



## **044-The Role and Contribution of Ibn Khaldun In Islamic Sociology and Human Civilization**

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### **ABSTRACT**

Ibn Khaldun al-Tunisi al-Hadrami was widely recognized as a great Muslim historian and scholar. He was educated alongside some of the greatest scholars from North Africa and Spain. He was born on 27 May 1332, or 1 Ramadan 732. Ibn Khaldun wrote several books and manuscripts, but his *Muqaddimah* (1377) was received great attention from scholars worldwide, in particular in the field of Sociology. He died at the age of 76 in Cairo, Egypt in 808 H/1406 A.D. Sociology is a study that explains how to examine social phenomena in an objective, empirical, and theoretical manner. Compared to other social sciences like economics, political science, anthropology, and psychology, sociology is a relatively recent academic field. But the concepts that underpin it have a lengthy history and may be traced to a combination of philosophical ideas and works of art. Ibn Khaldun was an Arab Muslim philosopher who lived in the fourteenth century. He argued that nations' intelligence and progress are "environmentally and socially conditioned" rather than dependent on racial considerations. Ibn Khaldun's massive work pinpointed the psychological, economic, environmental, and social facts that promote human civilization. He had precisely connected the affluence, luxury, and resistance to performing menial tasks with the stage of social development in any system. According to the statement made, Islamic sociology is more than 400 years ahead of Western sociology. Ibn Khaldun theorized the history of science in the context of socio-political events that produced from the seventh century to the fourteenth century AD. The Human Sciences Report traces the development of the humanities during this period of time within the contexts of philosophy and sociology. In Ibn Khaldun's sociological theory, religion is a component of civilization, but it also influences how history develops. Humanities, which are always developing, have created these mental movements, or stages of the evolution of the human spirit. The purpose of this study is to determine the role and contribution of Ibn Khaldun in Islamic sociology and human civilization. The researcher will look at a number of issues relating to the role and contribution of Ibn Khaldun in Islamic sociology and human civilization using a variety of factors created specifically for this study.

**Keywords:** Ibn Khaldun, *Muqaddimah*, sociology, humanity, civilization



## INTRODUCTION

The field of sociology is extremely diverse. Even for experience sociologist, it might be challenging to define the field can be thought of as a collection of related sub-fields that focus on various aspects of society. Social stratification, for instance, examines inequality and class structure. Demography explores changes in population size or type, criminology which investigates criminal activity and deviance, while political sociology studies politics and law, and sociology of the race. In addition, gender studies discovers racial and gender divisions in the society Ibn Khaldun is main sources of historiography, orientalism in medieval ages (Mohammareza Shahidipak, 2020). He was an early Qur'an memorizer and is regarded as the father of Islamic sociology. Ibn Khaldun is credited with being the first Muslim scholar to employ historical perspective seriously in Islamic scholar discourse (Muhammad Hozien, 2010).

Ibn Khaldun outlined the theoretical underpinnings of humanities in Muqaddimah and focused on the humanities' historical development in Islamic culture from the 7th to the 15th centuries. Ibn Khaldun's ideas represented a revolution in humanities thinking, and his contemporaries referred to them as such. He is the first truly excellent analyst of pre-modern culture. In the fourteenth century, Ibn Khaldun first introduced the phrase "social structure," which is of central and physical importance in sociology (Mohammareza Shahidipak, 2020). His understanding of social structure history also includes the fact that this word has been utilized in its contemporary connotation. Specialist scholars from the human sciences have used his book, Al-Muqaddimah, as raw material in developing this pattern of social organization in the twentieth century and even in the twenty-first century to serve as a model for the humanities. Ibn Khaldun is a paradigm and a model in the humanities for thinking about cultures and people in the past and the future (Mohammareza Shahidipak, 2020). The purpose of this study was to examine Ibn Khaldun's role and contributions to Islamic sociology and human civilization.

## RESEARCH BACKGROUND

The Middle ages was the time period in which Muslim scholar Ibn Khaldun flourished. Muslims who memorized the Qur'an from an early age are recognized to him as a historian and the father of sociology. In Islamic scholar discourse, Ibn Khaldun is credited as being the first Muslims scholar to employ history in a serious manner. Since al-Kindi and al-Farabi, *Manthiq*, *Tabi'iyat*, and *Ilahiyat* have been the only issues that Islamic thinking has addressed. History and other humanities disciplines are not currently or have never been taken seriously by knowledge's study. Ibn Khaldun is significantly distinct from other sociologists like Comte, Thomas Mann, and Spencer who emphasize the personality of people, whereas Ibn Khaldun views more people in connections and human interaction with the organizations he already belongs to. Ibn Khaldun is frequently referred to as the father of sociology and anthropology for this reason (Aliqodin, Qonitaton, Lusi, and Rifki, 2016).



Ibn Khaldun has extensively researched the sociology of education and has demonstrated the connection between education and the advancement of civilisation. His educational autobiography is a record of this relationship throughout the Hafsid era (Shahidipak, 2020). Only when mentioning Ibn Khaldun, who is still regarded as the first and foremost Islamic sociological figure to this day, is the field of Islamic sociology ever acknowledged. The Sociology of Religion is a branch of sociology that examines how religion affects society from a social science perspective. Ibn Khaldun was referred to as "*Kulturhistoriker*" (the historian of civilization) by Baron Von Kremer, an Austrian orientalist, in his work on Ibn Khaldun and his history of the civilization of the Muslim Empire written in German in 1879. Ibn Khaldun not only studied history but also institutions politics, form of government, and public institutions like the judiciary, police, administration, and its development in Islamic countries, including the economic system, trade, examines tax and customs, employment, craft, industry, science, art, and literature as well as their form, characteristics, and development in society holistically, *Ilm al-'umran*, a new science discipline he introduced, is a study of the phases in civilization that are indicative of the phases in the development of human society (Mohammad Abdullah Enan, 2007). Since *Ilm al-'umran* analyzes human society in terms of comprehensiveness, starting with human nature up to the foundations of its growth from a civilization perspective, the name 'Islamic Sociology' is likely inaccurate due to the limitations or scope of his studies (Wan Fariza, n.d.).

The nature of the discipline of sociology of religion is more focused on the study of theories of how religion functions in society, as explored by functionalism theory, or how to fully understand religious commitment, practice, and behavior based on personal religious experiences, as explored by phenomenological theory. Religion is regarded by Western studies in sociology of religion as a social phenomenon with its own purposes and roles in human society, just like other social phenomena. However, its worldview does not at all regard religion as having a naturally occurring basis in God. As a result, knowing merely the general activities and interests of sociological researchers, it is seen as superficial. The study of civilization is becoming more popular as we enter the third millennium AD and the twenty-first century. Such a significant shift in time forced people to conduct in-depth research on both themselves and the entire human species in order to prepare for the challenges of this new period and environment. A human effort to obtain a complete image or holistic overview of the system, organization, structure, and functioning of all human behaviors, acts, and events in nature and their environment is the study of actual civilization. They will be able to see how their group as a whole is moving in terms of advancement, exclusion, or worse, a backward step (Wan Fariza, n.d.).

The study of various human civilizations has also given rise to a field of study that is very current today, namely the comparison of civilizations, which has as its goal appreciating the uniqueness of each human civilization and, consequently, being able to show respect and recognition for its diversity and uniqueness rather than attempting to determine which civilization is superior. In order for individuals to get along and overcome differences, it's crucial to promote an understanding, tolerance, and spirit of good will among the human race, which Allah SWT created from a variety of lineages, ethnicities, tribes, races, faiths, languages, and cultures.



## Problem Statement

Ibn Khaldun's intellectual movement, which operates and infers from Newton's mind on the concept of motion, is demonstrated by the history of sociology. George Sarton asserts that only Ibn Khaldun's mind in the Middle Ages was able to provide a philosophical and sociological analysis of the events of his time because similar events occurred in other parts of the world, especially in Europe, but no one even stopped to consider them. Ibn Khaldun, however, was a historian, philosopher, sociologist, economist, politician, meticulous humanities researcher, and historian of science who was eager to study and analyze these events (Shahidipak, 2020).

Sociologists have a more than legitimate interest in the phenomenon of social change. It is obvious that no human society can completely withstand change. Throughout human history, change has been the driving force behind all cultures and civilizations. Sometimes, the process of change has been shown to be able to turn societies into better or worse human collectives and assemblages. All sociologists have society as their primary concern, making their study of the phenomena of change essential and compelling. Thus, the sociological tradition has maintained a cross-cultural interest in studying and theorizing about evolution, social change, and the development of human societies. It will be clear that Ibn Khaldun's *Muqaddimah* frequently mentions these facets of communities and civilizations. On the other hand, since Comte's day, questions of evolution, progress, social change, etc. have also been a key focus for modern sociologists (Dhaouadi, 2006). So, regardless of time, place, or culture, sociologists should continue to be very concerned with change and its connected phenomena. This indicates that a society, regardless of type, must be conceptualized sociologically as an ongoing process-system<sup>8</sup> as opposed to a predetermined (stagnant) system. Therefore, change is a part of human civilizations.

