

IBN KHALDŪN'S SOCIAL THOUGHT ON BEDOUIN AND ḤAḌAR

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Abstract

Through the framework of modern sociological theory equipped with methods of historical and sociological interpretation of the text, this study attempted to explain Ibn Khaldūn's social thought, especially the Bedouin and ḥaḍar, in 'ilm al-'umrān. Ibn Khaldūn's idea on social importance was about the bedouin and ḥaḍar community along with their social solidarity. Both communities had their respective characteristics. Nomadic society which was identical to the bedouin community had a social structure and specificity as tendency in virtue, warm relationship, and uniformity, while ḥaḍar society had a structure and social peculiarities such as pluralist, pragmatic, and hedonists. In terms of lifestyle, bedouin society looked more dynamic than ḥaḍar. Bedouin way of life was characterized by moving from one place to another, and this made this community smart in formulating the vision, mission, programs, and targets to be achieved in life. Bedouin specificity was reflected in their lives' readiness and supplies, one thing that was not visible in the community of ḥaḍar. Meanwhile, with their prosperity, ḥaḍar people were busy with urban activity and civil society development. Ibn Khaldūn had sought to understand human being and his existence individually or socially through 'ilm al-'umrān. His social methodology reflected his overall views through observation of social reality in a comprehensive manner. The author argued that Ibn Khaldūn's social methodology that combined data and social facts with religion could be a reference and served as an example of a comprehensive approach. Ibn Khaldūn's another important idea was on the development of community intelligence which included three stages: tamyīzī, tajrībī, and naẓārī.

[Melalui kerangka teori sosiologi modern serta metode penafsiran teks secara

historis-sosiologis, penelitian ini berusaha untuk menjelaskan pemikiran sosial Ibn Khaldun tentang masyarakat badui dan ḥaḍar. Ide Ibnu Khaldun tentang masyarakat dapat dilihat pada konsepnya mengenai dua masyarakat ini beserta solidaritas sosial mereka, dengan karakteristik masing-masing. Masyarakat nomaden yang identik dengan masyarakat badui memiliki struktur sosial dan spesifisitas dengan kecenderungan pada kebajikan, ramah, dan keseragaman; sementara masyarakat ḥaḍar memiliki struktur dan kekhasan sosial seperti pluralis, pragmatis, dan hedonis. Dalam hal gaya hidup, masyarakat badui tampak lebih dinamis daripada ḥaḍar. Cara hidup masyarakat badui ditandai dengan terus berpindah dari satu tempat ke tempat lain, dan ini membuat komunitas ini cerdas dalam merumuskan visi, misi, program, dan sasaran yang ingin dicapai dalam hidup. Spesifisitas badui tercermin dalam kesiap-siagaan mereka, satu hal yang tidak terlihat dalam komunitas ḥaḍar. Sementara itu, dengan kemakmurannya, orang ḥaḍar sibuk dengan aktivitas perkotaan dan pembangunan masyarakat sipil. Ibn Khaldun telah berusaha untuk memahami manusia dan keberadaannya secara individu ataupun sosial melalui film al-‘umrān. Metodologi sosialnya mencerminkan pandangannya secara keseluruhan melalui pengamatan realitas sosial secara komprehensif. Penulis berpendapat bahwa metodologi sosial Ibn Khaldun yang menggabungkan data dan fakta sosial dengan agama bisa menjadi referensi dan contoh pendekatan yang komprehensif. Ide penting Ibnu Khaldun lainnya adalah tentang perkembangan kecerdasan masyarakat yang meliputi tiga tahap: tamyīzī, tajrībī, dan nazārī.]

Keyword: Ibn Khaldūn, social thought, *bedouin*, ḥaḍar

A. Introduction

The important dimension underlying the theme of this social thought is the academic reference in the field of sociology which tends to head to the West (America and Europe) and rather ignores to see the works of the East, especially Islam. This paper is about to raise a work of a figure from the East that is persistent to offer his social thought and ideas as part of the field of sociology, so the existing studies of social thoughts will not neglect or forget the works of the East.

