authority (*mulk*). Ibn Khaldun divides the civilizational cycle into five distinct phases, ranging from the initial phase of rigorous struggle to the phase of stagnation resulting from the abandonment of the life philosophy established at the outset. This analysis reveals that the downfall of a civilization is often triggered by the weakening of social bonds and moral degradation among leaders, which subsequently leads to the collapse of economic and political structures. This research concludes that Ibn Khaldun's cyclical theory remains highly relevant for dissecting the phenomena of social integration and disintegration in the modern era. The relevance of these thoughts provides a warning that the resilience of a civilization lies not only in material progress but also in the strength of social capital and the collective moral integrity of its society.

Keywords

Ashobiyyah, Civilizational Cycle, *Muqaddimah*.

Abstrak

Penelitian ini bertujuan untuk menganalisa pemikiran Ibnu Khaldun mengenai dinamika peradaban manusia melalui konsep sentralnya, *Ashobiyyah* (solidaritas sosial). Sebagai tokoh sosiologi dan historiografi, Ibnu Khaldun dalam karya monumentalnya, *Al-Muqaddimah*, menawarkan perspektif unik bahwa sejarah bukanlah sekumpulan peristiwa acak, melainkan sebuah siklus yang tunduk pada hukum kausalitas sosial. Metode yang digunakan dalam penelitian ini adalah studi pustaka (*library research*) dengan pendekatan deskriptif-analitis terhadap teks-teks klasik Ibnu Khaldun serta literatur kontemporer yang relevan. Hasil kajian menunjukkan bahwa *Ashobiyyah* berperan sebagai energi penggerak utama dalam pembentukan kekuasaan

(*mulk*). Ibnu Khaldun membagi siklus peradaban ke dalam lima fase, mulai dari fase perjuangan yang kuat hingga fase stagnasi akibat meninggalkan falsafah hidup yang sudah dibentuk sejak awal. Analisis ini mengungkapkan bahwa kehancuran suatu peradaban sering kali dipicu oleh melemahnya ikatan sosial dan degradasi moral di tingkat pemimpin, yang kemudian berdampak pada runtuhnya struktur ekonomi dan politik. Penelitian ini menyimpulkan bahwa teori siklus Ibnu Khaldun masih sangat relevan untuk membedah fenomena integrasi dan disintegrasi sosial di era modern. Relevansi pemikiran ini memberikan peringatan bahwa ketahanan suatu peradaban tidak hanya terletak pada kemajuan material, tetapi pada kekuatan modal sosial dan integritas moral kolektif masyarakatnya.

Keywords *Ashobiyah, Siklus Peradaban, Muqaddimah.*

***Corresponding Author**

Name, Email: fajarnursyahalam2024@gmail.com

xxxx-xxxx © year The Authors. Published by Universitas Darussalam Gontor. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/deed.id>).

Introduction

In the realm of Islamic intellectual tradition stretching from the *turathi* to the modern era Ibn Khaldun occupies a unique position as a visionary figure through his magnum opus, the *Muqaddimah*. He was far more than a mere chronicler of history; he was an original philosophical thinker who successfully deconstructed the human methodology of understanding the past. Prior to Ibn Khaldun, historical writing was generally characterized by descriptive narratives that were limited to the collection of data, genealogies, reports, and events, without conducting rigorous observation or deep criticism regarding the authenticity of those records.¹ Ibn Khaldun broke away from this tradition by introducing *Ilm al-Umran* (the science of social organization), which transformed the value of history from mere "tales and

¹ Nur Kamilah et al., *Dinamika Sejarah Dan Peradaban Sosial Kepada Ibnu Khaldun*, 1, no. 2 (2024).

fables" into a rigorous scientific analysis based on socio-cultural laws.² According to Ibn Khaldun, history possesses fixed and immutable patterns that can be studied much like the natural laws of the physical world.

The core of this social law analysis lies in the concept of *Asabiyyah*, or group solidarity. Ibn Khaldun perceives *Asabiyyah* as a collective energy inherent in human group bonds, originating from blood ties (*nasabiyah al-aqraba*) which subsequently evolves into a political force capable of establishing absolute authority (*Mulk*).³ However, *Asabiyyah* is inherently dynamic; it serves as the decisive variable in the cycle of a nation's rise and decline.⁴ This mechanism operates through communal and militant dynamics; specifically, the potent solidarity present at the dawn of a civilization leads to progress and prosperity. However, over time, the emergence of luxury and the erosion of justice within the power structure gradually undermine *Asabiyyah*, depleting a nation's social bond to its very core. Ultimately, this process triggers a systematic collapse.

Before analysis with this study, the researcher will first review existing literature that shares similar themes but possesses a significant *research gap* distinct from this analysis. The first study, *Ibn Khaldun's Ashobiyyah: The Concept of Social Change in Indonesia (Islamic Sociology Study, UIN Alauddin Makassar)*, merely explains the relevance of *Ashobiyyah* theory to the political cycles in Indonesia, which have faced decline due to religious, racial, and ethnic conflicts, as well as oligarchic interests. The second literature review, by Khairul Amin, titled *Badawah and Hadarah (Ibn Khaldun's Sociological Concepts)*, only describes how positive social laws within society serve as the core strength for building a major civilization and their implications for social stability. Finally, the discussion on *Ibn Khaldun's Philosophy: A Historical-Philosophical Analysis* pertains to Ibn Khaldun's view on historical narrative, asserting that history is not merely a record but a scientific

² Kamilah et al., *Dinamika Sejarah Dan Peradaban Sosial Kepada Ibnu Khaldun*.

³ Khairul Amin, 'BADAWAH & HADARAH : KONSEP SOSIOLOGI IBN KHALDUN', *Jurnal Sosiologi Agama* 12, no. 1 (2018): 85, <https://doi.org/10.14421/jsa.2018.121-05>.