According to Dhaouadi (2006), after Ibn Khaldun's death, Arab-Muslim culture continued to collapse, which led, among other things, to the poverty and stagnation of religious philosophical and social ideas. A few decades after Ibn Khaldun's passing, the gate of *Ijtihad* was closed, which was considered as an indication of this civilization's ongoing weakness and decay. As a result, Ibn Khaldun stands out as a singular phenomena in the history of social philosophy in both Arab culture and other pre-Arab cultures. He still holds the record for the most insightful and thorough sociological description of Arab society of any known academic or thinker in the history of the Arab-Muslim world. Ibn Khaldun had a distinctive way of thinking that was unmatched throughout the history of human social thought, according to renowned British historian Arnold Toynbee, not just in Arab-Muslim civilization. Ibn Khaldun believed that because people are social beings at their core, they must interact in order for civilization to advance. Humans must therefore gather as a social trait. Things like this are what a society is really about. Very crucial to human life is this meeting. There is no ideal existence without meeting (Aliqodin, Qonitatun, Lusi, and Rifki, 2016). The purpose of this study is to determine the role and contribution of Ibn Khaldun in Islamic sociology and human civilization. The researcher will look at a number of issues relating to the role and contribution of Ibn Khaldun in Islamic sociology and human civilization using a variety of factors created specifically for this study.



The following are the problem statement:

1. How to describe the role of Ibn Khaldun in Islamic sociology
2. How to determine the contribution of Ibn Khaldun in human civilization
3. What is the relationship between Islamic sociology and human civilization?

### **Research Questions**

1. What is the role of Ibn Khaldun in Islamic sociology?
2. What is the contribution of Ibn Khaldun in human civilization?
3. What are the relationship between Islamic sociology and human civilization according to Ibn Khaldun?

### **Research Objectives**

1. To identify the role of Ibn Khaldun in Islamic sociology
2. To determine the contribution of Ibn Khaldun in human civilization
3. To identify the relationship between Islamic sociology and human civilization according to Ibn Khaldun

### **Scope Of The Study**

The study's goal is to find out more about the background of Ibn Khaldun which includes his biography, educational background, carrier development and his role and contribution in Islamic sociology and human civilization. The researcher also study the relationship between Islamic sociology and human civilization according to Ibn Khaldun which includes *Ilm al-'umran*.

### **Significance Of The Study**

The significance of the research originates from the prominence of the subject, which is one of Ibn Khaldun's most widely accepted theories about Islamic sociology and human civilization. The research is important because it emphasizes Ibn Khaldun, one of the greatest thinkers in history, and his position in and contribution to the field.



## Definition Of Terms

### Role

The meaning of role, according to Merriam-Webster (2020), is a character assigned or assumed, as well as a socially anticipated behavior pattern typically dictated by a person's rank in a particular community. Another definition of a role includes a function or part specifically carried out during a specific action or procedure, as well as a part played by an actor or vocalist.

### Contribution

Merriam-Webster (2020) defines a contribution as the giving or providing of anything, such as money or time, as a part or share, as well as the giving or providing of something that significantly contributes to the happening of something.

### Sociology

Sociology is the study of how people interact with their environment or how people relate to one another in a group. The goal of sociology is to understand how people interact with one another, with their environments, with the natural world, and with other people. Based on what R. Maciver and Ch. Page (1955) observed, sociology is a branch of knowledge that examines social interaction. In or around 1830 AD, French philosopher Auguste Comte (1798–1857) gave the study of society its name: *sociologie*. Then, because of its broad use, it is referred to as sociology in certain languages, such as English, German, and French. According to Comte, sociology is a study of social interactions that takes into account how people interact with one another.

Etymologically, the word "sociology" has two syllables: *Socius*: share a home and *Logos*: the knowledge. Sociology is hence the study of social interaction. This sociology lesson serves as knowledge in the sense that it satisfies all of the criteria for being called knowledge (*Logos*). According to Henry Giddings, sociology is the scientific study of society. According to Lester Ward, sociology is the study of society. Edward Ross, in the meantime, defined sociology as the study of social phenomena. As stated by A.W. Small, sociology is the study of social processes. In actuality, he added: Sociology is the study of men who are thought to influence or be affected by association.

Lewis G. J. & J. G. Philip According to this definition, sociology is the study of interactions that result from interactions between living people. R. Maciver and Ch. Page added that sociology is concerned with social connections, or the web of connections that makes up society. In the meantime, H.P. Fairchild defines sociology as the "study of man and his social environment in their interactions." The investigation of human relationships, interactions, situations, and outcomes, according to Morris Ginsberg.

The definition provided by Rene Maunier, however, is more detailed and outlines the main focus of this knowledge as well as the research methodologies. According to him,



sociology is an objective, empirical, and theoretical branch of study that examines human states of mind, behavior, and production from a broad perspective in order to identify commonalities and regularities that have their origins in group interactions. Furfey (1948) divided the definitions of sociology into seven divisions, including:

1. The most important group in society and the subject of sociological study are social groupings or organizational unions.
2. Research into teamwork, how members affect one another, and how group members behave.
3. Consolidation of social ties or associations as a tangible thing.
4. Social signs
5. Social statements
6. The definition is ambiguous.
7. Definitions that eliminate all mention of their objects.

### **Civilization**

The definition of civilization given by the Cambridge Dictionary (2022) is human society with highly developed social organizations, or the culture and way of life of a community or nation at a specific time. Furthermore, a comfortable place to live, the process of educating a society so that its culture develops, a highly developed culture, including its social organization, government, laws, and arts, or the culture of a social group or country at a specific time are all defined as civilization by the Cambridge Dictionary.

Merriam-Webster (2020) defines civilization as a relatively high level of cultural and technological development, more specifically: the stage of cultural development at which writing and the keeping of written records is attained, the culture specific to a given time or place, the process of becoming civilized, the development of refined thought, manners, or taste, a situation of urban comfort, an advanced stage in the growth of society, a people's way of life, and all of the societies in the globe (such in art, science, and government).

### **Methodology**

According to Polit and Beck (2004), methodology refers to techniques for gathering, organizing, and analyzing data. Creswell (2003) defined methodology as a logical collection of techniques that work well together and can fit to produce data and findings that reflect the research question and serve the researcher's objectives. The complete structure of a research project, including the sample size and procedures, methods for gathering data, and data analysis, is referred to as the methodology.

A particular procedure or set of procedures, the analysis of the principles or procedures of inquiry in a specific topic, and a body of methods, rules, and postulates are all included in Merriam-Webster's definition of methodology.



## LITERATURE REVIEW

Based on the article *"Ibn Khaldun and Jane Addams: The Real Father of Sociology and the Mother of Social Works"*, The field of sociology is extremely diverse. Even for experienced sociologists, it might be challenging to define. The field can be thought of as a collection of related sub-fields that focus on various aspects of society. Social stratification, for instance, examines inequality and class structure. Demography explores changes in population size or composition, criminology investigates criminal activity and deviance, political sociology studies politics and law, and sociology of race and gender studies racial and gender divisions in society. Compared to other social sciences like economics, political science, anthropology, and psychology, sociology is a relatively recent academic field. But the concepts that underlie it have a lengthy history and may be traced to a combination of philosophical ideas, works of art, and everyday human understanding. In the west, sociology as a scientific field of study first evolved in the early 19th century as an intellectual response to the modernity paradox: as the world gets smaller and more integrated, people's perceptions of it become more fragmented and dispersed.

Sociologists aimed to find a "antidote" to social breakdown in addition to understanding what kept social groups together (Auguste Comte who coined the term sociology). Latin *socius/soci-* (companion, partner, member, friend, or ally, therefore referring to people generally) and the Greek *logia/-ology* suffix were used by Frenchman Auguste Comte to create the phrase in 1838. (study of, speech). It is a branch of social science that investigates how individuals, communities, and society interact with one another. Comte aimed to integrate all human subjects, such as history, psychology, and economics. He held that all human life had gone through the same identifiable historical stages and that, if one could understand this development, one could prescribe the cures for social evils. His sociological theory was typical of the 19th century.

Similar to before, Abu Zayd Abdel Rahman Ibn Khaldun, an Arab Muslim philosopher who lived in the fourteenth century and whose life was closely entwined with the major political and military dramas of his days. In recent years, imposing the categories of European thought might have baffled him. Ibn Khaldun said that humans evolved from "the world of the monkeys" through a spreading process in which "species grow increasingly numerous" five centuries before Darwin established the exact characteristics of evolution! Ibn Khaldun unveiled his "science of culture" 400 years before Auguste Comte "invented" sociology. His theories as a sociologist have reflected their significance on both the history of Western and Islamic thought. All of his thoughts are original to him. He has been influenced by the savants who came before him, but he is not a continuation of them. He came up with sincere and original concepts. These facts explain why, despite living in the 14th century, his ideas continue to have relevance to contemporary events. The passage of time has not rendered his thoughts outdated. Ibn Khaldun is acknowledged as the father of sociological sciences, and historians, lawyers, theologians, politicians, economists, educators, and environmentalists have all embraced and remarked on his work (Fahri, 2001).