The Islamic world has lagged behind in civilization and thoughts, especially social sciences. Only a few Islamic scholars touch and pay attention to the social sciences, and consequently the Western dominates. The Western society with their thoughts, continue to strive to build and

develop the social sciences so they successfully produced the renewable social science, i.e. modern sociology.¹

Ibn Khaldūn's social thoughts are stated in his greatest book *Tārīkh Ibn Khaldūn*, known as *Kitāb al-Ibar wa Dīmān al-Mubtada' wal-Khabar fī Ayyām al-'Arab wal-'Ajam wal-Barbar wa Man 'Aṣarabum min Džawī al-Sulṭān al-Akbar*. His social thought is also set out in his first book *Muqaddimah Ibn Khaldūn*.² In this book, his social vision, which idolized social improvement, can be found. The urgency of the discussion of his social thought appears in the context of academic social life, especially the discourse and debate on the concept of man, society, and solidarity, which are divided into a variety of groups.

Ibn Khaldūn was a prominent scholar of XIII-XIV centuries, who was well known in the academic world throughout the ages, even though not as famous as the modern social thinkers. He is an Arab, known as a historian, philosopher, and Muslim thinker. His ideas are widespread through his works that are found in the academic world and read by many people especially the academic community. Nevertheless, many of his ideas are forgotten. This, according to Johnson, is due to the prestige of the Arab civilization which recently underwent a setback, while Europe and the West in general get even more dominating.³

Theoretically, people are so fanatical about the social science rooted in positivistic paradigm, but on the other hand the criticism against it appears. The existence of the positivistic sociology paradigm must be recognized, without having to ignore the existence of humanistic and

¹ Al-Jābirī explains that the decline and stagnation of the Islamic world began after the collapse of the Abbasid dynasty. From the political, economic, social, and intellectual context, the state of the Islamic world is really in the stagnant conditions, which do not provide enough space for the growth of civilization and thought. This situation continued until the era when Europe dominated the world civilization until now; Muḥammad Ābid al-Jābirī, *Fikr Ibn Khaldūn al-'Aṣabiyyah wa'l-Dawlah: Ma'ālīm Naẓariyyah Khaldūniyyah fī al-Tārīkh al-Islāmy* (Beirut: Markaz Dirāsāt al-Waḥdah al-'Arabiyyah, 1994), p. 19. This is corroborated by the statement of Nurcholish Majid, *Cendekiawan & Religiusitas Masyarakat: Kolom-Kolom di Tabloid Tekad* (Jakarta: Paramadina dan Tabloid Tekad, 1999), p. 189.

² The book *Muqaddimah* draws the attention of world scholars from classic to modern periods. Franz Rosenthal (1914-2003), a German philosopher on Middle East, managed to translate and give his commentary on *Muqaddimah Ibn Khaldūn: The Muqaddimah: An Introduction to History*, ed. by Nessim Joseph Dawood, trans. by Franz Rosenthal (Princeton, N.J.: Princeton Univ Press, 1989).

³ Doyle Paul Johnson, *Teori Sosiologi Klasik dan Modern*, 1st ed., trans. by Robert M.Z. Lawang (Jakarta: Gramedia Pustaka Utama, 1986), pp. 14-5.

critical sociology. By considering the sociological theories (positivistic, humanistic, and critical) comprehensively, people can increasingly appreciate themselves and the society. Ibn Khaldūn 's social thoughts reflect the comprehensive approach without rejecting interpretation and religion.

Although there is no guarantee of success in combining the use of integrated social approaches, due to the methodological limitations, this step can be assessed as a sociologist's attempt to better appreciate man and society. Conclusions of social thoughts from a sociologist's observation and his/her study results should be seen as part of a long, dynamic process, not an end result, and should be merely viewed as a starting point of the next development of the social thinking construction. Berger and Luckmann state:

sociology must be carried on in a continuous conversation with both history and philosophy or lose its proper object of inquiry. This object is society as part of a human world, made by men, inhabited by men, and, in turn, making men, in an ongoing historical process.⁴

This article attempts to answer how Ibn Khaldūn explains his social ideas till he groups the community into Bedouin and *ḥaḍar*; how he explains the concept of man, society, and its development; what his sociological school of thought is when measured by the schools of modern sociology.

B. Ibn Khaldūn among Social Theorists

To position the idea of Ibn Khaldūn among existing social thoughts requires theoretical measurements of sociological paradigms. By considering the social theories, the position of Ibn Khaldūn's social thoughts can be clearly set.

