

Ibn Khaldun's concept of Economic, Social and Political Relations

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This study tries to examine the relationship between several economic and political variables proposed by Ibn Khaldun. This theory is called 'Ashabiyah'. There are several important findings. When a country has a good level of economic growth, the physical development of a country is relatively good and positive. Vice versa. Second, variable N (society) has a significant effect on the level of development of a country. This conclusion is in line with Ibn Khaldun's thesis which says that the quantity and quality of human resources, especially those who work productively, will be able to improve the economy and development of a country. Another conclusion is that a country that is relatively stable economically, the government that is in office at that time will tend to have the strength to survive in its leadership dynasty. In addition, with good economic conditions and the wealth of a country, the position and conditions of the people will improve.

Keywords: Ibn Khaldun; Wealth; Ashabiyah

OPEN ACCESS

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Received: 1 December 2022
Accepted: 4 December 2022
Published: 10 December 2022

Citation:
(2022) Ibn Khaldun's concept of
Economic, Social and Political
Relations
Islamic Economic and History
1.1.

INTRODUCTION

The emergence of Islamic economics in the last three decades has directed the attention of modern scientists to classical Islamic economic thought. All this time, books about economic history written by economic historians or economists have not paid any attention to Islamic economic thought.

The appreciation of historians and economists for the progress of Islamic economic studies is lacking and even seems to ignore and cover up the intellectual services of Muslim scientists. Book *Development of Economic Thought* Deliarnov's writings, for example, do not include the thoughts of Muslim economists in the Middle Ages, even though there are very many classical Muslim scientists who have very advanced economic thinking beyond Western scientists and far ahead of these Western economic thoughts. The same goes for Schumpeter's history of economics *History of Economics Analysis*. The only Muslim scientist he mentions in passing is Ibn Khaldun in Schumpeter's compendium.

Books *History of Economic Thought* (translation), written by the Dutch writer Zimmerman, also does not include the economic thoughts of Islamic economic thinkers. Thus it is very correct to say that the books on the history of (conventional) economic thought which have been written a lot are actually European economic history, because they only explain the economic thought of European scientists.

Even though history proves that Muslim scientists are scientists who write very much on economic issues. They not only write and study economics normatively in books of fiqh, but also empirically and scientifically with a systematic methodology to analyze economic problems. One of the most prominent Muslim intellectuals and most of his thoughts on economics is Ibn Khaldun. (1332-1406). Ibn Khaldun is a Muslim scientist who has many thoughts in various fields, such as economics, politics and culture. One of Ibn Khaldun's thoughts that is very prominent and very important to discuss is his thoughts on economics. It is important to discuss Ibn Khaldun's thoughts on economics because his thoughts have great significance for the future development of Islamic economics. In addition, this paper also wants to show that Ibn Khaldun is the father and economist who preceded Adam Smith, Ricardo and other European economists.

Ibn Khaldun was a pioneer and founder in the field of economics, his opinions in the field of social economics were also very interesting. This figure has realized the great impact of economic factors on social

and political life. According to Ibn Khaldun, social differences between them arise because of differences in aspects of their production activities.

LITERATURE REVIEW

Literature studies related to Ibn Khaldun's thoughts, especially related to economics, are found quite a lot in several sources. For example, [Rusdi & Widiastuti \(2020\)](#) tried to compare the thoughts of Ibn Khaldun and Ibn Taimiyyah regarding price policies in buying and selling in the market and seeing which ones are more relevant to do in the present, of course [Rusdi & Widiastuti's research \(2020\)](#) has similarities with this research for see the relevance of Ibn Khaldun's economic thought to contemporary economics.

Another research was conducted by [Hasibuan \(2021\)](#) which aims to find out Ibn Khaldun's thoughts on national economic development. Ibn Khaldun's thoughts about law in the country's economic development above find its relevance to the concept of political-economic democracy that must be carried out by both the state and society. Furthermore, [Ridwan & Mawardi \(2019\)](#) discusses Ibn Khaldun's economic thoughts in his literature entitled *Muqaddimah*. This study concludes that historically, Ibn Khaldun's economic thought existed long before modern Western scientists put forward their ideas.