In his theory, Ibn Khaldun discussed the requirements of people. He understood that human needs come from a man's nature. Man needs food and liquids. Additionally, he needs to acquire some clothing and find housing. Due to the nature of man, there are some natural wants. These demands can also be referred to as fundamental and elementary needs. His knowledge and intelligence are further used in an effort to satisfy these desires. As a result, secondary requirements develop. As the intelligence acquires the required items, tools are employed as weapons. This is followed by the development of civilization. A man would spend his money on luxury at this point. He would need to be smarter for this. Thus, civilization develops. Keep in mind that Khaldun never intended for civilization to be founded only on material requirements. Thus, the growth of needs leads to the development of civilization.

He came to the conclusion that civilizations are living things that go through cyclical stages of birth, growth, maturity, decline, and eventually death owing to universal causes (in the dynamic marketing concept today, the gurus associate it with a business, product or service life cycle). He also explained how immigrants, whether peaceful or violent, mix with the local population to create a homogeneous civilization that is subject to the cycles of nature. He rightly connected the affluence, luxury, and resistance to performing menial tasks with the stage of social development in any system. This results in the hiring of mercenaries and foreigners, which started the wars that brought about the decline phase. He noted how resource availability and climate affect migration and societal transformation. He also pointed out how taxation and state policy affect societal change (Faridah, 2006).

According to the article "*Kepentingan Teori dan Ilmu Sosiologi dalam Konteks Pendidikan Menurut Perspektif Ibnu Khaldun*" Aimi and Nurliana (2020) stated that: sociological studies start by observing social life, which serves a number of fundamental functions. The explanation of the relationship between particular effects is crucial to the validity of a hypothesis. The goal of sociological theory is to identify and comprehend the reasons of social behavior. It is frequently based on empirical studies. Additionally, sociologists always try to rely on a few potential presumptions. Future human behavior can be predicted with accuracy using any sociological theory. Sociologists think that the three interests are enhanced by the field of sociology. First of all, social science and theory can help people become better at living. Working with someone from a different group allows one to connect, communicate effectively, and be inspired to collaborate more. This allows one to fully comprehend how that community is socialized. The science and philosophy of sociology can also better express social issues. There must be positives and negatives to any study regarding it from every aspect. Last but not least, the theory and science of sociology also give people possibilities in life based on all events to complete the information they want to choose wisely for the good of everyone.

Ibn Khaldun is one of the great Islamic scholars of social science. This scholar disputed numerous important facets of Islamic civilization and created remarkable, exceptional works that have received recognition throughout history. By reflecting on historical events, such as the period of the collapse of Islamic civilization, contemporary thinkers might be sensitive to the needs of Muslims in the future. Periodically throughout history, Islamic scholars have attempted to clarify or reinforce these guiding ideas (Faisal Othman, 1993). The outcome is



that knowledge in the globe advanced very quickly following the fall of the Muslims. Ibn Khaldun is acknowledged by a number of the sociologists listed previously as being the first to recognize the dynamics of relationships between primitive, nomadic, rural, and urban populations. He is certain that civilization evolves from a simple to a complex shape in every area, including self-sufficiency, carpentry skills, traditions, and science. The degree of desire is also mentioned by him, commencing with attempts to fulfill increasingly specific requirements. Ibn Khaldun believed that group cohesion, which can only exist in a tribal culture, is the foundation of any successful social movement.

According to the article “*Sosiologi Islam: Suatu Pengenalan*” Mohamad Kamil (2017) stated that: there appears to be a conflict here between Western sociological ideas and Islamic sociology because Islam incorporates sociological principles in the Qur'an and hadith. The text is then examined, evaluated, and a conclusion drawn. The theory known as "Islamic sociological theory" is comprised of explanation, analysis, interpretation, and that conclusion. Islamic sociological theory is therefore based on texts that instruct in Islam. In contrast to Islamic scientific studies, which draw their information not from the Muslim community but rather from Islamic teachings (Al-Qur'an and Hadith), Western studies collect data from society and use it to establish sociological theories. After that, sociological theory was developed.

Al-Farabi (870–950 M) and Ibn Khaldun (1332–1406 M) are two outstanding figures who explore this social concept. If individuals wish to mention Islamic figures before Comte, at least two names can stand out. Ibn Khaldun, who is regarded as the world's true sociological studies pioneer, observed all phenomena and found some beneficial features in them. His research into world history, particularly what occurred in the Islamic world, led him to the conclusion that everything that occurs in the form of social phenomena follows the same methodology as other phenomena that are governed by the law that is constant. He attempted to find some laws against repeated phenomena happening. So it is not a stretch to suggest that Western academics were inspired by Ibn Khaldun's research 400 years later to examine social phenomena that are the focus of sociological study.

What needs to be made clear is that Ibn Khaldun was able to establish a natural law that forbade society from moving from growth to decline, or what Malik Bin Nabi always referred to as the development of three levels (generations): growth and formation, maturity and perfection, and finally old and gone. He applies this approach to every human civilization. When analyzing the six-chapter book *Muqaddimah*, Ibn Khaldun had a tendency to bring up various crucial sociological theories. The first chapter: He believed that human development was essential for social organization, geographic changes that affected societal psychology, and even activities related to the physical and civilization. According to the claim made, Islamic sociology is more than 400 years ahead of Western sociology. Unfortunately, Ibn Khaldun's theories were ignored, and the time following his death was devoid of notable figures in the Islamic world until the resurgence of figures like Bashrat Ali, Ali Shari'ati, Malik Bin Nabi, and others. They attempt to promote the field of sociology in Muslim nations and sociologize some Islamic concepts, such as monotheism, shirk, al-Nas, Sunnatullah, and others, since they believe that Islam must be introduced as a counterargument to Western thought. Islamic sociology is now a subject of sociological research comparing and a developing

subfield within the discipline.

Based on the article “*Five-Quadrant Model of Unity in Diversity of Ibn Khaldun in the Context of Unity and Integration of Plural Society in Malaysia*”, Ibn Khaldun lists the following 12 things as things that should be avoided in order to advance the country and civilization:

1. Divisions that undermine the *Ummah* should be handled with the practice of civilized culture in diverse opinions, whether they are caused by political ideologies or other cultural trends and differences of opinion.
2. Although there are short-term economic advantages, damage to beliefs and values can be caused by elements such as misconceptions, religious deviations, and false interpretations, as well as by the influence of an excessive entertainment culture. This will weaken the country and its citizens in the long run.
3. The decline of intellectual culture, which is increasingly dominated by commercial culture (without undervaluing the significance of Islam's commercial sectors), which, if unchecked, will prevent the *Ummah* from acquiring the knowledge and skills necessary for the creation of the desired civil society as well as integrated personal formation. In al-Muqaddimah, Ibn Khaldun's society is referred to as civil society.
4. As a result of negative globalization, damage to values is brought about through exposure to negative values through the media and others that erode Asian and Islamic values in relation to non-Muslims. Celebrity cult culture has diminished the personal significance of the example that should be dominated by the culture of good and perfect example (*uswatun hasanah*), which is made up of the prophets and apostles who have played significant roles in both Islamic and global history.
5. The political culture's potential influence on the *ummah's* intellectual and cultural growth, which may go beyond what is justified, needs to be urgently addressed.
6. Unbalanced influence that develops due to lack of a balanced Sunni epistemology, as Ibn Khaldun demonstrates in al-Muqaddimah.
7. Coercion undermines education and encourages the rise of dishonesty, insincerity, and double-mindedness. He also emphasized the value of solid language proficiency and good role models for the five quadrants to imitate. He praises the knowledge that transforms a person into a malakah (el-Muhammady, 2009).
8. The Culture of Knowledge's Strengths for Thinking and Succeeding. Muslims achieve a noble and lofty status in this world when they are highly capable of both thinking and learning, which is judged by their strong belief in and piety toward Allah in both thinking and learning.
9. A person's knowledge should be as deep as possible or his skills and competencies should be so ingrained in him that it becomes a second habit.
10. Ibn Khaldun describes how in the early stages of the growth of nations the qualities of patience and persistence in the battle are strong, and that produces the nation or state that's powerful. Patience and perseverance are qualities that strengthen and succeed the *ummah* and civilization.
11. Money politics occurs as a result of the abundance of luxury, a life filled with entertainment and jewelry, the gay lifestyle in urban areas, and the inability of individuals in positions of leadership to remain devoted to the core traits that have been proven. As



a result, society's morale suffered.

12. The importance of good and strong customs that must be implemented in society and daily life in order to serve as a reinforcement material for society and civilization in order to prevent their collapse (el-Muhammady, 2009).