First is the Classical and Modern Sociology. The Classical sociology is known as the ideas of the classical social theorists raised by sociology figures from Emile Durkheim (1858-1917), Max Weber (1864-1920), George Simmel (1858-1918), Karl Marx (1818-1883), Herbert Spencer (1820-1903), and August Comte (1798-1857) in Europe; and William Graham Sumner (1840-1910), George Herbert Mead (1863-1931), Charles Horton Cooley (1864-1929), William Thomas (1863-1947), and Florian Znaniecki (1882-1958) in America. It is their social thoughts

⁴ Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York: Anchor Books, 1967), p. 211.

which are called classical theories and which become the foundation of modern social theories.

Modern sociology is sociological ideas raised by the figures of the social philosophers of the modern era. Those which may be mentioned here are Robert Merton (1910-2003), Talcott Parsons (1902-1979), George Homans (1910-1989), Peter Blau (1918-2002), and Erving Goffman (1922-1982). They have spawned the today social theories known as the modern sociological theories. Their social ideas are functionalism, symbolic interactionism, conflict theory or critical theory, exchange theory, phenomenological approach or ethno-methodology.⁵

In contemporary sociology references, among prominent perspectives that speak of man and society are *naturalist*, *humanist*, and *evaluative*. Naturalistic Sociology is an approach to the study of sociology which equates social sciences and natural sciences. Interpretative sociology is defined as a sociological approach that emphasizes the importance of subjective understanding or interpretation associated with social phenomena. This interpretative perspective is also known as humanistic sociology. Evaluative sociology is a critical form of both the naturalist and humanist perspectives in viewing human beings and society. In the applicative reality of those perspectives, there is no single theory considered as perfect. Each contains and rests on the assumptions which are open to debate; they are complementary to each other.⁶

The evaluative perspective becomes interesting because, as reflected in its name, it is critical. It, as the prophet and priest in a religion, uses religious analogies in discussing the self-image of a sociologist. However, the religion is based on the concept of transcendental revelation, while sociology on empirical observation. A religious prophet relies on revelation and his logic is based on the method of revelation and miracles, while sociology comes from secular philosophers who are rational, whose logic is open and whose causality relationship among the social variables and indicators can be traced academically, scientifically, and empirically. August Comte, as the founder of positivistic sociology, tries to scientifically (in the way that can give birth to science, which is a harmonic blend in an orderly and systematic building) discover the secrets of social harmony and perfection of the human race apart from

⁵ Johnson, *Teori Sosiologi Klasik*, p. 4.

⁶ Margaret M. Poloma, *Sosiologi Kontemporer*, trans. by Yosogama (Jakarta: PT. Raja Grafindo Persada, 1994), p. 4.

Heaven with his three stages of social evolution theory.⁷

Due to its critical character as that of the prophet in religion, this evaluative theory in its implementation can be naturalistic or humanistic. Comte recommends that sociology develop in naturalistic paths, while Karl Marx is seen as a sociologist in humanistic lines.

This study uses a framework of critical evaluative thinking within the frame of modern sociology as a theoretical lens or a tool in studying Ibn Khaldūn's sociological theory to determine its position in the field of social sciences.

In terms of the method, the writer takes Gracian analysis of the process of text interpretation through the historical function, meaning function, and implicative function. This method is loaded with the meaning modification implied in the text or an interpretative method known as hermeneutics.

It is recognized that in the analytical process of the historical function and the two others, an interpreter will meet with the dilemma of interpretation because she/he reads a historical text with its past audience and interprets it for the contemporary audience. The dilemma arises when the interpreter gives addition to the text (*interpretants*) for the text under the interpretation (*interpretandum*). It appears as there is a change with the addition of the text under interpretation as an understanding of the historical texts.

However, according to Gracia, in general, it can be overcome with the principle of proportional understanding. It means when providing interpretation of a text, one must be aware of the interpretation of a historical text for the contemporary audience by taking into account the production of contemporary understanding as a historical text.⁸

At the next level, the interpreter, according to Jorge J.E. Gracia, finds the meaning of the text. The meaning function is the creation of the interpreter in the acts of understanding for a contemporary audience that is consistent with the meaning of the text, whether or not this creation of meaning is owned by the historical author or the historical audience of the text. In short, an interpreter through his/her interpretation gives

⁷ According to Comte, the law states that society develops in three stages. Those stages are determined by the dominant way of thinking, i.e. from the forms of ancient theological thought, metaphysical explanation, and finally to the positive scientific laws; Johnson, *Teori Sosiologi Klasik*, pp. 82–4.