⁴ 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com)', n.d.

discipline requiring critical reasoning and rigorous narration. Through his seven principles of historiography, he emphasizes objectivity, verification, reference sources, and a logical understanding of context.

In this study, the researcher analyzes the dynamics of the rise and fall of power and its relevance in the contemporary era, where societies often find themselves trapped in the same patterns described by Ibn Khaldun's philosophy over six centuries ago. Although the form of the state has evolved into modern political structures, the essence of social instability and the weakening integrity of political elites remains an existential threat to the nation. Therefore, this research aims to analyze the operational mechanism of the *Ashobiyyah* concept and to evaluate the relevance of the civilizational cycle theory based on Ibn Khaldun's philosophy of history within the context of current power dynamics.

By understanding the patterns of the ebb and flow of a nation's civilization, the researcher can critically examine how a political entity maintains the sustainability of a state or conversely, whether it is accelerating its own stride toward inevitable destruction.

Method

This study employs a qualitative approach, specifically a biographical study (study of a figure) and library research.⁵ The primary focus is to conduct an in-depth textual analysis of Ibn Khaldun's monumental work, the *Muqaddimah*. This approach was selected to explore the figure's core ideas regarding *Ashobiyyah* and to narrate them within the socio-political dynamics of world history.⁶

The researcher utilizes primary sources from Ibn Khaldun's *Muqaddimah*, specifically the chapters discussing *al-'umran* (civilization), the theory of *Ashobiyyah* (social solidarity), and the transitional phases of power from nomadic life (*badawah*) to sedentary life (*hadarah*).⁷ Secondary sources

⁵ Ahmad Syukri et al., *Filsafat Ilmu dan Pengembangan Metode Ilmiah*, 4, no. 3 (2021).

⁶ Syukri et al., *Filsafat Ilmu dan Pengembangan Metode Ilmiah*.

⁷ Syukri et al., *Filsafat Ilmu dan Pengembangan Metode Ilmiah*.

are drawn from supporting literature, including books, scholarly journals, and dissertations that analyze Ibn Khaldun's thought from the perspectives of modern sociology, the philosophy of history, and political science.

Result and Discussion

Short Description of Biography Ibn Khaldun

Ibn Khaldun was far more than an ordinary historian; he was a figure who dismantled the conventional human perception of the past through a philosophical lens. Through his monumental magnum opus, the *Muqaddimah*, he established a robust scientific foundation for what is known as critical historiography. He was born in the city of Tunis on May 27, 1332 AD (corresponding to 1 Ramadan 732 AH during the Abbasid period in Cairo) with the full name Abdurrahman bin Muhammad bin Muhammad bin Abi Bakar Muhammad bin al-Hasan.⁸ His family originated from Hadramaut (a region in Yemen), and his lineage traces back to a companion of the Prophet Mohammad hi is Wail bin Hujr of the Kinda tribe.⁹

His family belonged to the nobility and served as high-ranking officials in the governor's office of Tunisia, which was ruled at the time by the Hafsid Monarchy.¹⁰ From an early age, Ibn Khaldun was raised within a rigorous intellectual tradition, beginning with his parents' guidance and the memorization of the Qur'an by the age of seven.¹¹ During his youth, he received formal education from various *Mashayikh* in the principles of the Arabic language and its branches such as *nahwu* (syntax), *sharaf* (morphology), *balaghah* (rhetoric), and *adab* (literature) as well as *usul al-fiqh* (principles of Islamic jurisprudence). Equipped with this knowledge, he gained the capacity to interpret the Qur'an and provide deep insights into the *hadiths* of the Prophet.¹²

⁸ Zulfan Efendi, *Ibnu Khaldun dan Teori Peradaban: Relevansi Pemikirannya dalam Dunia Modern*, n.d.

⁹ 'Ibnu Khaldun - Al Muqaddimah', n.d.

¹⁰ Kamilah et al., *Dinamika Sejarah Dan Peradaban Sosial Kepada Ibnu Khaldun*.

¹¹ Amin, 'BADAWAH & HADARAH'.

¹² Efendi, *Ibnu Khaldun dan Teori Peradaban: Relevansi Pemikirannya dalam Dunia Modern*.

his intellectual inclination is precisely what distinguished Ibn Khaldun from his extended family, who were primarily aristocrats and provincial officials.¹³ In fact, the young Ibn Khaldun was more drawn to scholarly pursuits and was deeply obsessed with the legacy of the golden ages of the Abbasid and Andalusian civilizations. During his most productive years, he mastered a wide array of disciplines, including history, sociology, and various *turath* (classical) sciences, as well as the *'ulum 'aqliyyah* (rational sciences), such as philosophy, Sufism, and metaphysics.

According to various sources, Ibn Khaldun pursued his studies through *talaqqi* (direct learning) from a number of *Ahlus Sunnah* scholars, including Abu Abdillah Muhammad bin al-Arabi al-Hashashiri and Abu al-Abbas Ahmad bin al-Qushshar.¹⁴ His brilliance and profound understanding of divine knowledge led many to describe him as an "encyclopedic intellectual" or a "walking encyclopedia." Ibn Khaldun's life following his youth was marked by intense political experience. His bureaucratic activities led the scholar to prominent positions within the governor's office until he was eventually appointed as a secretary by the ruler of Morocco.¹⁵ Ibn Khaldun resided in the Maghreb region from 1354 to 1362 AD, before ultimately migrating to Granada, Spain, on December 26, 1362. Subsequently, he returned to Tunisia, where he would later go on to author his many masterpieces in Islamic studies.