Research conducted by [Sukmalia et al., \(2021\)](#) has a purpose to find out the link between Ibn Khaldun's theory and the current declining economic growth. Lastly is research conducted by [Hadi & Romli \(2020\)](#) which aims to examine Ibn Khaldun's concept of money and monetary policy in the economy and the relevance of his thoughts to monetary policy in Indonesia.

Other studies related to Ibn Khaldun's thoughts in reputable publications, for example, can be found in [Spengler \(1964\)](#), [Chapra \(2008\)](#), [Weiss \(1995\)](#), [McCorristo \(2013\)](#), and [Arnason & Stauth \(2004\)](#). However, special studies related to the economic and political linkages of Ibn Khaldun are still relatively rare. Therefore, this study finds its urgency.

METHOD

The research method used in this study uses library research. Literature study is a method of collecting data by understanding and studying theories from various literature related to the research. There are four stages of literature study in research, namely preparing the necessary equipment, preparing a work

bibliography, organizing time and reading or recording research materials (Zed in Adlini et al. 2022).

Literature studies can also study various reference books and the results of similar previous studies which are useful for obtaining a theoretical basis for the problem to be studied (Sarwono 2006). Literature study also means data collection techniques by conducting a review of books, literature, records, and various reports relating to the problem to be solved (Nazir 1998). In this study, the literature relates to Ibn Khaldun's thought, especially regarding the concept of Ashabiyah which contains the interrelationships between various aspects of a country that lead to the goal of achieving prosperity.

ANALYSIS AND DISCUSSION

Ibn Khaldun's thoughts

Before discussing Ibn Khaldun's thoughts on the economy, it is necessary to explain here Ibn Khaldun's thoughts on the relationship between the economy and politics (state) and other aspects. Ibn Khaldun's thoughts in this matter can be seen in the picture below:



Picture 1. Ibn Khaldun's thoughts

Where:

G = Government (government)

S = Shari'ah

W = Wealth (wealth/economy)

N = Nation (community/people)

D = development (development)

J = Justice (Justice)

The figure reads as follows:

1. Government (G) cannot be realized except by implementing Shari'ah (S)
2. Shari'ah (S) cannot be established except by the government/ruler (G)
3. Government (G) cannot gain power except by the people (N)

4. A strong G) government cannot exist without a strong (W) economy
5. Society (N) cannot be realized except with the economy/wealth (W)
6. Wealth (W) cannot be obtained except by development (D)
7. Development (D) cannot be achieved except with justice (J)
8. The ruler/government (G) is responsible for realizing justice (J)
9. Justice (J) is a mizan that will be evaluated by Allah

Ashabiyah Theory

Ibn Khaldun's formulation shows the combination and relationship of the variables that are prerequisites for realizing a state (G). These variables are shari'ah (S), society (N), wealth (W), development (D) and justice (J). All these variables work in a dynamic circle, interdependent and influencing each other. Each of these variables is a factor that determines the progress of a civilization or its setback and collapse. The uniqueness of Ibn Khaldun's concept is that there are no assumptions that are considered fixed (*categories of equals*) as taught in today's conventional economics. Because there are no fixed (constant) variables. One variable can be a trigger, while other variables can react or not in the same direction. Because failure in a variable does not automatically propagate and cause reverse impact, but can be repaired. If this damaged variable can be repaired, then the direction can change towards progress again. Conversely, if it cannot be corrected, then the direction of rotation of the circle becomes counterclockwise, that is, towards a decline. However, if other variables give the same reaction to the trigger reaction, then the failure will take a long time to identify the causes and consequences.

Development variables (D) and equity (J) need attention, as do other variables. Development is an important element in society, without development society will not progress and develop. However, development will not be meaningful without justice. Therefore, it needs a concept *distributive justice* to achieve development justice.