⁸ Jorge J.E. Gracia, *A Theory of Textuality: The Logic and Epistemology*, 1st edition (New York: Albany: State University, 1995), p. 156.

creations of the meaning of the text for the contemporary audience that are not owned by the historical author nor the historical audience of the text.

The next level is the implicative function. The interpreter's creations, in the form of interpretations of historical texts to produce contemporary audiences' understanding of the text, open implications of the historical meaning of the texts. Interpretation is no longer just concerned with understanding the historical meaning of a text, but with much more.

In summary, interpretation always involves new constructions, new discoveries or others. Interpretation involves construction, the production of texts that will produce the audience's act of understanding. This involves the invention, where the interpreter should find the best way to produce the act of understanding. However, the interpretation does not directly involve the construction or the discovery of the meaning of the text. The duty of an interpreter is to construct an understanding that leads to a proportional interpretation.⁹

C. *ʿIlm al-ʿUmrān* on Bedouin and *Ḥaḍar*

The political and social reality, family, and culture as the background of Ibn Khaldūn have delivered him to draft a new science, namely *ʿilm al-ʿumrān* which is later known as the social science (sociology). This reference can be traced clearly through his landmark book *Muqaddimah Ibn Khaldūn*. He built his sociological ideas on data and methodological principles with systematic analysis so it can be considered an academic science.¹⁰

One of the important ideas that can be found on his sociology is about bedouins and *ḥaḍar* known as a nomadic community (*badawī: nomadic, bedouin*) and city community (*ḥaḍar: sedentary*). The bedouin community, according to him, is active and has mobility (*ḥarakah*) which serves to pursue the basic needs of livelihood of the people; and looks dynamic and has a larger quantity than the *ḥaḍar* community. Meanwhile, *ḥaḍar* people tend to be preoccupied with the development of urban civil society in the pursuit of social welfare that leads to the hedonistic lifestyle.¹¹

⁹ *Ibid.*, p. 163.

¹⁰ Johnson, *Teori Sosiologi Klasik*, pp. 14–5.

¹¹ Ibn Khaldūn, *Muqaddimah* (Beirūt: Dār al-Kutub al-ʿIlmiyyah, 2003), p. 96.

The nomad sociology as one characteristic of Ibn Khaldūn's sociology is regarded as a superior form of life and a choice of Bedouin society. The bedouin community life patterns that have high mobility seem to much inspire people's lives. The prospective scientists, merchants, and laborers in developing their travel program (*barakaḥ*) and create mobility, choose the path of nomads in gaining knowledge; they choose to wander far into others' land. Prominent scholars such as Bukhārī and Muslim (both experts in the field of hadith), Sibawaih (Arabic linguist), and the founders of the schools of Islamic jurisprudence, learned and studied in the "nomad" way because they were inspired by the lifestyle of the Bedouin. Their motion and success in carrying out their respective duties, which are accompanied by the movement from one place to another, are reminiscent of the modern nomadic lifestyle with its globalization.¹² The modern globalization mobility breaks through to the rest of the world, covering the fields of economics, politics, religion and culture, labor, technology, information, tourism, pilgrimage, *ḥajj*, and travel.

Ibn Khaldūn as a pioneer figure of social science put forward the idea or concept of man as a special creature. He said "*wa annallāha ta'āla mayyazāhu 'anḥā bilfīkri ...*"; human is special because of their brain and mind. Then he said that "human beings are basically stupid, and being smart (*ālīm*) because of their efforts; "*inna al-insān jābilun bi al-dhāt ālimun bi al-kaṣb*".¹³ The keyword of the statement is *kaṣb* or effort. This means that if humans want to improve their human sides, the only way that should be taken is making every effort or studying due to the potential of their intellect. If not so, they will experience civilization stagnation, their potential intellect will not or will poorly function and their life is not much different from that of the animals, which is very slow or even stops to develop.