The researcher observes that Ibn Khaldun's early life coincided with a turbulent period, during which the Islamic world faced severe internal and external political crises—ranging from the lasting impact of the Mongol invasions since 1258 AD to the declining hegemony of Islam in Spain.¹⁶ This

¹³ Abbas Sofwan Matlail Fajar, 'Perspektif Ibnu Khaldun Tentang Perubahan Sosial', *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 1 (2019): 1–12, <https://doi.org/10.15408/sjsbs.v6i1.10460>.

¹⁴ 'Ibnu Khaldun - Al Muqaddimah'.

¹⁵ 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com)'.
¹⁶ Anantasena Indra Wicaksono and Siti Inayatul Faizah, 'KESEJAHTERAAN MASYARAKAT DARI PERSPEKTIF ASHABIYAH IBNU KHALDUN', *Jurnal Ekonomi Syariah Teori dan Terapan* 7, no. 11 (2020): 2192, <https://doi.org/10.20473/vol7iss202011pp2192-2201>.

specific era profoundly influenced his perspective on the dynamics of human civilization. In the early stages of his post-youth life, he was frequently immersed in political dynamics, serving as a government official and diplomat across various regions, including North Africa, Granada, and Egypt. However, a political career fraught with degradation and incessant conflict ultimately drove him to withdraw from practical politics to focus on his intellectual pursuits.¹⁷

It was from this period of withdrawal that he produced his first major work, *Kitab al-'Ibar*, of which the *Muqaddimah* remains the most renowned reference. Within this book, Ibn Khaldun developed his theory of the civilizational cycle of nations, the stability of small societal communities, and the concept of social solidarity known as *Ashobiyyah*.¹⁸

Later, in the mid-20th century, a Western Orientalist named Franz Rosenthal analyzed and translated Ibn Khaldun's *Muqaddimah*. He asserted that Ibn Khaldun was a profound and visionary thinker, noting that while many have witnessed history, few have been able to document it with the mastery displayed in the *Muqaddimah*.¹⁹ His thoughts, ideas, and philosophical insights into history far surpassed those of the scholars of his time. Ibn Khaldun was the first person in the world to critically evaluate history and its analytical methods; consequently, he is recognized among Western Orientalists and Islamic scholars alike as the "Father of Historiography," in addition to being known as an economist and sociologist.²⁰

Conceptual Review of *Asabiyyah* According to Ibn Khaldun Etymological and Terminological Analysis of the Word *Asabiyyah*

¹⁷ Muhammad Majdy Amiruddin and M. Dr.Hj Maliati, *Sejarah Filsafat Islam*, n.d.

¹⁸ Rizky Maulida, *KARAKTERISTIK FILSAFAT, ILMU, DAN AGAMA DALAM ISLAM*, 8, no. 2 (2024).

¹⁹ Muklisina Lahudin, *PROGRAM STUDI ILMU SEJARAH FAKULTAS ILMU SOSIAL HUKUM DAN ILMU POLITIK UNIVERSITAS NEGERI YOGYAKARTA*, n.d.

²⁰ Theguh Saumantri and Abdillah Abdillah, 'Teori Ashabiyah Ibnu Khaldun Sebagai Model Perkembangan Peradaban Manusia', *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 8, no. 1 (2020), <https://doi.org/10.24235/tamaddun.v8i1.6326>.

Etymologically, *Ashobiyyah* is rooted in the word '*ashabah*', which refers to kinship ties through the paternal lineage. However, within Ibn Khaldun's theoretical framework, this term undergoes a terminological expansion—evolving from a mere bond of blood brotherhood into a socio-political force that determines the stability of a civilization.²¹ It is not merely a static communal sentiment; rather, it is a collective energy or mass psychology that integrates individuals into a single common will for the purpose of maintaining existence and achieving political power. Ibn Khaldun positions *Asabiyyah* as an absolute prerequisite for a society's transition from the harsh and egalitarian *badawah* (nomadic) phase toward the complex *hadarah* (sedentary) phase. In this process, the strength of this bond acts as the social foundation that cements the power structure before eventually loosening due to the decadence of luxury.²²

In his historical narrative, Ibn Khaldun perceives *Asabiyyah* as possessing an inevitable biological life cycle: it is born in the isolation of the desert, reaches its zenith through the conquest of old hegemonies, and paradoxically collapses under the weight of its own success.²³ Once a group successfully establishes political power, its reliance on formal institutions and the comforts of sedentary life gradually erode the militancy and organic cohesion that were the original sources of its strength.²⁴ This terminological transformation demonstrates that, for Ibn Khaldun, history is not a series of disconnected events, but rather the result of fluctuations in the intensity of social solidarity. The loss of *Asabiyyah* signifies the death throes of a civilization, ultimately creating a vacuum for the emergence of new marginal groups with strong foundations to begin the cycle of power anew.²⁵

²¹ Fajar, 'Perspektif Ibnu Khaldun Tentang Perubahan Sosial'.

²² 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com)'.
 23 Ina Zainah Nasution, 'Pemikiran Pendidikan Ibnu Khaldun', *Intiqad: Jurnal Agama dan Pendidikan Islam* 12, no. 1 (2020): 69–83, <https://doi.org/10.30596/intiqad.v12i1.4435>.

²⁴ 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com)'.
 25 'PEMIKIRAN IBNU KHALDUN TENTANG PENDIDIKAN DAN RELEVANSINYA TERHADAP PENDIDIKAN MODERN', n.d.

