

## Rereading Ibn Khaldun's Asabiyyah as a Critique of the Crisis of Modern Civilisation

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### ABSTRACT

This article revisits the concept of asabiyyah in Ibn Khaldun's thought as a foundation for critiquing the crisis of modern civilisation. In a global context marked by material progress, social fragmentation, and the erosion of solidarity, the idea of asabiyyah offers a moral and social framework relevant to understanding the dynamics of contemporary society. This study employs a qualitative approach using the historical-philosophical hermeneutic method to interpret the text of *Al-Muqaddimah* and relate it to modern social problems. The analysis reveals that asabiyyah, which originally arose from the Bedouin tribal way of life as a force of solidarity and social loyalty, represents a moral energy that gives birth to civilisation and political power. However, asabiyyah tends to weaken when society becomes immersed in luxury and egoism. In the modern context, this concept can be reread as a call to build a new form of solidarity grounded in values, ethics, and social responsibility. The study concludes that Ibn Khaldun's thought remains relevant as a critical reflection on the challenges of social disintegration and moral crisis in modern civilisation.

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## INTRODUCTION

Modern civilisation is currently facing a profound paradox: on the one hand, technological advancement and globalisation have brought humanity into an era of boundless interconnectedness (Bosworth & Snower, 2024). Yet, on the other hand, social fragmentation, moral crisis, and the weakening of communal bonds have become increasingly apparent (Abdelzaher dkk., 2020). Phenomena such as extreme individualism, identity polarisation, and the degradation of human values signify a crisis of solidarity within the contemporary social order (Stjernswärd & Glasdam, 2021). ). Rapid social changes are not accompanied by sufficient moral strength and social cohesion (Sugari & Hilalludin, t.t.). Amidst this condition, there emerges an urgent need to revisit the classical intellectual heritage capable of providing an ethical foundation for the sustainability of civilisation (Kadir, 2025). One of the great thinkers who offered a profound analysis of the social and moral dynamics of society is Ibn Khaldun through his concept of *asabiyyah* (Sham Shul Bahri & Musa, 2022).

Through his monumental work *Al-Muqaddimah*, Ibn Khaldun asserted that the strength and decline of a civilisation depend on the level of social solidarity possessed by its people (Efendi, t.t.). *Asabiyyah*, in his view, is the social energy that underlies the formation of power and civilisation (Meilinda dkk., 2025). He did not merely describe tribal bonds but rather articulated universal social laws that can be used to interpret social phenomena across ages. The relevance of Ibn Khaldun's thought becomes even more significant when confronted with the reality of the modern world, characterised by material progress without spiritual balance (Sugari & Hilalludin, t.t.). In this context, *asabiyyah* can be understood as a critique of the moral crisis and social disintegration afflicting contemporary global society (Bosworth & Snower, 2024).

This study aims to reinterpret Ibn Khaldun's concept of *asabiyyah* contextually as both a reflection on and a critique of the crisis of modern civilisation. Using a historical-philosophical hermeneutic approach, this research seeks to rediscover the fundamental meaning of *asabiyyah*, trace its historical emergence, and interpret its relevance to contemporary social issues. This analysis is expected not only to enrich academic discourse on Ibn Khaldun's thought but also to contribute conceptually to strengthening social character and public ethics in the modern era. Thus, the rereading of Ibn Khaldun is not merely a historical exercise but a reflective endeavour to rediscover the values of solidarity, moral responsibility, and community spirit that are essential for the continuity of civilisation.

## METHODS

This study employs a qualitative approach using the historical-philosophical hermeneutic method. This approach is chosen because it enables the researcher to interpret classical texts deeply by considering both their historical context and their significance for modern life (Gillo, 2021). Hermeneutics, as a method of interpreting meaning, does not merely aim to understand the literal content of a text but also to uncover the horizons of thought and the philosophical values embedded within it (Rennie, 2012). In this context, the reading of Ibn Khaldun's *Al-Muqaddimah* is not intended merely to explicate its textual content, but rather to understand the social, cultural, and intellectual dynamics that gave rise to the concept of *asabiyyah* and its possible actualisation in contemporary civilisation.