1. *Stages of Society Development*

Ibn Khaldūn has been able to compile the strata of people's lives through the three stages that he describes from the concept of human privileges. The three privileges of human (*insān*) are: (1) the potential of the mind which serves to identify an object or a problem called *al-'aql al-tamyīzī*, (2) the ability of the human intellect which can help to absorb the ideas of the benefit and harm for themselves and their society called *al-'aql al-tajribī*, and (3) the ability of their minds to help gain more knowledge

¹² *Ibid.*, pp. 99-100.

¹³ *Ibid.*, p. 374.

which is perceptive about things that exist objectively, both the empirical and unseen, the visible or speculative, called *al-‘aql al-naẓarī*.¹⁴

The three stages of human intellect, in the view of Ibn Khaldūn, also mean the stages of human society because a human is an individual shape of the members of the society. In the perspective of intellect, a human and his reason are like two sides of a coin that cannot be separated, as human beings cannot be separated from the society.

According to him, basically humans are stupid, but thanks to their intellect, they can develop into human beings with unlimited understanding. The development process of the humans' mind emerges when they have reached the qualities of humanity that come from the mind. Then, the animal properties of the humans improve again towards a phase which, by Ibn Khaldūn, is called the sense of differentiator (*al-‘aql al-tamyīzī*). This process does not apply to animals. The intellect phase or the pattern of human thought before *al-‘aql al-tamyīzī* is relatively the same as that of the animals because humans are originally dumb like animals. Ibn Khaldūn states that humans are essentially stupid and become smart (*‘ālim*) for their efforts.¹⁵ When the animal properties inherent to the humans arrive at perfection, then at that point they begin to enter the realm of intellect that begins with *al-‘aql al-tamyīzī*.

The second stage of human intellect is the phase of *al-‘aql al-tajribī*. When the human mind can distinguish the objects in an orderly thinking, can distinguish between destructive and constructive, beneficial and harmful, positive and negative objects. Human intellect at this stage is called *‘aql tajribī* (experimental intellect; scientific experiments). It is named *‘aql tajribī* since the birth of the human knowledge at this second stage has been through experiment, experience, and repetition (*tajribī* derives from the verb *jaraba*, which means to experiment).¹⁶

At the next stage, it develops toward the stage of theory intellect (*‘aql al-naẓarī*). *‘Aql al-naẓarī* helps people to understand an object well and have a specific perception of the existing object or the wordly object as it is, both the concrete form (empirical) and the unseen/supernatural (metaphysical). There are two keywords in *‘aql al-naẓarī*, namely the concrete and supernatural beings. The second term (the supernatural) is more accurately described as a problem that cannot be answered scientifically and empirically. This is the essence of the third stage of

¹⁴ *Ibid.*, p. 374.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

the development of the human intellect that Ibn Khaldūn referred to as *'aql al-naẓarī*.

2. *Integrated Social Analysis*

By examining Ibn Khaldūn's social thoughts through a study of beduion and *ḥaḍar* in *al-'Ibar*, the first volume of *Muqaddimah*, it appears that he is a phenomenal thinker who uses an integrated method of social analysis. He is phenomenal because he is a great and exceptional thinker with his *'ilm al-'umrān*. He is said to use an integrated analytical method because he presents a sociological analysis of his ideas based on social data and facts, and combine them with the Quran and Hadith (read: Islamic teachings).

Ibn Khaldūn was able to bring the work of *'ilm al-'umrān* about the beduion and the *ḥaḍar* peoples lives with a slick analysis, where he combined sociological data with religion, later known as sociology. He built the ideas of his science based on objective social data and facts that could be seen (empirical) and that were arranged scientifically. Al-Wāfi, in his book, states that social phenomena are the subject of discussion in *Muqaddimah Ibn Khaldūn*. According to him, a social phenomenon in its simplest definition is a general rule and guideline that are held by members of the society to regulate social issues and set up a social interaction and relationship among them.¹⁷ However, the objective sociological data have been considered by Ibn Khaldūn as not intact and perfect, so it is necessary to find relevance in the Quran and Hadith.

In this context, Ibn Khaldūn's perspective can be regarded as an empirical method of thinking (based on sociological data and facts) combined with religion (based on the Quran and Hadith) or, taking Mukti Ali's term "*scientific cum doctrinaire*."