As written in the *Muqaddimah*, Ibn Khaldun explains that *Asabiyyah* within socio-cultural relations is divided into five distinct forms :²⁶

1. *Ashobiyyah* through Kinship and Lineage: This constitutes the strongest bond, rooted in direct blood ties (*nasab*)
2. *Ashobiyyah* through Alliance (*Khulafa'*): Established when individuals form a coalition or a specific community, creating a shared emotional bond.
3. *Ashobiyyah* through Loyalty: Formed due to social conditions characterized by mutual interdependence and reciprocity.
4. *Ashobiyyah* through Integration (*Ittifaq*): Occurs when an individual leaves their original clan to join and integrate into another group.
5. *Ashobiyyah* Mamalik (Clientage/Servitude): Formed from the relationship between a master (*sayyid*) and those under their protection or service, where the latter maintain a bond of obedience to the former.

While the concept of *Ashobiyyah* fundamentally originates from nomadic societies, Ibn Khaldun utilizes it as a methodological foundation for his theory of civilizational cycles—offering a visionary perspective on the trajectory of civilized societies

Furthermore, the concept of *Ashobiyyah* incorporates religious elements. Ibn Khaldun notes that religion can strengthen the existence of *Ashobiyyah* by providing a high moral doctrine capable of unifying a group under a single ideology. He argues that religious movements often build immense political power, leaving a significant impact on the destiny of a nation.²⁷

Meanwhile, according to Azhari, the concept of *Ashobiyyah* encompasses two distinct meanings: one destructive and the other constructive. *Ashobiyyah* becomes destructive when its application is primarily directed toward the overthrow of a preceding regime. This form of *Ashobiyyah* is not limited to societies with natural socio-political systems or nomadic tribalism; it can also manifest within modern, sedentary (*hadarah*)

²⁶ 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com).

²⁷ Amiruddin and Dr.Hj Maliati, *Sejarah Filsafat Islam*.

socio-political systems. Conversely, *Ashobiyyah* serves as a constructive political force when it is utilized to monitor, oversee, and simultaneously drive the governance of a nation.²⁸

Muhammad Mahmud Rabie' interprets *Ashobiyyah* as a social fabric capable of constructing national unity, regardless of whether it is influenced by familial ties or pragmatic alliances. Within its social role, *Ashobiyyah* generates a unity that can be categorized into two groups: first, it fosters a sense of collective strength within the soul of each group member; second, the existence of *Ashobiyyah* can unify various conflicting *Ashobiyyahs* into a larger, more cohesive entity.²⁹

Based on the explanation above, the researcher concludes that, theoretically, *Ashobiyyah* is the force of social conscience that gives rise to group solidarity or a collective consciousness binding community members together. In its primary stage, *Ashobiyyah* is rooted in blood relations or kinship ties (*Silat al-Rahim*), as humans naturally tend to protect their family members. However, Ibn Khaldun emphasizes that *Ashobiyyah* is not limited to biological lineage; this bond can evolve through political alliances, patron-client relationships, or a profound shared ideology or religion.

Ibn Khaldun used the concept of *Ashobiyyah* to explain the ebb and flow of civilizations through two primary societal typologies: *Badawah* society, characterized by a harsh existence in the desert or remote hinterlands where *Ashobiyyah* remains in its purest and most potent state due to the absolute interdependence required for survival; and *Hadarah* society, which emerges when nomadic groups successfully conquer urban centers and establish dynasties.³⁰ Upon entering this sedentary phase, the community is permeated by luxury, leading to a critical shift where a reliance on formal leadership and bureaucratic structures gradually replaces the

²⁸ Fajar, 'Perspektif Ibnu Khaldun Tentang Perubahan Sosial'.

²⁹ Nurul Huda, *PEMIKIRAN IBN KHALDUN TENTANG ASHABIYAH*, 20, no. 1 (n.d.).

³⁰ 'كتاب مقدمة ابن خلدون', Pdf (Arab-Books.Com).

organic mutual interdependence that once served as the group's foundational strength.

Constituent Elements: (*From Kinship Ties to Political Alliances*)

As demonstrated in the preceding analysis, one of the most influential concepts in Ibn Khaldun's thought is *Ashobiyyah*, which can be defined as group unity—specifically, the spirit of maintaining fraternal bonds or the potent social ties within a nation's smaller communities. The researcher identifies this concept as essential for analyzing and understanding the rise, peak, and eventual collapse of civilizations. *Ashobiyyah* serves as the fundamental basis for the formation of states and monarchies, which in turn dictates the historical dynamics of civilization through the constant interaction between nomadic and urban societies.³¹

According to Ibn Khaldun, *Ashobiyyah* is found to be most potent within nomadic or Bedouin communities (*Badawah*) living in isolation within remote hinterlands.³² Their extreme environment fosters an unbreakable bond of unity among them, contrasting sharply with urban societies that tend to exhibit looser social ties due to easy access to resources and an individualistic lifestyle.³³ Conversely, urban populations residing in luxury and comfort tend to lose their *Ashobiyyah*; this decline is driven by heightened individualism, the pursuit of pleasure, and a chronic vulnerability to internal fragmentation.³⁴

In the *Muqaddimah*, the concept of *Ashobiyyah* within nomadic communities possesses the power to forge small kingdoms; those with robust unity are capable of expansion and the conquest of other tribes.³⁵ Furthermore, political marriages frequently occurred between Bedouin tribes, intended to turn their communities into allies for the sake of mutual

³¹ 'Ibnu Khaldun - Al Muqaddimah'.

³² 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com)'.
³³ Fajar, 'Perspektif Ibnu Khaldun Tentang Perubahan Sosial'.

³⁴ 'PEMIKIRAN IBNU KHALDUN TENTANG PENDIDIKAN DAN RELEVANSINYA TERHADAP PENDIDIKAN MODERN'.