Based on the article *“The ‘Umrānic Thoughts of Ibn Khaldūn and its Contributions to The Studies of Islamic Sociology And Civilization”*, Ibn Khaldun explained that a government has a lifespan of approximately 120 years, and this is due to the next generations' lack of 'aṣabiyyah and strength. This knowledge is aimed at conducting an in-depth observation on the conditions and factors that influence the rise and fall of a particular civilization (Abdul Qayyum, S. Salahuddin, & Rawi, 2020). Ibn Khaldun made contributions to the basis and way of thinking in sociology that each person is formed with a specific purpose—prospering the world as directed by the Almighty. He built his Muqaddimah with the element of revelation in mind. Ibn Khaldun claimed that the nature and function of humans on earth is to serve as vicegerents. This reality deviates from Western perspectives' theory of human events. Despite the fact that it is distinct, some scholars refer to humankind as the thinking animal. According to Ibn Khaldun, human nature varies depending on the environment and the climate. The traits of 'assabiyyah are present in all nomadic people that live in the desert. Ibn Khaldun believes that the emergence of social ills is also influenced by religion.

Based on the article *“Pemikiran Ibnu Khaldun dalam Perspektif Sosiologi dan Filsafat Sejarah”*, according to Ibn Khaldun, this knowledge is a collection of all knowledges, including sociology. Ibn Khaldun believed that because people are social creatures by nature, they naturally seek interaction in a civilization that is expanding. As a result, since these are social traits, people ought to congregate. Things like these have significance that is vital to civilization. For the sake of human life, the meeting is urgent. Without meeting, existence cannot be perfect. God simply intends to grant the caliphate to them in order for this earth to prosper through them. According to him, sociology is a way to comprehend society's past and current social situations, as well as how societies evolve through time and the variables that contribute to that development. Ibn Khaldun split society into three categories when discussing sociology: first, the primitive society (wahsy), where people do not know about civilization, roam freely, and live erratically. Second, although still basic, the group lives a rural, settled lifestyle. They depend on farming and animal husbandry for their living. Their economy is split into three sectors in class: farmers, herders of cows and goats, and herders of camels. While the third, urban neighbourhood. Ibn Khaldun outlines two categories of Bedouin morals and civilization: those that develop spontaneously and those that do so by engineering. Ibn Khaldun also examined "how the climate affects human morals" (Abdurrahman, 2014).

According to the article *“Modal Insan dan Kependudukan dalam Pembangunan Negara Menurut Ibn Khaldun”*, Ibn Khaldun's examination of society and civilization starts with his observation of the distinction between people and other animals. Only humans, not animals, have civilization since it is fully dependent on human substance to survive and cannot live outside of humans. In light of this, in his opinion, the term "early characteristics of a civilization" refers to human nature, including any traits that set humans distinct from other animals. What makes humans unique in comparison to other animals is that they possess the



capacity for thought (*quwwah natiqah*), the ability to think clearly (*fikr*), and the ability to form opinions (*rawiyyah*). Additionally, humans and animals differ in terms of behaviour (action), since human behaviour is based on reason and is structured or systematic (*muntazam*), whereas animal behaviour is not the same because animals lack the ability to think and is instead controlled and guided solely by instinct. Ibn Khaldun held the view that for the purpose of socialization, humanity required an animalistic biological heritage, or biological inheritance. Humans start to develop thinking and learning capacities through social contact once this condition is met (Joni and Che Zarrina, 2017).

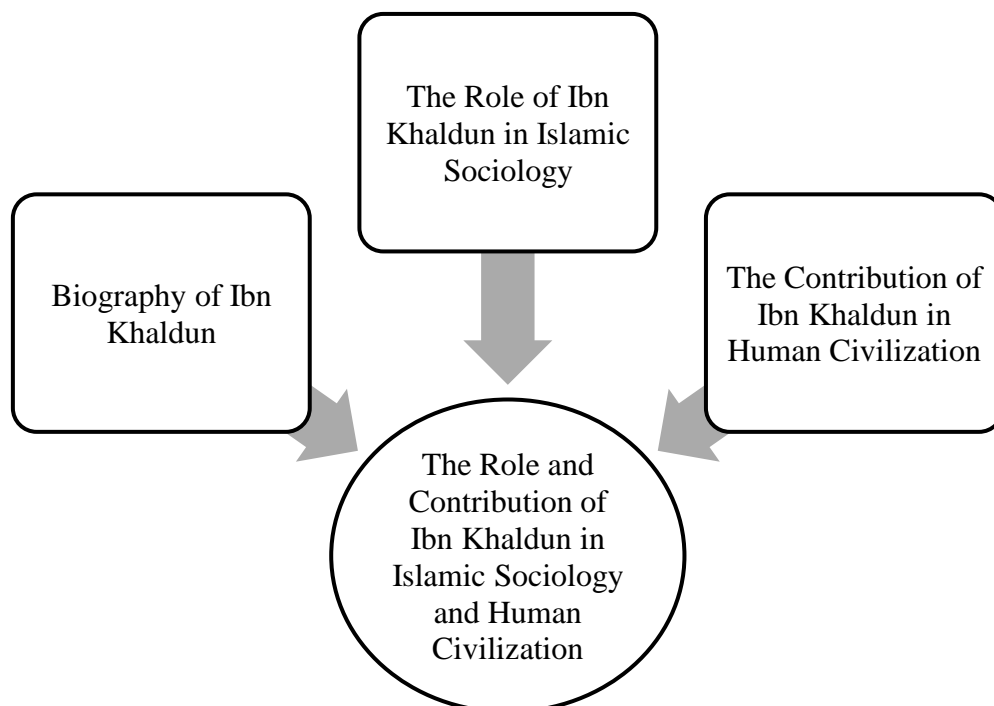
According to Ibn Khaldun's theory, people are superior than animals because they have the capacity for thought, decision-making, free will, and learning new skills in order to live more civilized lives. Ibn Khaldun believed that civilization's ultimate objective consisted of achieving two The three primary requirements are biological, social, and spiritual. The ideas put forward by Ibn Khaldun are clearly relevant to every civilization that exists in this world because of the emphasis on applying religious teachings to daily life as a way to ensure that a nation's citizens will be protected from moral and moral decline. Ibn Khaldun's ideas on human resource planning, which he demonstrated to Bedouin and Hadhari through division community, are another thing that can be understood. Ibn Khaldun placed emphasis on the issue of civilization, which demonstrates that in order for human capital to be developed, it must be given the following: knowledge mastery, a spirit of cooperation, the development of human capital expertise according to ability, intellectual strength and their environment, religious strength and moral values, the practise of malakah or habits, and the integration of studies between sciences religion and modern sciences (Joni and Che Zarrina, 2009).

According to article "*Badawah & Hadarah: Konsep Sosiologi Ibn Khaldun*" Khairul (2018) stated that: the distinction between the Badawah and Hadarah communities is made sociologically based on the ashabiyah that emerged in society, with the premise that while ashabiyah has tended to weaken in Hadarah society, it is still quite strong in Badawah society. The concept of badawah is present in contemporary sociological theory, specifically in Emile Durkheim's use of the terms mechanical solidarity (which is the same as badawah) and organic solidarity (same as hadarah). In addition, Khaldun claimed that observing the high and low levels of ashabiyah in a society may be used to gauge the progress of civilization in that society (Muslim, 2012). A great civilization, according to Ibn Khaldun, begins with a community that has been shaped by hardship, poverty, and a life full of struggles. According to Khaldun in Muslim (2012), a society's advancement or regress depends more on his associates than it does on the ruler, accidental happenings, or destiny. Ibn Khaldun advanced this philosophy, emphasizing the need of societal cooperation in bringing about societal transformation.

According to article "*Ibn Khaldūn dan John Dewey : Pengenalan dan Pemikiran Tokoh*", Ibn Khaldun had a stronger tendency to study society, earning him the title "the father of Muslim sociology" and "the founder of knowledge." He cited the ways of knowing as the reason for rewriting history. The Introduction to his renowned historical work *Tarikh Ibn Khaldun* is a summary of his opinions on society. In this cramped space, it is challenging to record every notion and thinking Ibn Khaldun had regarding sociology. Regarding the place and function of people in society, Ibn Khaldun believes that individuals are by nature social

and civilized. They are a community that works hard to advance civilization and have therefore paved the way for the growth of studies and knowledge. Accordingly, he thought that the glory of teaching and the advancement of civilization are reciprocal in the nature of influencing and being affected.

## CONCEPTUAL FRAMEWORK



## RESEARCH METHODOLOGY

### Research Design

Ibn Khaldun, a well-known person, and his role and contribution in Islamic sociology and human civilization are the focus of this study. The study's methodology was qualitative, and the researcher used narrative research, document analysis, library research, and biographical research or figure analysis. According to Shank (2002), qualitative research is "a sort of systematic empirical investigation into meaning." When he uses the word "systematic," he implies "structured, ordered, and public," as in "following rules agreed upon by members of the qualitative research community." He means by empirical that this type of research is founded on personal experience. The researcher claims that he is curious to see how people interpret their encounters. In the field of human sciences known as narrative research, people's tales about their experiences and how they make sense of them are gathered and studied. The



researcher used the biography as a form of qualitative research to comprehend Ibn Khaldun's life. In addition, research into the texts that focused on Ibn Khaldun's function and significance in Islamic sociology and human civilization. The researcher then gathers and performs data analysis.