The historical approach is employed to trace the background of the emergence of the idea of *asabiyyah* in the 14th century—a period when the Islamic world was transitioning from its golden age to a period of decline. This tracing is essential so that the concept may be understood within the social context that produced it, rather than being treated merely as an abstract theory. Meanwhile, the philosophical dimension of hermeneutics is used to reinterpret the essential meaning of *asabiyyah*, not merely as a tribal bond, but as a moral and spiritual principle that sustains the continuity of civilisation (Brinkmann, 2017). In this way, the research seeks to build a bridge of meaning between classical texts and the problems of modernity, between the context of the past and the needs of the present.

The data sources of this research consist of primary and secondary data. The primary data include the Arabic text of Ibn Khaldun's *Al-Muqaddimah* and several academically recognised translations (Gillo, 2021). The secondary data are drawn from scholarly works discussing Ibn Khaldun's thought, Islamic social theory, and literature concerning the crisis of civilisation and modernity (Gualandi dkk., 2023). All data are collected through a literature study involving searches in digital academic databases such as Scopus, Google Scholar, and JSTOR, along with reviews of classical literature available in Middle Eastern digital libraries and Islamic academic institutions (Zou dkk., 2020). The data collection and processing are conducted with the assistance of text analysis and reference management tools, namely R Studio and Zotero, to maintain citation accuracy and source traceability.

Data analysis is carried out through three interrelated stages (Sümer, t.t.). The first is the stage of textual exposition, which involves reading and comprehensively interpreting Ibn Khaldun's text to uncover the original meaning of *asabiyyah* and the argumentative structure underpinning it (Nurul Fadhilah Binti Ismail & Adibah Binti Abdul Rahim, 2018). The second stage is historical reconstruction, which connects the concept of *asabiyyah* with the social, political, and cultural realities of Bedouin society and the dynamics of Islamic power during that period (Wazir dkk., 2022). The third stage is philosophical reflection, where the researcher critically reinterprets the meaning of *asabiyyah* in the context of the crisis of solidarity and social disintegration in

the modern era (Zaib, 2022). These three stages complement one another, producing a holistic and contextual understanding.

To ensure the validity of interpretation, this study employs conceptual triangulation by comparing Ibn Khaldun's views with those of modern thinkers such as Émile Durkheim, Max Weber, and Arnold Toynbee, who also emphasised the role of solidarity and morality in the cycles of civilisation (Susylowati, 2021). This comparative approach is not intended to equate paradigms but to enrich understanding and strengthen the relevance of Ibn Khaldun's ideas to modern social dynamics (Nurul Fadhilah Binti Ismail & Adibah Binti Abdul Rahim, 2018). Thus, the research is both reflective and interpretative, positioning the researcher as an active reader who negotiates meaning between the horizons of the past and the challenges of the present.

The historical-philosophical hermeneutic method applied in this study allows for a flexible reading of classical texts without detaching them from their roots. It does not stop at mere description or structural analysis but moves towards ethical and sociological interpretation. Through this process, the study seeks to demonstrate that Ibn Khaldun's intellectual legacy is not only significant for the history of Islamic social thought but also remains relevant as a moral critique of modern civilisation, which has lost the spirit of solidarity and communal harmony.

## RESULT AND DISCUSSION

### The Fundamental Concept of Asabiyyah in Ibn Khaldun's Thought

Asabiyyah in Ibn Khaldun's thought is a key concept that explains the power of social solidarity sustaining the rise and decline of civilisation (Zaib, 2022b). Terminologically, asabiyyah refers to the collective spirit that binds individuals within a group based on a sense of togetherness, loyalty, and social responsibility (Widayani, 2017). Ibn Khaldun defined it as a cohesive force that enables a group to preserve its existence, expand its influence, and attain political and cultural greatness. In his view, societies with a high level of asabiyyah possess strong cohesion, allowing them to establish a stable social order oriented towards the common good (Widayani, 2017).

This concept arose from Ibn Khaldun's observation of the life of Arab Bedouin communities in the Maghreb and Andalusia regions during the 14th century (Alatas, t.t.). The Bedouin, living in a harsh environment with limited resources, developed strong social bonds among members of the tribe (Alatas, t.t.). Solidarity became a means of survival amid scarcity (Ab Halim, 2014). From this reality, Ibn Khaldun concluded that the social strength of a group is not determined by numbers or wealth, but by the degree of solidarity and the willingness to sacrifice for collective interests. Asabiyyah thus becomes the social energy that drives the birth of new civilisations, as small, tightly bound groups often succeed in overcoming larger ones that lack social cohesion (Zaib, 2022c).