³⁵ Huda, *PEMIKIRAN IBN KHALDUN TENTANG ASHABIYAH*.

security and strength. It was this very phenomenon witnessed by Ibn Khaldun during the 13th and 14th centuries AD that shaped his historical philosophy and reflected his understanding of the material decline of Islamic civilization.³⁶

Ibn Khaldun argues that biological bonds foster a profound, natural empathy.³⁷ In harsh environments—such as deserts or conflict zones—a shared sense of moral burden emerges from the realization that "blood is thicker than water. In modern politics, this phenomenon is visible in the form of political dynasties or the appointment of officials based on the trust within a personal inner circle.³⁸ Biological proximity provides a sense of security and loyalty that is difficult to break, even by the logic of professional standards.

the history of Islamic civilization, this theory fostered a powerful sense of unity that encouraged mutual cooperation, the transcendence of personal interests, and the fulfillment of shared obligations. This spirit of brotherhood eventually drove social harmony and evolved into a formidable political force, underpinning the resurgence and progress of a nation's civilization.³⁹

In the subsequent stages of development, they establish small kingdoms aimed at centralizing power under a single individual, who serves as the supreme leader of the community and maintains full control over the stability of its members. This authority, which was initially confined to small-scale communities, eventually shifts toward a power structure oriented around the expansion of influence.⁴⁰ Once these objectives are achieved, their focus shifts toward pleasure, luxury, and self-interest, which ultimately leads to negative consequences for the group's long-term survival..⁴¹

The Cycle of Civilization According to Ibn Khaldun

³⁶ Fajar, 'Perspektif Ibnu Khaldun Tentang Perubahan Sosial'.

³⁷ 'Konsep Pendidikan Menurut Para Tokoh Pendidikan Islam Al-Ghazali, Ibnu Khaldun Dan Ibnu Sina', n.d.

³⁸ Nasution, 'Pemikiran Pendidikan Ibnu Khaldun'.

³⁹ Muh Ilham, *KONSEP 'ASHABIYAH DALAM PEMIKIRAN POLITIK IBNU KHALDUN*, n.d.

⁴⁰ 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com)'.
⁴¹ 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com)'.

Scientifically, Khaldun perceives civilization as a biological organism that undergoes the phases of birth, growth, maturity, and eventually, death. This phenomenon is not a historical coincidence but rather the result of constant interaction between geographical, economic, and psychological conditions of society. Based on Ibn Khaldun's thought, every dynasty or civilization generally passes through five stages of development over a span of approximately three generations (roughly 120 years):⁴²

A. Stage of Conquest and Success (The Stage of Achievement)

At this stage, the group possessing a very strong *Ashobiyyah* succeeds in overthrowing the old power structure. The characteristics of this phase include

1. Shared Struggle: The people and their leaders are united by common goals and hardships.
2. Austerity and Simplicity: The rulers do not distinguish themselves from their subjects through luxury; they live modestly.
3. Loyalty is based on blood ties or a shared ideology.

B. Stage of Power Monopoly (The Authoritarian Stage)

Once power is achieved, the leader begins to separate themselves from their supporting group:

1. The ruler attempts to take sole credit for the dynasty's achievements, distancing themselves from the collective effort of the tribe or group
2. To secure their position, the leader may suppress or eliminate influential members of their own group who might challenge their authority.
3. Instead of relying on their kin or original supporters, the leader often begins to hire mercenaries or appoint loyalists

⁴² 'Ibnu Khaldun - Al Muqaddimah'.

from outside their inner circle to ensure personal protection and unwavering obedience

C. Stage of peak and Comfort (The Peak Stage)

Ini This is the Era of Prosperity, where the fruits of power and labor finally begin to be enjoyed :

1. Physical development, magnificent monuments, and a stable lifestyle become the top priorities.
2. The government focuses on the utilization of both natural and human resources.
3. The population feels secure and prosperous, yet they begin to lose the fighting spirit possessed by their predecessors.

D. Stage of Contentment and Imitation (The Stagnation Stage)

At this stage, there is no longer any innovation or expansion. Leaders tend to merely maintain what was built by their predecessors.

1. An assumption emerges that conditions will remain perpetually stable (*status quo*)
2. Leaders become conservative and merely imitate the traditions of the past without understanding the essence of the power behind them.
3. Signs of social fragmentation begin to emerge as a result of social inequality and the hedonistic lifestyle of the elite.

E. Stage of Extravagance and Collapse (The Final Stage)

This final stage is characterized by the squandering of the state budget to satisfy the personal pleasures of the leader and their followers.

1. Fiscal Crisis: Taxes are excessively increased to fund the political elite, which in turn destroys the people's economy.
2. Military Weakening: The state hires mercenaries to replace the citizenry, who have lost their spirit of national defense.

3. This stage marks the inevitable end of the cycle. Moral decay and the inability of the leadership to govern effectively render the civilization vulnerable to external forces.

Based on the study presented above, the researcher concludes that *'Ashobiyyah* (social cohesion/solidarity) exerts a profound influence on the achievement of power and the continuity of a state. It begins as a unified spirit to build strength, leads to the attainment of victory, and continues to function as a safeguard for social stability until the eventual stages of decline and collapse.

Furthermore, the weakening of *'Ashobiyyah* bonds potentially undermines a group's resilience against both external enemy interventions and internal conflicts. Moreover, the evolving nature of the times plays a significant role in testing and providing increasingly heavy resistance to the group's survival.

Contemporary Relevance

Implementation of the *'Asabiyyah* Concept in the Context of the Modern State

In contemporary sociopolitical discourse, the reactualization of Ibn Khaldun's concept of *Asabiyyah* has undergone a metamorphosis, evolving from mere primordial tribalism into a foundation for group integrity rooted in the values of civic virtue.⁴³ Within the complexities of the modern state characterized by secularism, *Asabiyyah* transforms into an essential form of social capital necessary to ensure stability and power amidst the threats of ideological polarization and political fragmentation.⁴⁴

Researchers observe that the implementation of this concept no longer relies on blood ties, but rather on a collective consensus toward social contracts and inclusive national identities, thereby fostering state resilience

⁴³ Ilham, *KONSEP 'ASHABIYAH DALAM PEMIKIRAN POLITIK IBNU KHALDUN*.