It should be recognized that the construction of Ibn Khaldūn's social thought was not modified or artificial, as a social construction which is based on social data that have previously been built, for example, through a process of preparing answers to the questionnaire of the research questions that are prepared and directed to certain answers, and dialogue. Ibn Khaldūn's ideas are apart from such construction of social data and facts.

Why the social ideas of social data and facts he put forward do not belong to such construction is understandable because in his time indeed

¹⁷ Ibn Khaldūn, *Muqaddimah ibn Khaldūn*, ed. by 'Alī 'Abd al-Wāḥid al-Wāfi (Cairo: Dār Naḥḍah Miṣr li al-Ṭabā'ah wa al-Nashr wa al-Tawzī', 2006), p. 200.

the forms of the scientific methods, especially those regarding the social sciences, are still limited and far from the patterns that emerged after the renaissance in the West. In his time the sociological analysis that emerged and developed during the modern sociology had not yet emerged.

Therefore, Ibn Khaldūn at this level was the first to pioneer the social sciences five centuries before the *Renaissance*. His descriptions which were based on social data and facts showed that his ideas of social science were always built based on empirical data, which in the future, known as the school of positivism. However, he also linked the relevance of the ideas to the Quran and Hadith (read: religion or religious doctrines).

3. *Methodological Implications*

It has been stated that the essential element in science is being empirical or sensory to support the objectivity and validity. The problem is whether it is true that objectivity and validity are limited to empirical things? Indeed, to convince people of the objectivity and validity of the things that are non-sensory is difficult. However, this reason seems not quite satisfactory to limit science to things that are sensory and empirical only. Ibn Ḥazm of Andalus (994-1064) is one of the figures that provide a solution of how to view science more objectively. According to him, science should be classified into several categories and characters. He also states that science can be understood as knowledge of things as they are.

In this definition, apparently Ḥazm does not limit the categories of sciences into being empirical or not, sensory or not, but with the keyword “as the things are.” With this category and not the category of “empirical/sensory,” Ḥazm’s limitation is distinctive and different from the view that sciences should be empirical and sensory. Ḥazm’s view is corroborated by the existence of an opinion on the categorization of sciences that include four types, namely: sensory, instinctive, rational, and intuitive or imaginative sciences. Ḥazm’s epistemology is not limited to the category of empirical and sensory science. He even mentions that the non-empirical things can be applied equally valid to both the empirical physical sciences and non-physical or metaphysical ones.

This view has its own arguments in defending the four categorizations of sciences as human sciences. It is stated that the four sciences are actually a complementary unity. The sensory science, for example, is the lowest level in the structural integrity of the sciences. The next is the higher level. The highest level is the rational and intuitive science. The lower level captures the truth which is incomplete, partial,

unstructured, and generally vague, especially on the levels of sensory and instinctive science. The lower levels of science should be covered, equipped, and addressed by the science level above it.

What if the “patterns of things as they are” which have given birth to the four categories of sciences are applied to the social sciences? The simple answer is an illustration that is methodological. A simple methodological Illustration contains the social science strata operationally.

First is mapping the social phenomena that involve empirical social indicators such as social variables or social facts which have the characteristics of sensory variables as single, married, divorced, widower, and widow or the religious status such as Islam, Catholicism, Christianity, and Buddhism. Such social indicators can be measured quantitatively by observation (*murāqabah*) and systematically as empirical variables.

Second is mapping the latent social phenomena, suspected by the first variable. For example, do the plane crash, theft, and deadly collision not have a cause, although the cause is still mysterious and difficult to uncover by someone (latent), in addition to that is disclosed? In this case, the right theory to measure is subjective understanding (*verstehen: tafahhumi*), which is a method for obtaining a valid understanding of the subjective meanings that give birth to real social actions.

Third, the two social phenomena mentioned above, either the concrete or not (the latent), when measured respectively, still have the possibility for their results to not reach a complete and objective conclusion, given the unique characters of the human beings. Here, the theory of the third stage, the rational stage (*burhān*), can be applied. Inductive and deductive logic, comparative logic and in-depth analysis by finding the causes and consequences can lead to a justification of a social case from the conclusion of the three thesis, antithesis, and synthesis.