### **Data Collection**

Any study requires collect data in order for the researcher to learn additional information. The researcher uses Google to get data from the internet, using the journals, articles, documents, and related studies that are made available to learn more about the researcher's study. Due to a number of problems and challenges, the qualitative technique frequently entails interviewing persons connected to the research's topic, but the researcher instead consults librarians. The researcher uses Google and the internet to get information for library research. Websites like Academia.edu, Research-gate, and others are useful for performing research.

### **Data Analysis**

The Role and Contribution of Ibn Khaldun in Islamic Sociology and Human Civilization is a study that draws information from journals, publications, and documents as well as earlier research. Identification, inspection, and interpretation of patterns and themes in textual data as well as how these patterns and themes help answer the current research questions are all included in qualitative data analysis. It is important to remember that qualitative data analysis is an ongoing, adaptable, and dynamic process that starts with data collection and goes through the study's data entry and analysis stages. While moving between and within the various analytical processes, the researcher must keep a few guiding questions in mind. These questions will help with reflection on the study's objectives, research topics, and future directions.

According to Miles and Huberman (1997) and Krathwohl (1998), it is crucial that the researcher analyze the information and create thorough notes as soon as they acquire it. The researcher starts analyzing the data and mentally searching for themes or patterns as soon as the first bits of information are acquired. In order for the researcher to concentrate on these patterns and themes as they surface in the data we collect later, this must be done as soon as possible. After gathering the data, the researcher goes through a data reduction process to pinpoint and concentrate on what is significant. Reduction and transformation refer to the processes of altering and transforming raw data. The evaluator's task is to go through the raw data to identify what is pertinent and to make the data simpler so that it can be evaluated in light of the research questions. The researcher then organized the data into broad patterns and topics in order to examine it. Content analysis and thematic analysis are the two methods. Data is coded for specific content, trends are found, and significance is deduced during content analysis. The data were then divided into topics by the researcher using thematic analysis in order to connect and respond to the study questions. The researcher then evaluates her findings and confirms them. The researcher must stand back and evaluate all of the evidence in order to come to fair conclusions. The researcher then analyzes how the results help to addressing the research questions and make conclusions from them.



## CHILDHOOD AND EARLY YEARS

Wali al-Din Abd al-Rahman bin Muhammad ibn Muhammad bin al-Hasan bin Jabir bin Muhammad bin Ibrahim bin Abd al Rahman bin Khaldun, generally known as Ibn Khaldun, was born in Tunisia on the first of Ramadan 732H, which is equivalent to the 27th of May 1332M. He is referred to as Wali al-Din Abu Zaid Abd al-Rahman bin Muhammad bin Khaldun al-Maghribi al Hadrami al-Maliki in various articles. Ibn Khaldun claimed that his ancestors were born in the Yemen city of Hadramawt. In his work *Jamharat ansb al-'arab*, Ibn Hazm provided another genealogy that allowed him to trace his ancestors back to Wail b. Hajar, one of the oldest tribes in Yemen. Although some scholars doubt the authenticity of these stories due to the political environment at the time of the allegations, these genealogies seem to point to his Arab origin (Muhammad Hozien, 2010).

He obtained a conventional education, as would be expected for someone of his family's rank and position. His father, who was a scholarly man and not active in politics like his ancestors, taught him the basics first. He acquired grammar, jurisprudence, hadith, rhetoric, philology, and poetry in addition to memorizing the Qur'an. He earned certification in these topics once he attained a sufficient level of competency in them. He lists the names of the scholars he studied with in his autobiography. At the age of nineteen, when the great plague ravaged the countries from Samarqand to Mauritania, Ibn Khaldun was still pursuing his education. Ibn Khaldun's first official assignment, which launched his political career and irrevocably altered his life, came after this plague (Muhammad Hozien, 2010).

## LIFE IN TUNISIA AND MOROCCO

Ibn Khaldun was chosen by Ibn Tafrakin, the ruler of Tunis, to carry Sultan Abu Isaq's seal. Ibn Khaldun had a close sight into court politics' inner workings and the government's weaknesses here. He soon had the chance to depart from Tunis. Abu Ziyad, the amir of Constantine, invaded Tunis in 713/1352 The forces that repelled Abu Ziyad's attack were led by Ibn Khaldun, who also accompanied Ibn Tafrakin. After Tunis was defeated, Ibn Khaldun fled to Aba and stayed there with the Muwahhidin (r. 524-668/1130-1269). He lived in Biskra after traveling back and forth through Algeria (Muhammad Hozien, 2010).

Sultan Abu 'Inan, who had recently ascended to his father's throne in Morocco, was advancing on Algeria at the same time. Ibn Khaldun went to Tlemcen to meet the sultan, and he mentions that the sultan honored him and sent him to Bougie to see the city submit to Sultan Abu 'Inan together with his chamberlain, Ibn Abi 'Amr. While the sultan relocated to Fez, the Moroccan capital, Ibn Khaldun remained with the chamberlain. Ibn Khaldun relocated to Fez after accepting the invitation to join the council of 'ulama in 755/1354. He ultimately received a promotion to the position of seal-bearer, which he accepted reluctantly because it was beneath the positions his ancestors had held in the past (Muhammad Hozien, 2010).

Ibn Khaldun used his time in Fez to advance his academic career. Fez, the capital of Morocco at the time, was frequented by academics from Andalusia and other parts of North



Africa. Ibn Khaldun was an aspirational young man who at this time started to get involved in court politics. He was moved up to a different position. Additionally, he formed an alliance with Abu 'Abdallah Muhammad, the deposed ruler of Bougie who was imprisoned in Fez at the time. From the Banu Hafs, who supported the family of Ibn Khaldun, came Abu Abdallah. When the scheme was discovered, Ibn Khaldun was put in prison by Sultan Abu 'Inan. Ibn Khaldun was detained for an additional two years while Abu 'Abdallah was released from prison. Ibn Khaldun was not released as promised since Sultan Abu 'Inan passed away due to illness. Al-assan b. Umar, the wazir, gave the order for Ibn Khaldun's release, after which he was reinstated to his previous position (Muhammad Hozien, 2010).

## **ESCAPE FROM MOROCCO TO SPAIN**

Because of the tight political environment, Ibn Khaldun once more risked with his future by working with al-Mansur to conspire against the wazir. This devotion was also fleeting. Al-Mansur was overthrown as a result of his conspiracy with Sultan Abu Salim. Ibn Khaldun accepted the role of secretary (amin al-sirr, for "repository of secrets"). Ibn Khaldun performed admirably in this position and produced a large number of poems. After serving in the position for two more years, he was promoted to Chief Justice. He shown remarkable talent in this position, but the sultan lost patience with him as a result of his ongoing rivalry with senior officials (Muhammad Hozien, 2010).

This, however, turned out to be inconsequential since a mutiny occurred and the wazir, 'Umar, overthrew Sultan Abu Salim. Ibn Khaldun sided with the victors and was given a larger salary and reinstatement to his position. Ibn Khaldun had as much ambition as ever and desired a more senior post, specifically chamberlain. He was turned down for the job for an unspecified reason (perhaps because he wasn't trusted). This infuriated him to the point where he decided to quit from his position, which infuriated the wazir. Ibn Khaldun requested to leave Fez and return to Tunisia, but his request was denied. At that point, he requested the wazir's son-in-law to act as his advocate so that he may travel to Andalusia (Muhammad Hozien, 2010).

## **LIFE FROM SPAIN TO TUNISIA**

King of Granada Sultan Muammad al-Amar was deposed by his brother Ismail, who had the help of his brother-in-law. Sultan Abu Salim, who had aided Ibn Khaldun after he had been sent to Andalusia by Sultan Abu 'Inan, was friends with Sultan Muammad. That friendship was revived after Sultan Abu 'Inan passed away and Sultan Abu Salim ruled the country (Muhammad Hozien, 2010). Furthermore, Sultan Muammad and Sultan Abu Salim sought sanctuary in Morocco after Ismail al-Amar was crowned King of Granada following a palace uprising. Ibn Khaldun attended the festivities, and they were greeted with tremendous excitement. Ibn al-Khatib, Sultan Muammad's wise wazir, who became good friends with Ibn Khaldun, was a member of the Sultan's entourage. Sultan Muammad made a deal with Pedro the Cruel, King of Castile, in an effort to reclaim his throne in Granada. Pedro postponed the agreement's implementation after learning of Sultan Abu Salim's passing. Sultan Muammad



requested help from the wazir, Umar, through Ibn Khaldun. Ibn Khaldun exploited his position to his advantage and was even given the responsibility of looking after Sultan Muhammad's family in Fez. The city of Ronda and the surrounding area were given to Sultan Muhammad by the wazir. Sultan Muhammad persisted in his endeavors and succeeded in recapturing his throne in 736/1361. Then he thought back to his wazir Ibn al-Khatib (Muhammad Hozien, 2010).