⁴⁴ Wiwik Damayanti and Second Novita Diana Sari, 'Konsep Pendidikan Islam Religius Pragmatis Ibnu Khaldun dan Relevansinya pada Pendidikan Islam di Era Modern', *Indonesian Journal of Innovation Multidiscipliner Research*, n.d.

in navigating the dynamics of globalization that tend to erode domestic sovereignty.

Structurally, the survival of a modern political entity depends heavily on a strong organic unity capable of unifying various societal elements into a coherent developmental vision. In this context, *Asabiyyah* functions as a catalyst for democratic political legitimacy, as without a solid bond of solidarity between the people and the leadership, formal institutions lose their moral authority and become vulnerable to political stagnation.⁴⁵ Therefore, the strengthening of *Ashobiyyah* in the modern era must be oriented toward enhancing collective coordination and devotion to the public interest, aimed at preventing group disintegration and ensuring the sustainability of the civilizational cycle within the scope of a sovereign nation.

Researchers observe that social solidarity (*quwwah ijtimaiyyah*) is a cohesive social energy born from a sense of togetherness (*al-ma'iyah*), organic loyalty (*al-wala'*), and a collective willingness to sacrifice (*al-tadhamun*) that flows through the veins of any small human group, regardless of its formal structure.⁴⁶ Franz Rosenthal, the most authoritative English translator of the *Muqaddimah*, identifies that *asabiyyah* is essentially the "binding force of human society" the fundamental strength that determines whether a community can endure, thrive, and ultimately establish a state, or conversely, collapse into weakness and fragmentation..⁴⁷

In view of the crisis of legitimacy sweeping through various nations in the 21st century—ranging from the collapse of post-colonial states in Africa and the Middle East to the rise of identity populism in the heart of Western liberal democracies—Syed Farid Alatas, in his book *Ibn Khaldun*, provides a compelling argument. As the most comprehensive and methodological study on the relevance of Khaldunian theory to contemporary social sciences, Alatas contends that the concept of '*ashobiyyah* offers an alternative

⁴⁵ Maulida, *KARAKTERISTIK FILSAFAT, ILMU, DAN AGAMA DALAM ISLAM*.

⁴⁶ 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com).

⁴⁷ Adayshia Johnson, *Ibn Khaldun's Views on Race: Influences by Early Life/Childhood, Climate, Geography, and Geographic Segmentation*, n.d.

analytical framework to the two dominant paradigms in modern political science, both of which have proven inadequate..⁴⁸

The social contract paradigm, which assumes atomistic individuals who join the state based on rational calculation, and the structural-functionalism paradigm, which assumes social integration through shared values that are static in nature.

The rising crisis of legitimacy and the fragility of state institutions cannot be adequately explained by these two paradigms; however, they can be analyzed with profound sharpness through the lens of '*ashobiyyah*'. This perspective suggests that the weakness of such states is a reflection of the erosion of the organic social body—a void that cannot be replaced merely by written constitutions, formal institutions, or international development aid..⁴⁹

Yves Lacoste in his books *Ibn Khaldun: Naissance de l'histoire, passé du tiers-monde* declare that Ibn Khaldun was "*the First Thinker of The Third World*". As the first thinker to analyze the dynamics of power, development, and dependency from a non-European perspective, his relevance to contemporary Global South analysis is an intellectual necessity..⁵⁰ According to Anderson, in the context of the modern nation-state, '*ashobiyyah*' undergoes a fascinating transformation: it no longer manifests through tribalism or kinship clans, but instead evolves into the spirit of nationalism—a form of '*ashobiyyah*' mediated by collective imagination, shared historical narratives, and consciously constructed national symbols..⁵¹

This surprising theoretical convergence between Ibn Khaldun and Anderson is no coincidence; both identify communal solidarity—which transcends individual calculation—as the foundation of any sustainable political entity, despite their differing explanations regarding its origins and

⁴⁸ Efendi, *Ibnu Khaldun dan Teori Peradaban: Relevansi Pemikirannya dalam Dunia Modern*.

⁴⁹ Widodo Hami, *FILSAFAT IBNU KHALDUN: ANALISIS HISTORIS FILOSOFIS*, 3, no. 2 (2025).

⁵⁰ Hakmi Wahyudi, *Epistemologi 'Ashabiyah Dalam Sistem Politik Kontemporer (Tentang Teori 'Ashabiyah Ibnu Khaldun Di Dalam Sistem Studi Politik Negara Bangsa)*, 2022.

⁵¹ Kamilah et al., *Dinamika Sejarah Dan Peradaban Sosial Kepada Ibnu Khaldun*.

formative mechanisms.⁵² Furthermore, Ibn Khaldun wrote that in the civilizational competition between nations, what ultimately determines the survival or collapse of a political entity is not merely military strength or economic progress, but rather the depth and authenticity of the civilizational cohesion that sustains it. In light of the above exposition, the researcher speculates that a new '*ashobiyyah*—one grounded in a firm yet open Islamic identity—is capable of confronting modernity without losing itself in a process of demeaning assimilation.

The synthesis of all these thoughts leads to one inevitable conclusion: Ibn Khaldun's concept of '*ashobiyyah* is a living analytical instrument. When utilized with precise methodology and sufficient contextual sensitivity, it is capable of illuminating—with remarkable clarity—the most pressing questions regarding state legitimacy, social cohesion, political leadership, and the future of Islamic civilization amidst the global turbulence of the 21st century.