Fourth, the last stage, the intuitive stage (*ʿirfān*), is a final and valid result that is based on a policy that is transcendent by ‘revelation’ or an inspiration. At this stage a final conclusion can be said or at least closer to a conclusion that is “as it is” or, in other terms, “which is comprehensive and holistic.” Here is the view of Ibn Khaldūn, as written by al Thanjī:

“There is no necessity of heaven religions to exist to establish a kingdom and a state. That’s because in fact many survive without any heaven religion, but they have wide powers, sultans, systems, laws, army, and cities that are bustling and prosperous. Meanwhile, the people living in a heaven religion are somewhat less than those of the other nations. Although the heaven religion should not be the basis to build an empire,

the religion remains a fundamental obligation for the establishment of a modern empire approaching perfection. Therefore, the kingdom whose establishment is bound strongly by the fundamentals of the heaven religions can more unite the interests that benefit the world and the Hereafter. (The term kingdom and state in this context can be interpreted as a “society and social contract:” the author).¹⁸

Ibn Khaldūn, in addition to strengthening the analysis and data in *‘ilm al-‘umrān* with Quranic verses and hadith of the Prophet, also keeps on ending any discussion with the involvement or the mention of God, as *Allāh a‘lam* (Allah knows better) and *wa Allāh al-muwāfiq li al-ṣawāb wa al-mu‘īn ‘alaiḥ* (God agrees with and helps the right). Ritzer introduces a multi-paradigm approach that essentially initiates an integrated sociological paradigms. Mukti Ali introduces the concept of “scientific cum doctrinaire,” the basic spirit of which is seeking common grounds between revelation and reason in the construction of social sciences and Kuntowijoyo introduces the idea of prophetic sociology.”

In the nomad social system, solidarity is more dominated by the basic interests of the community in order to obtain the principal source of life although eventually it penetrates the accessories of life and the center of power. Nomad solidarity is much colored by the spirit of togetherness and unity as a result of the sense of shared togetherness, ownership, and responsibility. As a form of social responsibility, solidarity in the nomad system must be maintained together communally.

On the other hand, ḥaḍar solidarity is characterized by a group interest that later converges on individual interests. In terms of ḥaḍar solidarity, rewards which are concrete like facilities, wordly acquisitions, and other forms of rewards with both economic and social values such as honors, certificates, and awards, are difficult to avoid. The strengthening or depletion of this solidarity is also determined by the reward approach and excellence of propaganda. This solidarity will reduce or even turn into its resistance and conflict if the approach used is considered not comparable with the remuneration received by the public.

4. *Practical Implications*

The two social types proposed by Ibn Khaldūn, the “nomad” (beduin) and the “city” (*ḥaḍar*), have consequences in the study

¹⁸ Mohammad Thawit al-Thaṇjī (1963) in Ibn Khaldūn, *Riḥlah Ibn Khaldūn*, rewrites it in the form of a separate book: Ibn Khaldūn, *Riḥlah ibn Khaldūn* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2004), p. 6.

of his social thinking, namely the opening of a social perspective that dynamically provides a consideration for observers and social practitioners in determining a policy which is directly related to social life. Social theories are always dynamic in line with the dynamics of the society. This is where the importance of a program with the short, medium, and long time dimension is. Thus, one can determine when and how to control a social policy program to be done and adhered to, as well as the control and evaluation of public policies and their relevance with the passage of time.

An objective concept in sociology is to be seen and aligned with the objective character of man and society. When objectivity only touches things that are empirical and sensory as some iron, aluminum, wood, water, and other natural objects, the theory raised must be marked 'perspective.' Similarly, policies from the theory must also be given the same mark. This 'perspective' mark is important and means that the consequences of the theory and the policies do not go beyond the targeted object and the subject, and not vice-versa since the objective dimension of the humans will end up with their mystery anyway. Social studies, which have the objective dimension that is different from the objectivity of nature, may end with the humanitarian objectivity consequences with incorrect calculations, but satisfactory, or otherwise.

It is not impossible that one time the natural objects eventually lead to a new phenomenon that is different from the previous ones and imply a correction of existing natural theories. However, if it really happens, the implications remain quite different from the human objectivity. Humans objectively consist of empirical elements relating to their physical body and non-empirical elements associated with their thoughts, ideas, emotions, and feelings. Non-empirical objectivity cannot be measured with numbers. However, this does not mean that it cannot be measured. Qualitative interpretative measurement for the non-empirical elements can be an alternative option that cannot be underestimated.