In Ibn Khaldun's framework, asabiyyah functions not only as a social bond but also as the political foundation for the formation of a state (Fauzan

Montanah dkk., 2024). The strength of solidarity within groups possessing high asabiyyah allows them to establish authority and build stable governance structures (Kadir, 2025). Political power, essentially, is the crystallisation of social energy generated by asabiyyah (Alatas, t.t.). It provides collective momentum, fosters legitimate leadership, and nurtures an orderly social structure. Yet, the power born from asabiyyah also carries within it the seeds of its own decline (Alatas, t.t.). When rulers and societies become immersed in luxury and material pursuits, the spirit of solidarity fades. Shared values give way to self-interest, and social bonds devolve into struggles for power. At this point, asabiyyah weakens, and civilisation enters a phase of disintegration (Hafis dkk., 2025). For Ibn Khaldun, this represents the natural cycle of history: every civilisation is born, develops, and collapses in accordance with the strength and fragility of the asabiyyah that sustains it.

Moreover, Ibn Khaldun emphasised that the ideal asabiyyah is not tribal fanaticism, but rather a moral awareness encompassing ethical and theological values. True solidarity, in his view, must not be trapped in blind loyalty to one's group, but must be rooted in justice, virtue, and the common good (Sham Shul Bahri & Musa, 2022). He referred to this as asabiyyah madaniyyah—a form of social solidarity that grows within a civilised society and is oriented towards universal human values. From Ibn Khaldun's perspective, asabiyyah transcends genealogical ties, evolving into moral and spiritual consciousness that underpins the continuity of civilisation (Ega Putri Handayani dkk., 2024). Genuine solidarity, he argued, is framed by faith and justice, not by blood or political interest alone. When this spiritual dimension disappears, asabiyyah degenerates into collective egoism that ultimately destroys social order (Mulia, 2019). Hence, the true strength of a society lies in its ability to maintain the balance between social solidarity and ethical awareness grounded in divine values (Fauzan Montanah dkk., 2024).

### **The Relevance of the Asabiyyah Concept to the Crisis of Modern Civilisation**

Ibn Khaldun's concept of asabiyyah offers a profound reflection on the social and political dynamics of the modern world. Amid the contemporary civilisational crisis marked by weakening social cohesion, political polarisation, and the dominance of economic interests over human values—the concept of asabiyyah regains its significance (Humphrey, 1997a). Asabiyyah is not merely an explanation of the past, but also a lens through which to understand the disintegration of contemporary societies (Lu & Zhang, 2024). The modern world, despite its technological and economic advances, faces a paradox: it is increasingly connected globally yet more fragmented socially and morally (Resstel dkk., 2024). In this context, Ibn Khaldun's insight becomes relevant for placing social solidarity at the core of civilisational endurance (Elwood, 2018a).

The crisis of modern civilisation, as reflected in phenomena such as extreme individualism, disinformation, and the erosion of public trust in institutions, is essentially a manifestation of the weakening of asabiyyah in both

moral and social senses (Resstel dkk., 2024). The rise of capitalism and instrumental rationality has shifted human orientation from cooperation to competition (Humphrey, 1997b). Social relations have become transactional rather than value-based and collectively responsible (Munir dkk., 2024). This phenomenon mirrors the phase of decline depicted by Ibn Khaldun in his cyclical theory of history (Lu & Zhang, 2024). When societies lose their sense of solidarity and moral orientation, civilisation begins to fracture from within. The *asabiyyah* that once served as constructive energy is replaced by structural egoism and a crisis of meaning.

However, rereading *asabiyyah* in the modern context does not imply a return to primordial fanaticism (Elwood, 2018b). On the contrary, it calls for the formation of a new kind of solidarity grounded in universal human values. In a plural global society, *asabiyyah* can be interpreted as a collective spirit to build civilisation upon social justice, empathy, and shared responsibility across identities. Ibn Khaldun's idea of solidarity is dynamic—it can adapt to the transformations of time without losing its moral compass. In the context of the modern nation-state, for instance, *asabiyyah* can be embodied through commitments to public ethics, civic participation, environmental responsibility, and intergenerational justice.

Furthermore, the concept of *asabiyyah* provides a deep critique of modernity's fragmented and mechanistic modes of thought. Ibn Khaldun reminds us that the strength of a civilisation lies not only in material advancement but also in the moral integrity and social cohesion that sustain it. When spiritual and moral dimensions are removed from public life, technological progress results only in alienation and a void of meaning. *Asabiyyah*, in this sense, may be understood as moral energy that balances rationality with spirituality, efficiency with empathy, and progress with justice. Thus, Ibn Khaldun's thought invites a reinterpretation of the very notion of progress: that true advancement is not measured by economic achievement alone but by a society's ability to preserve solidarity, justice, and humanity.