As Ibn Khaldun himself emphasized in the conclusion of his discussion on '*ashobiyyah* in the *Muqaddimah*:⁵³ "*wa hadza kulluh min fiqh al-umran*" — which means, "and all of this is part of a deep understanding of the construction of human civilization." It stands as an open invitation to every generation to continue reading, interpreting, and actualizing this invaluable intellectual legacy within the specific context of their respective eras..⁵⁴

Relevansi Teori Ibnu Khaldun dan Tantangan Global di Abad 21

The analysis of Ibn Khaldun's theory as enshrined in the *Al-Muqaddimah* holds significant relevance in addressing various global challenges of the modern era. Although the great historiographer lived in the 14th century, his ideas on civilization, politics, economics, and morality

⁵² 'ASHOBIYAH IBN KHALDUN Konsep Perubahan Sosial Di Indonesia', n.d.

⁵³ 'Ibnu Khaldun - Al Muqaddimah'.

⁵⁴ Syamsul Bakhri, 'Sosiologi Ibnu Khaldun', preprint, SocArXiv, 27 June 2022, <https://doi.org/10.31235/osf.io/vf729>.

provide a sharp methodology for understanding the complex movements of social, political, and economic dynamics at a global level.⁵⁵ In this context, Ibn Khaldun's thought can serve as a useful scientific analytical framework for addressing major challenges such as environmental crises, economic inequality, political polarization, and social conflict.

The concept of '*ashobiyyah*' is profoundly relevant when viewed through the lens of modern civilization. In an increasingly globalized world, this solidarity often serves as the primary force driving social change.⁵⁶ Global movements—such as those addressing climate change, gender equality, or social justice—frequently depend on the ability of various groups to build '*ashobiyyah*' at both the local and international levels. However, Ibn Khaldun also explained that strong unity can weaken as hedonism and individualism emerge within the social body. The relevance of this concept is evident in modern challenges, such as rising political polarization and social fragmentation in many countries, which often hinder the creation of the collective solidarity needed to address global issues.⁵⁷

The researcher's explanation of Ibn Khaldun's theory of civilizational cycles also provides vital insights into understanding the current shifts in long-standing hegemonies. According to his theory, civilizations pass through stages of birth, peak prosperity, and decline, each of which is influenced by political, economic, and social dynamics.⁵⁸ This theory is relevant for analyzing phenomena such as the emergence of new hegemonic powers, like China and Russia, which challenge the political dominance of Western nations and the United States. Ibn Khaldun emphasizes that economic success or political power not managed with integrity (*amanah*) can lead to stagnation, decline, and even eventual collapse. In this context, global challenges such as

⁵⁵ Abdurrahman Kasdi, *PEMIKIRAN IBNU KHALDUN DALAM PERSPEKTIF SOSIOLOGI DAN FILSAFAT SEJARAH*, 2, no. 1 (2014).

⁵⁶ Wahyudi, *Epistemologi 'Ashabiyah Dalam Sistem Politik Kontemporer (Tentang Teori 'Ashabiyah Ibnu Khaldun Di Dalam Sistem Studi Politik Negara Bangsa)*.

⁵⁷ 'Ibnu Khaldun - Al Muqaddimah'.

⁵⁸ 'Ibnu Khaldun - Al Muqaddimah'.

economic inequality, declining industrial competitiveness, and political stagnation can be understood as part of a larger cycle within the shifts of civilization.

Ibn Khaldun's theory also provides profound insights into the relationship between economics and power. In his analysis, a robust economy serves as the foundation for political stability and societal resilience; however, exploitative economic policies—such as excessive taxation or widespread corruption—can undermine the internal political structure it self.⁵⁹ In the modern world, challenges such as the IMF debt crisis, income inequality, and technological disruptions that transform global work patterns can be analyzed through this theory.⁶⁰ Thus, the researcher observes that Ibn Khaldun's thought emphasizes the importance of just and sustainable economic policies in maintaining social and political stability.

Ibnu Khaldun's ideas remain highly relevant in analyzing the impact of technology on civilization; although he did not address technology directly, his theories on social and economic transformations triggered by external influences can be effectively applied to the context of the modern technological revolution. By examining his concept of *Ashobiyyah* (social cohesion) alongside the disruptive nature of digital innovation, one can see how technology acts as a modern catalyst for the shifts in collective identity and economic structures that Khaldun identified as the primary drivers of the rise and fall of civilizations..⁶¹

The rapid pace of digital transformation, artificial intelligence, and workplace automation has fundamentally reshaped social patterns, interpersonal relationships, and power dynamics.⁶² However, as Ibnu Khaldun observed, such profound shifts must be managed with wisdom to

⁵⁹ Wicaksono and Faizah, 'KESEJAHTERAAN MASYARAKAT DARI PERSPEKTIF ASHABIYAH IBNU KHALDUN'.

⁶⁰ Efendi, *Ibnu Khaldun dan Teori Peradaban: Relevansi Pemikirannya dalam Dunia Modern*.

⁶¹ Kasdi, *PEMIKIRAN IBNU KHALDUN DALAM PERSPEKTIF SOSIOLOGI DAN FILSAFAT SEJARAH*.

⁶² Wahyudi, *Epistemologi 'Ashabiyah Dalam Sistem Politik Kontemporer (Tentang Teori 'Ashabiyah Ibnu Khaldun Di Dalam Sistem Studi Politik Negara Bangsa)*.

prevent the instability and inequality that can ultimately dismantle the social place. His framework suggests that when technological luxury or efficiency outpaces a society's *Ashobiyyah* (social cohesion), the resulting imbalance can lead to institutional decay. Therefore, the modern challenge lies in ensuring that these external technological influences serve to strengthen collective well-being rather than concentrating power in a way that alienates the populace and weakens the state's foundations..⁶³

Based on the results of the analysis, the researcher assumed that Ibnu Khaldun's thoughts provide a timeless analytical framework for understanding the cycles of global civilization. By exploring his ideas on '*ashobiyyah*' (social cohesion), the cycle of civilization, economy and power, as well as the importance of *Adab* (ethics/refined conduct), the modern world can gain valuable insights into facing complex challenges across various fields. His theories explain that the progress of civilization is not something that can be achieved instantly, but rather requires continuous collective effort, wise management, and the solid enforcement of moral values.