Ibn Khaldun and Sultan Muhammad's friendship disintegrated, leaving the latter feeling uneasy and turning his attention to Andalusia. Sultan Muhammad welcomed him with honor and welcomed him into his personal council. The King of Castile Pedro was visited by Ibn Khaldun on an ambassadorial trip by Sultan Muhammad the following year. Ibn Khaldun completed the mission, and amicable arrangements were agreed upon. Ibn Khaldun was promised a place in Pedro's employ as well as the restitution of his family's former estate in Castile. Ibn Khaldun turned down the proposal. Ibn Khaldun presented Pedro's gift to the sultan upon his return from Castile, and in exchange, the sultan handed him the village of Elvira. Ibn Khaldun soon experienced restlessness once more, and in the year 766/1364, after receiving an invitation from his friend Abu 'Abdallah, who had reclaimed his throne at Bougie, Ibn Khaldun departed Granada after requesting Sultan Muhammad's permission to do so (Muhammad Hozien, 2010).

## **ADVENTURES IN NORTH AFRICA**

Ibn Khaldun travelled to Bougie when he was 32 years old. Finally, his plans had been realized. The time spent in prison in Fez wasn't wasted. He arrived at the city as a well-liked visitor. He agreed to work as the hajib (chamberlain) for Muhammad, the amir. The following year, Abu l-'Abbas killed the amir, Muhammad, his cousin, therefore his life in power did not survive for very long. Ibn Khaldun gave him control of the city before departing for Biskra. He carried on with his political activities by directing the tribes to serve one amir or sultan over another. He eventually retreated to Fort Salama, a remote outpost south of Constantine, where he resumed his practice of switching allegiances as circumstances and chances permitted him. At the age of 45, he settled down there, lived in peace, and started to write his famous book, the Muqaddimah, as well as the first draft of his universal history (Muhammad Hozien, 2010).

He made Sultan Abu l-'Abbas, the present amir of Constantine, the subject of his work. Ibn Khaldun, however, found that peace did not continue for long since he required reference materials that were not offered at his remote station. He traveled to Tunis on account of Abu l-conquest Abbas's of Tunisia. He hadn't visited his hometown in more than 27 years, thus this was the first time he had done so. Political forces were once more working against him, but this time, he took advantage of a good opportunity (in 784/1382) to leave North Africa and never come back (Muhammad Hozien, 2010).



## LIFE IN EGYPT

Sultan Abu l-Abbas gave Ibn Khaldun permission to perform the hajj. At the ripe old age of fifty, he arrived in Alexandria in Syaaban 784/October 1382. He spent a month getting ready to travel for the hajj, but he was unable to accompany the caravan to the Holy Lands. He instead made a turn for Cairo. Scholars and students embraced him warmly, and Cairo was where he spent his final days. His reputation as a writer was already well-established. He gave lectures at prestigious universities including al-Azhar. He gave Sultan al-Zahir Barquq (r. 784–801/1382-1399) a job as a teacher at the Kamaliyya school when they first met. He once more benefited from the sultan's kindness. At the sultan's whim and out of rage, he was chosen as a Maliki judge. He succeeded and made an effort to combat favoritism and corruption, but once more, conspiracies worked against him, and he was relieved of his duties just in time for his family's tragedy. In a storm, the ship carrying his family and possessions sank (Muhammad Hozien, 2010).

Ibn Khaldun once more requested permission to perform the hajj in the Holy Lands (Muhammad Hozien, 2010). When he came back, he was welcomed and given a job as a teacher at the newly constructed Bayn al-Qasrayn school. He delivered his lectures in hadith, especially Imam Malik's Muwatta. He was then given a substantial salary and appointed to the Sufi khanaqa (school) of Baybars. The situation in Egypt was soon jeopardized, however, when Yalbugha al-Nasari, a competitor of Sultan Barquq, led a successful uprising in 791/1388. After staging a counter-uprising, Sultan Barquq reclaimed his former throne. Ibn Khaldun was defeated during this time, but his position was later restored when the victorious Sultan Barquq came back to power (Muhammad Hozien, 2010).

Ibn Khaldun continued to devote his time to teaching, researching, and writing his universal history throughout this time. In his writings following Yalbugha al-Nasari's uprising, he discussed *'asabiyya* and its significance in the establishment and fall of states. He used Salah al-Din's Egyptian theater as a case study for his idea. Ibn Khaldun was reassigned to the role following the passing of the presiding judge, fourteen years after leaving his previous position as chief Maliki judge. After Sultan Barquq's death and the accession of his son Faraj, the state descended into chaos once more (r. 1389–1412). Ibn Khaldun requested permission to travel to Jerusalem even though he wasn't involved in these revolt. Once more due to political intrigue, he was removed from his position as judge and accompanied Sultan Faraj's caravan on its journey back from Damascus. This didn't matter to him because he was asked to travel to Damascus with the sultan on a risky adventure with fate (Muhammad Hozien, 2010).

Ibn Khaldun was invited to join Sultan Faraj's expedition to Damascus while he was still in Egypt. The military party of Tamerlane was moving in Damascus, according to news sources. While Sultan Faraj and his troops were traveling there, it appears that Ibn Khaldun was sternly requested to travel with the sultan to Damascus. The sultan only spent two weeks in Damascus before he was forced to leave due to concerns that a revolution in Cairo was about to break out. A number of notables, like Ibn Khaldun, remained in Damascus. Tamerlane's management fell to Damascus's leaders. Ibn Khaldun had advised them to take Tamerlane's conditions into account. Ibn Muflih, another judge, was tasked with speaking with Tamerlane



and negotiating the terms. The Damascus citizens did not agree with the requirements when Ibn Muflih returned from Tamerlane's camp (Muhammad Hozien, 2010).

He felt obligated to meet with Tamerlane in person because it was Ibn Khaldun's idea to reach an agreement with Tamerlane, so he left Damascus and travelled to Tamerlane's camp (Muhammad Hozien, 2010). It's unclear if he went on his own or in a representative position. Ibn Khaldun spent 35 days at Tamerlane's army and brought gifts with him, which were gratefully accepted. Ibn Khaldun met with Tamerlane frequently during this time, communicating with him through a translator named 'Abd al-Jabbar al-Khwarizmi (d. 805/1403). The only comprehensive account that is accessible is Ibn Khaldun's; the topics they discussed were varied, and some were unrecorded. Walter Fischel (1967) lists the following six themes as the ones they discussed:

1. The 'Abbasid caliphate,
2. The Maghrib, the country of origin of Ibn Khaldun,
3. Historical figures,
4. Future predictions,
5. Amnesty for Ibn Khaldun and his companion, and
6. Ibn Khaldun's decision to remain with Tamerlane are all mentioned.

The conqueror was sufficiently impressed by Ibn Khaldun to invite him to Tamerlane's court (Muhammad Hozien, 2010). According to some biographers, he did have plans to serve in Tamerlane's court and wrote an impassioned plea to return to Egypt to take care of his business, collect his belongings, including his books and family, and then serve Tamerlane. It is more likely, nevertheless, that Ibn Khaldun left with Tamerlane on good terms and succeeded in his task of obtaining fair terms for the people of Damascus. Ibn Khaldun's parting words lend credence to the fact that he would not be returning to Tamerlane's service:

*"Is there any generosity remaining beyond that which you have already shown me? You have showered me with favors, given me a seat in your inner circle of devotees, and shown me kindness and generosity, which I pray Allah will return to you in like measure".*

Upon Ibn Khaldun's return to Egypt, he was restored to his position as Maliki judge. In the course of the five-year period, Ibn Khaldun was dismissed and reinstated three times due to the political climate among the Maliki judges. He died while in office on 26 Ramadhan 808/17 March 1406. He was buried in the Sufi cemetery outside Bab al-Nasr, Cairo, at the age of seventy-four.

## **HISTORY OF SOCIOLOGY**

In fact, Islam and Islamic civilization had far outpaced Western civilization in terms of philosophy and sociology during this time, despite the fact that the Middle Ages are frequently regarded of as a period of ignorance and superstition in Europe. Numerous topics that are taught



in schools today were developed by medieval Muslims and then translated and improved upon using old Greek manuscripts. These ancient texts persisted in recently captured Muslim areas in the Middle East, however their impact faded with the fall of the Roman Empire and the spread of Christianity. Compared to other social sciences like economics, political science, anthropology, and psychology, sociology is a relatively new academic field. But the concepts that underlie it have a lengthy history and may be traced to a combination of philosophical ideas, works of art, and everyday human understanding. An academic response to the modernity challenge—that as the world gets smaller and more interconnected, people's perspectives on it become more fragmented and dispersed—was the development of sociology as a scientific subject in the west at the beginning of the 19th century (Faridah, 2006).