When each of these variables is combined, the functional relationship is realized in the formula $G = f(S, N, W, D, J)$. Or G is a function of the variables (S, N, W, D, J). G is placed as a variable *dependent*, because G in this case is the continuity of civilization, glory or decline/collapse, influenced by these five variables. In simple terms, it can be read that the ruler (G) has the duty and responsibility to implement shari'ah, because

without shari'ah, society will be chaotic, the country will collapse. The state must also guarantee community rights and be responsible for realizing community welfare (N) so that the community is prosperous/prosperous (W), through fair development. If these variables are not met, then power is just waiting for the collapse. Umer Chapra formulated Ibn Khaldun's thoughts with a circle image, call it a circle of justice.

The state is only one component of several existing components, so efforts to uphold Islam can be started from the component that is most likely in a particular era and region. The economy denoted by W is also one of the components in the circle entity above.

We can start from the movement for understanding the shari'ah economy (S), developing studies, socializing and practicing it in the economic life of society (N). This effort will in turn increase the prosperity/welfare of the community. A prosperous society will obviously pay zakat, infaq, sadaqah and endowments as an effort to realize economic justice (justice). When Islamic societies are prosperous, they can develop infrastructure such as educational institutions and training centers, religious facilities, shari'ah hotels, trade center buildings, industrial facilities, roads and bridges to the production sector, etc. All of this development should be aimed at realizing justice and equity in people's welfare. When the economy is strong, the state/politics (G) can also be controlled.

The image above also shows the Cycle of state decline or *al-muluk* (G). If the process of the country's decline towards collapse occurs, then the direction is counterclockwise. Unjust development (J & D) results in true people's welfare not being realized, then society is weak (does not exist), society will be chaotic, which affects and disrupts the understanding and implementation of shari'ah. When the shari'ah has collapsed, then G (daulah/al-mulk) has also collapsed.

The process progress cycle is rotating like clockwise. Instill shari'ah awareness (S), then develop society (N) so as to create a society that understands shari'ah; Increase their wealth; Carry out equitable development; Then Uphold the government (G). So don't establish a state where the understanding of shari'ah is not yet stable and the ummah's economy is not strong.

The ongoing shari'ah economic movement is very conducive and significant for development (G). The understanding of shari'ah (S) and the implementation of ummah economic development will

create a prosperous, prosperous society based on shari'ah. When people are prosperous, they can carry out development in a more equitable manner. If this shari'ah economic movement, both academically and practically, is successful (progress), it will lead to state control.

Umar Chapra stated that the Islamic ummah is actually capable of presenting all the variables in the circle of justice to become a great power. But unfortunately those variables are not driven by the government (*king*). The government (G) began to forget its obligations and responsibilities. The government failed to implement shari'ah (S) as a guideline and reference for obedience. They were also negligent in guaranteeing justice and providing the facilities needed by the people (N). As a result, development and prosperity suffered a setback. This is the basis for the decline of Islamic civilization.

CONCLUSION

Based on the results of research that has been done regarding the relationship between economic and political variables of Ibn Khaldun, several conclusions are obtained. Ibn Khaldun has a good formulation model regarding the relationship between the economic and political variables of a country. Ibn Khaldun's formulation shows the combination and relationship of the variables that are prerequisites for realizing a state (G). Those variables are syari'ah (S), society (N), wealth (W), development (D) and justice (J). This model, at this time, is still very relevant in describing the relationship between the variables forming the glory of a country and civilization. However, in fact, not all of these variables are significantly related to each other.

When a country has a good level of economic growth, the physical development of a country is relatively good and positive. Vice versa. Variable N (society) has a significant effect on the level of development of a country (DEV). This conclusion is in line with Ibn Khaldun's thesis which says that the quantity and quality of human resources, especially those who work productively, will be able to improve the economy and development of a country. Another conclusion is that a country that is relatively stable economically, the government that is in office at that time will tend to have the strength to survive in its leadership dynasty. In addition, with good economic conditions and the wealth of a country, the position and conditions of the people will improve.

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