Conclusion

An analysis of Ibnu Khaldun's philosophy of history concludes that *Ashobiyyah* is the primary driving spirit that determines the ebb and flow of civilizations through an inevitable, organic cycle. Civilization begins with pure and powerful social solidarity, which enables a group to transition from a simple lifestyle toward political supremacy; however, this success paradoxically sows the seeds of its own destruction through luxury and materialism that erode social cohesion. As *Ashobiyyah* decays, the nation loses its internal resilience and enters its twilight phase, proving that history is not a series of random events but a dialectic between collective moral strength and the degradation of character caused by established prosperity. Ultimately, Ibnu Khaldun asserts that the survival of any political entity

⁶³ 'كتاب مقدمة ابن خلدون' Pdf (Arab-Books.Com).

depends heavily on maintaining the inner bonds among its people, for without solid solidarity, even the most magnificent civilization is merely a shell waiting to be replaced by a newer, more cohesive power.

Daftar Pustaka

Amin, Khairul. 'BADAWAH & HADARAH : KONSEP SOSIOLOGI IBN KHALDUN'. *Jurnal Sosiologi Agama* 12, no. 1 (2018): 85.
<https://doi.org/10.14421/jsa.2018.121-05>.

Amiruddin, Muhammad Majdy, and M. Dr.Hj Maliati. *Sejarah Filsafat Islam*. n.d.

Bakhri, Syamsul. 'Sosiologi Ibnu Khaldun'. Preprint, SocArXiv, 27 June 2022. <https://doi.org/10.31235/osf.io/vf729>.

Efendi, Zulfan. *Ibnu Khaldun dan Teori Peradaban: Relevansi Pemikirannya dalam Dunia Modern*. n.d.

Fajar, Abbas Sofwan Matlail. 'Perspektif Ibnu Khaldun Tentang Perubahan Sosial'. *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 1 (2019): 1–12.
<https://doi.org/10.15408/sjsbs.v6i1.10460>.

Hami, Widodo. *FILSAFAT IBNU KHALDUN: ANALISIS HISTORIS FILOSOFIS*. 3, no. 2 (2025).

Huda, Nurul. *PEMIKIRAN IBN KHALDUN TENTANG ASHABIYAH*. 20, no. 1 (n.d.).

Ilham, Muh. *KONSEP 'ASHABIYAH DALAM PEMIKIRAN POLITIK IBNU KHALDUN*. n.d.

Johnson, Adayshia. *Ibn Khaldun's Views on Race: Influences by Early Life/Childhood, Climate, Geography, and Geographic Segmentation*. n.d.

Kamilah, Nur, Zulhari Ramadhan, Ayu Diana Sari, and Maya Inayati. *Dinamika Sejarah Dan Peradaban Sosial Kepada Ibnu Khaldun*. 1, no. 2 (2024).

Kasdi, Abdurrahman. *PEMIKIRAN IBNU KHALDUN DALAM PERSPEKTIF SOSIOLOGI DAN FILSAFAT SEJARAH*. 2, no. 1 (2014).

Lahudin, Muklisina. *PROGRAM STUDI ILMU SEJARAH FAKULTAS ILMU SOSIAL HUKUM DAN ILMU POLITIK UNIVERSITAS NEGERI YOGYAKARTA*. n.d.

Maulida, Rizky. *KARAKTERISTIK FILSAFAT, ILMU, DAN AGAMA DALAM ISLAM*. 8, no. 2 (2024).

Nasution, Ina Zainah. 'Pemikiran Pendidikan Ibnu Khaldun'. *Intiqad: Jurnal Agama dan Pendidikan Islam* 12, no. 1 (2020): 69–83.
<https://doi.org/10.30596/intiqad.v12i1.4435>.

Saumantri, Theguh, and Abdillah Abdillah. 'Teori Ashabiyah Ibnu Khaldun Sebagai Model Perkembangan Peradaban Manusia'. *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 8, no. 1 (2020).
<https://doi.org/10.24235/tamaddun.v8i1.6326>.

Syukri, Ahmad, Program Doktorat, and UIN Jambi. *Filsafat Ilmu dan Pengembangan Metode Ilmiah*. 4, no. 3 (2021).

Wahyudi, Hakmi. *Epistemologi 'Ashabiyah Dalam Sistem Politik Kontemporer (Tentang Teori 'Ashabiyah Ibnu Khaldun Di Dalam Sistem Studi Politik Negara Bangsa)*. 2022.

Wicaksono, Anantasena Indra, and Siti Inayatul Faizah. 'KESEJAHTERAAN MASYARAKAT DARI PERSPEKTIF ASHABIYAH IBNU KHALDUN'. *Jurnal Ekonomi Syariah Teori dan Terapan* 7, no. 11 (2020): 2192. <https://doi.org/10.20473/vol7iss202011pp2192-2201>.

Wiwik Damayanti and Second Novita Diana Sari. 'Konsep Pendidikan Islam Religius Pragmatis Ibnu Khaldun dan Relevansinya pada Pendidikan Islam di Era Modern'. *Indonesian Journal of Innovation Multidisipliner Research*, n.d.

Ibnu Khaldun, Al-Muqoddimah (Arabic Books Pdf).