Similar to before, Abu Zayd Abdul Rahman Ibn Khaldun, an Arab Muslim philosopher who lived in the fourteenth century and whose life was closely interwoven with the major political and military dramas of his days (Faridah, 2006). In recent years, imposing the categories of European thought might have baffled him. Ibn Khaldun said that humans evolved from "the world of the monkeys" through a spreading process in which "species grow increasingly numerous" five centuries before Darwin established the exact characteristics of evolution! Ibn Khaldun unveiled his "science of culture" 400 years before Auguste Comte "invented" sociology. He made a significant contribution to history by emphasizing the sociological forces behind the visible occurrences. The phrase "the actual father of sociology" was given to him in recognition of his efforts (Faridah, 2006).

His theories as a sociologist have reflected their significance on both the history of Western and Islamic philosophy. All of his thoughts are original to him. He has been influenced by the savants who came before him, but he is not a continuation of them. He came up with sincere and original concepts. These facts explain why, despite living in the 14th century, his ideas continue to have relevance to contemporary events. The passage of time has not rendered his thoughts obsolete. Ibn Khaldun is acknowledged as the father of sociological sciences, and historians, lawyers, theologians, politicians, economists, educators, and environmentalists have all embraced and remarked on his work (Fahri, 2001).

## **IBNU KHALDUN, THE FATHER OF SOCIOLOGIST**

### **Hold a Sociology Chair or Teach Sociology**

Ibn Khaldun spent the last 24 years of his life in Egypt, which became his ultimate home. His nomination as the Chief Malakite Judge, Grand Qadi, and Supreme Judge of the school of fiqh or religious law defined his life of reputation and esteem (Faridah, 2006). The Sultan appointed him professor of the Qamhiyyah Madrasah and lecturer at the oldest university in the world, Al-Azhar, in 1384. Envy, however, led to his expulsion from his high judicial position up to five times. At this time, he also started the Rijal Club (male club). Ibn Khaldun focuses on the sanad, or religious education, when he tries to reconstruct the history of education. the global network of educators that oversee the standard of knowledge being communicated. He hardly mentions institutions like colleges (*madrasas*) or convents (*khanqas, rubut*), which he solely



takes into account in terms of their ability to provide students and teachers with material aid (boarding and lodging) (Faridah, 2006). Children of the mercantile, clerical, and political elite received formal education, despite the fact that education in rural areas and among the urban poor was informal and provided by the family and community. According to Islamic thought, education, which in this context includes religion and morals, is a process that never ends and lasts a lifetime, as indicated in the proverb that the prophet Muhammad SAW is said to have said: "Learn science from the cradle to the grave." (Faridah, 2006).

### **Becoming a Member of the Sociological Society**

At age 19, he finished his education. He began working as a civil servant at the age of 20. Khaldun afterwards moved to Morocco, where he developed a strong interest in politics and was elected three times as a minister. He wrote extensively about the history of nations, religions, fiqh, the beginnings of sciences, etc. throughout his illustrious sojourn in the desert. Later, while he was in Egypt, the Sultan of Egypt designated him as a Qadi (Judge). It is intriguing for sociology that he conceptualized both a primary social conflict (Faridah, 2006).

### **Authors of Sociological Books or Articles**

At the age of 19, under the guidance of his tutor al-Alibi in Tunis, he wrote his first book, *Lubabu l-Muhassal*, a commentary on the theology of ar-Razi. *Sifa'u l-Sa'il*, a work on Sufism, was written in Fez about 1373. Ibn Khaldun wrote his work on logic, *allaqqa li-l-Sultan*, while he was serving as the court philosopher for Muhammad V, Sultan of Granada. Ibn Khaldun authored the extensive history of the world book *Kitab Al I'bar* (Book of Evidence, Record of Beginnings and Events from the Days of the Arabs, Persians and Berbers and their Powerful contemporaries). French and later German and English translations of this work were made in the fifteenth century. It covers Arab history, the history of modern Muslim rulers, the history of modern European rulers, the history of ancient Arabs, Jews, Greeks, Romans, Persians, etc., the history of Islam, the history of Egypt, and the history of North Africa, particularly the history of the Berbers and tribes living in the surrounding areas (Faridah, 2006).

The main book of Ibn Khaldun was first intended to be a history of the Berbers. Later, the scope was extended so that it now constitutes a purported "universal history" in its finished form (complete with its own methodology and anthropology). It is broken up into seven books, the first of which, the *Muqadimmah*, is a stand-alone piece of literature. Ibn Khaldun's idea of society was presented in the "Prolegomena" of the *Muqaddimah*, which also contained the "Introduction." His theory's core principle was the justification of interpersonal cooperation and conflict. He claimed that men are unable to live entirely on their own. Because people's conditions vary depending on how they earn a living and because they specialize, they must also exchange goods and services. They can cooperate in that direction thanks to social organization and begin with the simplest basic necessities of life before moving on to conveniences and luxuries (Faridah, 2006).

Up until the time of Ibn Khaldun, mankind is covered in books two through five. Since they are based on Ibn Khaldun's firsthand knowledge of the Berbers, Books 6 and 7 on the



history of the Berber people and the Maghreb are considered by modern historians to be the actual value of the *Al-Kitabul-ibar. Al-Tasrif*, the final volume, mostly covers the events of his life. This was written in a scientifically accurate manner as well, starting a new analytical tradition in the art of autobiography writing (Faridah, 2006).

### **Self-Description as a "Sociologist"**

It is interesting for sociology as he conceptualized both a primary social struggle ('town' versus 'desert') and a theory (using the idea of a 'generation') of the required decline in power of conquerors who came from the desert to conquer cities. It can be argued, in line with Sati' al-Husri, a modern Arab scholar, that the *Muqaddimah* is primarily a sociological work, outlining six sociological sub-fields over the course of its six books: general sociology, sociology of politics, sociology of urban life, sociology of economics, and sociology of knowledge. The primary idea of the text is "assabiyah social cohesiveness," which was developed by Ibn Khaldun. In tribes and other tiny family groupings, this cohesion naturally develops; a religious worldview can amplify and broaden it. A new group dynasty or empire bonded by a greater (or at least younger and more energetic) cohesion will replace the previous one, according to Ibn Khaldun's understanding of how this cohesion propels groups to power while also containing the seeds of the group's downfall. The idea that when a society develops into a great civilization (and, presumably, the dominating culture in its region), its high point is followed by a period of deterioration may be the most frequently referenced observation taken from Ibn Khaldun's work (Faridah, 2006).

He discovered a rise and collapse that occurred almost rhythmically in human civilization and examined the causes. In contrast to earlier writers, who read history primarily in a political framework, his contribution to history is distinguished by the fact that he placed emphasis on the environmental, sociological, psychological, and economic aspects driving the visible occurrences. This created a revolution in historical research and laid the groundwork for Umraniyat (sociologist). Ibn Khaldun sought to study problems objectively and to demonstrate the effects of various strategies as part of this new science. He believed that since God established the basis for the ideal life, it follows naturally that the things God commands are the finest social policies, as may be demonstrated by science (Faridah, 2006).

### **ISLAMIC SOCIOLOGICAL THOUGHT**

There appears to be a conflict here between Western sociological ideas and Islamic sociology because Islam incorporates sociological principles in the Qur'an and hadith. Then the texts are evaluated, interpreted and concluded. Explanation, analysis, interpretation and that conclusion constitutes the theory that is "Islamic sociological theory" (Mohamad Kamil,1996). Islamic sociological theory is therefore based on literature that instruct in Islam. In contrast to Islamic scientific studies, which draw their information not from the Muslim community but rather from Islamic teachings (Al-Qur'an and Hadith), Western studies collect data from society and use it to establish sociological theories. After that, sociological theory was developed through *ijtihad* in the teaching (Mohamad Kamil,1996). The use of a Western sociological approach for



the Muslim community that is based on ideas and research findings that are alien to the social reality of societies outside of the West is somewhat problematic in this context. Not to mention that Western sociology neglects to do systematic studies of Islam. In actual fact, according to Ilyas Ba-Yunus, Western sociologists do not simply ignore Islam as a subject of analysis; even in some cases, they continue to take an unconventional stance toward Islam (Mohamad Kamil, 1996).

According to Dr. Abdul Hamid Lutfi (1966), as Islam spread, sociological ideas and principles found in the Qur'an and Hadith also spread. Numerous verses touch on societal structures like marriage, the family, the economy, politics, religion, morals, property rights, and zakat. Throughout the history of Islamic thinking, there has also been additional dispute about what goodness, ugliness, justice, human relationships with God, and relationships between human beings are. Al-Farabi (870–950 AD) and Ibn Khaldun (1332–1406 M.) are two outstanding scholars who explore this social concept. If you wish to mention Islamic figures before Comte, at least two names can stand out. Ibn Khaldun, who is regarded as the world's true sociological studies pioneer, observed all phenomena and found some beneficial features in them. His research into world history, particularly what transpired in the Islamic world, led him to the conclusion that everything that occurs in the form of social phenomena follows the same methodology as other phenomena that are governed by the law that is constant. He attempted to find some laws against repeated phenomena happening. So it is not an exaggeration to say that Western scholars were inspired by Ibn Khaldun's research 400 years later to study social phenomena that are the focus of sociological study.