Quantitative or qualitative assessments of the objects of social phenomena which specifically concern human beings also cannot be equated or given more emphasis on the one over the other. Indeed, quantitative assessment results are more measurable empirically, but it should be understood that in fact, both actually need and complement each other. Both require humans to be more prudent because they are indeed full of mystery.

D. Concluding Remark

Ibn Khaldūn's important ideas in his *Kitāb al-'Ibar wa Dīwān al-Mubtada' wa al-Khabar fi Ayyām al-'Arab wa al-'Ajam wa al-Barbar wa Man 'Aṣarabhum min Dhawī al-Sulṭān al-Akbar*, the first volume of *Muqaddimah* is *'ilm al-'umrān* which is later known as sociology (*'ilm al-ijtimā'*). Through his work, he appeared as an ignition of the torch of sociology and became a pioneering figure of social sciences.

His important idea in sociology concerns the theme of Bedouin and *ḥaḍar* society. According to him, the categorization of society into bedouin and *ḥaḍar* is a social phenomenon reality. Both have different characters and social structures in solidarity, lifestyle, and even geography.

Both these categories of people have their own special social relationships that are called bedouin and *ḥaḍar* solidarity or "nomad society" (*badawī: nomadic, bedouin*) and "urban society" (*ḥaḍar: sedentary*). The bedouin community has unique structure and characters, such as their tendency to virtue, modesty, courage, and efficiency; as well as their distinctive "high mobility" (*ḥarakah dāimah*) that is not owned by the other community in general. If a comparison is made, the mobility of the bedouin society exceeds that of the *ḥaḍar*.

The bedouin solidarity, according to him, has a warm social relation among its members in the clan, and this is the true social solidarity. The *ḥaḍar* solidarity is more colored by the forms of the plural, more complex, dense, and individualistic urban life.

If the bedouin solidarity is directed at the fundamental interests of life, the *ḥaḍar* solidarity is more geared to the interests of the accessories of life. The bedouin community life shows simplicity with little professional life, such as agriculture and livestock, while the *ḥaḍar* solidarity is characterized by a prosperous and luxurious life with more diverse professions, such of trade and industry, needed by the people of the city.

The *ḥaḍar* solidarity develops to adjust the institutions and urban society professions that are increasingly diverse. The demands of the *ḥaḍar* society tend to prioritize the secondary needs or the accessories of life (*al-zawā'id 'alā al-ḍarūrī*) as the hallmark of a prosperous city community. This fact gives birth to the color of solidarity which tends to be exclusive, pragmatic, and individualistic by emphasizing the aspects of those interests.

The bedouin community is regarded as the oldest generation and

a pioneer with its social life which is still simple seen from the group system of breeds and clans. On the contrary, the *ḥaḍar* life develops into an urban civil society which is supported by a number of social institutions, the politics, and the government.

The nomads (bedouins) at the time of Ibn Khaldūn were regarded as a symbol of a superior public life and became a chosen character. Their motion and success in life by moving from one place to another have inspired the next generation to choose a pattern of the wandering life. In the course of social history, the idea of nomads continues to live in the community and give inspiration, confidence, and encouragement to the contemporary society, which eventually leads to globalization.

Measured with the principles of modern sociology, the new science of Ibn Khaldūn, *‘ilm al-‘umrān*, was built on sociological data and methodological principles with a systematic analysis. Ibn Khaldūn has also successfully initiated the development of human intellect through the three intellectual stages, namely *al-‘aql al-tamyīzī* which suggests a pattern of man and society at the theological stage, *al-‘aql al-tajribī* as the characteristic of the society in the metaphysical stage, and *al-‘aql al-naẓarī* that refers to people with the civilization that is more rational and positive.

Ibn Khaldūn can be referred to as a sociologist with his typical sociological school, in which social phenomena as concrete data are combined with Islamic values (al-Quran and Sunnah of the Prophet). It means he uses an integrated method of social analysis, which Mukti Ali calls “*scientific cum doctrinaire*.” His broad description of the social life interaction, which is reflected in the themes of the professions of community life, social institutions, and work networks that link them functionally in social life, shows that he is a structuralist functional sociologist.

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