The relevance of *asabiyyah* for the modern world, therefore, lies in its capacity to restore collective awareness of the importance of moral bonds in social life. It teaches that civilisation cannot endure without values of togetherness and social responsibility. In a global context plagued by ecological crises, identity politics, and economic inequality, the spirit of *asabiyyah* may serve as an ethical paradigm for building a just and sustainable civilisation. To reread Ibn Khaldun, then, is to recall that humanity's true strength does not lie in domination but in its ability to unite for meaningful common purposes.

### **The Conceptual Implications of *Asabiyyah* for Character Building and Social Ethics**

Ibn Khaldun's concept of *asabiyyah* is not only relevant for explaining socio-political dynamics but also carries deep implications for character formation and social ethics (Amin dkk., t.t.). In its substantive meaning, *asabiyyah* represents collective consciousness that fosters responsibility,

empathy, and moral connectedness among members of society (Sümer, t.t.-b). In the context of education and character development, this concept underscores that humans cannot develop fully in isolation but through participation in communities rooted in shared values (Amin dkk., t.t.). In the context of education and character development, this concept underscores that humans cannot develop fully in isolation but through participation in communities rooted in shared values.

Asabiyyah also serves as the foundation of social ethics that rejects egoism and indifference. In a modern society inclined toward individualism, the spirit of asabiyyah can offer an alternative value system emphasising cooperation, social responsibility, and a sense of belonging to collective destiny. A social ethic grounded in asabiyyah encourages individuals to play active roles in maintaining social balance, promoting justice, and resisting all forms of domination and inequality. Thus, asabiyyah functions as a moral energy that cultivates awareness that every individual action bears broader social consequences. This awareness is key to shaping a civilised, open, and morally conscious society oriented toward the common good.

From an educational perspective, the values contained in asabiyyah can be internalised through habituation and social role-modelling. The spirit of mutual assistance, shared responsibility, and commitment to social justice should be integral to educational systems that prioritise not only intellectual competence but also affective and moral dimensions. Ibn Khaldun implicitly taught that the success of a generation is determined not merely by its mastery of knowledge but by the moral strength underpinning that knowledge. Hence, the relevance of asabiyyah in modern education lies in its ability to restore education's original purpose: to form individuals aware of their social roles and oriented toward moral goodness.

Furthermore, the concept of asabiyyah offers guidance for building a civilised society. In the context of nationhood, for instance, the spirit of asabiyyah may be translated into a commitment to unity, justice, and collective responsibility in maintaining social integrity. Asabiyyah encourages the development of public ethics that reject corruption, discrimination, and all forms of abuse of power. When these values become the foundation of communal life, society will advance not only materially but also morally. This reflects Ibn Khaldun's ideal of a civilisation founded upon solidarity and justice.

Thus, the conceptual implications of asabiyyah for character building and social ethics lie in its capacity to revive the values of togetherness amid modern moral crises and social disintegration. It bridges the personal and social dimensions, linking education to public life. In this spirit, rereading Ibn Khaldun's thought is not only of historical value but also of normative importance: it reminds us that civilisational progress must go hand in hand with the moral maturity of the human beings who sustain it

## CONCLUSIONS

Ibn Khaldun's thought on asabiyyah provides a profound understanding that the social and moral strength of a society forms the primary foundation for the rise of civilisation. Asabiyyah is not merely a tribal bond but a form of collective consciousness rooted in the values of justice, solidarity, and social responsibility. It functions as a social energy that upholds political structures, shapes social order, and determines the cyclical process of the rise and fall of civilisation. When asabiyyah weakens due to luxury, egoism, and the loss of moral orientation, society loses its cohesion and gradually enters a phase of decline. In the context of the modern world marked by moral crisis, social disintegration, and value polarisation the concept of asabiyyah offers both a critical reflection and an ethical remedy. The values of solidarity, shared responsibility, and moral awareness taught by Ibn Khaldun can serve as a foundation for developing a civilised character and social ethic. To reread asabiyyah is to revive the collective spirit that balances material progress with moral integrity. Thus, Ibn Khaldun's thought is not merely a classical legacy but also a moral guide for reorienting the course of human civilisation towards greater justice, sustainability, and meaningfulness.

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