## **HUMAN CIVILIZATION IN IBN KHALDUN'S THOUGHT**

Ibn Khaldun discovered a new tendency in the Middle Ages, which may be seen as theorizing the history of science in the context of sociopolitical events that it produced from the seventh century to the fourteenth century AD. In addition to providing a history of science, it also traces the development of the humanities during this time period within the contexts of philosophy and sociology, presents a philosophical view of the humanities, and on the other hand, examines how science is conceptualized and understood in Islamic civilization. The Human Sciences Report is the first comprehensive examination of the development of science in humanities history. In his book *Al-Muqaddimah*, Ibn Khaldun examined a variety of humanities. Research in the human mind, psychology, metaphysics, business, science of education, history, society, city, village, administrative institutions and political affiliations, power, political science, calligraphy, graph, and civilization, philosophy, theology, civilization, culture, customs, strange sciences like science of letters and magic, chemistry, religion, religious sciences, theology, philosophy of religion, mathematical calculus, astronomy, literature, science of the universe, and science of the human mind are all included (Shahidipak, 2020).

According to Faridah Hassan (2006), in his thought, Ibn Khaldun discussed the wants of people. He understood that human needs come from a man's nature. Man needs food and liquids. Additionally, he needs to acquire some clothing and find housing. Due to the nature of



man, there are some natural wants. These demands can also be referred to as fundamental and elementary needs. His knowledge and intelligence are further used in an effort to satisfy these desires. As a result, secondary requirements develop. As the intelligence acquires the required items, tools are employed as weapons. This is followed by the development of civilization. A man would spend his money on luxury at this point. He would need to be smarter for this. Thus, civilization develops. Keep in mind that Khaldun never intended for civilization to be founded only on material requirements. Thus, the growth of wants leads to the development of civilization (In the current management theory, Maslow Theory of Hierarchical Needs emphasize on similar concept).

Ibn Khaldun recognized there was a difference between humans and animals and made that distinction in his study of cultures. Instead of focusing on just one aspect of the human experience, he wanted to comprehend it all. He placed emphasis on how the character and evolution of social institutions as well as the means by which people made a living were influenced by the environment, climate, vegetation, and the fertility of the land. He stressed the significance of the division of labor in the manufacturing process based on his understanding of human wants, a division that was proposed four hundred years later by Adam Smith in his *Inquiry into the Nature and Causes of the Wealth of Nations* (Abdullahi and Salawu, 2012). According to Ibn Khaldun's sociological theory, religion is a component of civilization, but it also influences how history develops (Shahidipak, 2020).

According to Shahidipak (2020), in the thoughts of researchers in the humanities, he has left behind a vast encyclopedia of sociological words for human civilization. The paper demonstrated that Ibn Khaldun was historically present in eastern civilisation and was not a discovery of the Europeans. Historiography in this sense is the study of the development of humanities and civilization to assess the advancement of nations. Since students used the first edition of Ibn Khaldun's book that he donated to the Fez library's Qarveeyyin in the year 777/1377 AD, he still had plenty of time to draw attention to Muqaddimah on an academic and cultural level. However, his initiative in the field of human sciences would be forgotten. About 100 years after Ibn Khaldun's 957/1550AD translation into Turkish in 1749, Turkish scientist Ahmad Ajami gave Ottomans the honor of receiving the first mention. Then, in the fourteenth year following Ibn Khaldun's death, Europe learned of the introduction. And in 1806, Katerimer acquired the complete translation of Ibn Khaldun's text. Contrary to the claims of some orientalist, Ibn Khaldun is not a European discovery but rather a human heritage. It was published in Egypt in 1857 and translated into French by de Slane (1878) into three volumes in 1868. As a result, there is still a lot of room for further humanities and sociology research.

Moreover, according to Shaidipak (2020), particularly in light of the fact that Ibn Khaldun referred to human sciences as the study of urban and rural nations and communities. For instance, the phrase "Group Feeling" (a type of particularly powerful and enduring bias) was created using Ibn Khaldun's humanist terminology. There are currently more than twenty alternative meanings of this phrase, which is a driving force in the cycle of civilization. The cause is that Ibn Khaldun gave a human paradigm for history as a concept of civilization, when in reality, civilization is a movement of meaning in the history of cultures and it is universal. Humanities, which are always developing, have created these mental movements, or stages of



the evolution of the human spirit. The city is the fundamental unit of civilization, and the key concern in urban planning is sustainable development. Hundreds of journals and books have been written about this topic, and contemporary civilization advocates it, particularly in industrialized nations. But sustainable development is not true sustainability, and it is not practiced anywhere in the globe. Ibn Khaldun witnessed the terrible collapse of Islamic societies and observed the instability of civilization several centuries ago. He offered his idea of the perpetual instability of civilizations after witnessing the collapse of towns on both sides of the Mediterranean in the fourteenth century AD and the loss of Islamic culture in Andalusia at the height of its development (Shahidipak, 2020).

### ‘UMRAN AL-A’LAM

After that, the theory of ‘*umran al-a’lam* was introduced. Ibn Khaldun first proposed the theory of ‘*umran al-’alam* to address the political and socioeconomic crisis that the Muslim community in West Asia, particularly in Andalusia and North Africa, was experiencing in the 14th century. This crisis was caused by the decline of religion and morals as well as sectarian conflicts among Muslims, on the one hand, as well as the effects and influence of Islamic traditionalist thought imported from culture and thought Ancient Persia and Greece. At the same time, Muslims at that time had little concern for the protection and preservation of the environment, which has an impact on life, and little understanding of the social and natural rules that have been created by Allah SWT (Mahyudin, 2011). Ibn Khaldun used a variety of methodologies and methods to execute the notion of ‘*umran al-a’lam* based on the laws governing both natural and artificial events. While it is true that society and the environment around a person change with time, *tabi’at al-’umran* (community law) and *tabi’at al-kawn* (natural law) are examples of laws of nature created by Allah SWT that do not alter (law nature). The philosophy of ‘*umran*, which the community must be aware of and comprehend, is based on these laws. This theory's primary goal is to demonstrate Allah SWT's greatness through the laws of His creation in order to promote prosperity and human well-being both here on Earth and in the hereafter (Mahyudin, 2011).

According to Mahyudin (2011), we must first understand the field of etymology before moving on to the field of philology to comprehend ‘*umran al-a’lam* and how it has evolved from the village community (*badawi*) to the city community (*hadari*), and finally to the global ('natural') society. All of this occurred as a result of changes to society and the ecosystem that occurred in accordance with natural law and the laws established by the society that decides if the change is spiritual or physical.

"Universal prosperity" or "natural prosperity" is what ‘*umran al-’alam* refers to. The philosophy of ‘*umran al-’alam* starts from *الطبيعة العمران في الخليفة* (incident). The term "habits" refers to Allah SWT's rule in the universe that He is the source of all life, whether it be in humans or other species like animals and plants. The law of ‘*umran* in the event is also linked to the law of and the broader rules of nature ( *طبيعة الكوان* ) created by Allah SWT for the purpose of ‘*umran* which includes the physical world. The construction structure of ‘*umran al-’alam* was derived from philosophy and constructed on a "site" that is broad and concrete based on



the law of 'umran (طبيعة العمران) it thus derives from the law of nature and the law of Sharia (طبيعة الكون) created by Allah SWT (Ibn Khaldun, 1993: 316).

Using the technique of 'umran knowledge through community cooperation "humans" from the urban community and the community outside the city of al-Badawi constructed this substantial structure. As a result, 'umran al-'alam can be compared to a large structure constructed on a new location that is more durable than the old structure known as a "madani," which ancient Greek philosophers created and which Ibn Khaldun referred to as "al-qadimah al-'umran" (old 'umran) (Ibn Khaldun, 1993: 316).

## CONCLUSION

In conclusion, sociology is the study of social interaction. Ibn Khaldun came to the conclusion that all that occurs in the form of social phenomena, according to the method, remains the same as other phenomena that are subject to the rule that is constant via his study of world history and what transpired in the Islamic world in particular. Ibn Khaldun also came to the conclusion that societies are living things that go through cyclical stages of birth, growth, maturity, decline, and eventually death owing to universal causes (in the dynamic marketing concept today, the gurus associate it with a business, product or service life cycle). Islamic sociology is now a subject of sociological research comparing and a developing field within the study. Keep in mind that Khaldun never intended for civilization to be founded only on material requirements. Thus, the growth of wants leads to the development of civilization (In the current management theory, Maslow Theory of Hierarchical Needs emphasize on similar concept). Ibn Khaldun first proposed the theory of 'umran al-'alam to address the political and socioeconomic crisis that the Muslim community in West Asia, particularly in Andalusia and North Africa, was experiencing in the 14th century. Ibn Khaldun used a variety of methodologies and methods to execute the notion of 'umran al-'alam based on the laws governing both natural and artificial events.

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