

Ibn Khaldun's Philosophy of Culture and the Dynamics of Modern Muslim Society

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Abstract

This article examines Ibn Khaldun's philosophy of culture and its relevance to the dynamics of modern Muslim society through a literature study. The study is motivated by contemporary socio-cultural problems, including the crisis of social solidarity, materialism, moral disintegration, and tensions between tradition and modernity. It aims to analyze Ibn Khaldun's main concepts, particularly *'ashabiyah*, civilization (*'umran*), social transformation, and the cyclical patterns of societal progress and decline, and relate them to contemporary Muslim societies. This qualitative study examines Ibn Khaldun's primary works and relevant secondary literature in Islamic philosophy, sociology, and Islamic Studies. The findings show that Ibn Khaldun's philosophy remains relevant for understanding social fragmentation, the weakening of collective identity, consumerist culture, and leadership crises in the modern Islamic world. The concept of *'ashabiyah* is not limited to tribal solidarity but also includes social, spiritual, and intellectual solidarity as a foundation for the revival of Islamic civilization. The study concludes that Ibn Khaldun's thought provides a relevant philosophical framework for understanding cultural transformation and the civilizational challenges faced by Muslim societies in the modern era.

Keywords: *Philosophy of Culture, Ibn Khaldun, Modern Muslim Society, 'Ashabiyah, Islamic Civilization, Islamic Studies*

INTRODUCTION

In the era of human development known as the modern age, Muslim societies are experiencing crises in various aspects of life. These crises include identity crises, the weakening of social solidarity, the rise of individualism, the dominance of materialistic and secular cultures, and moral decadence within Muslim communities.¹ On the one hand,

¹ Faraz Anjum, "Crisis of Muslim Civilization in Modern Times: Some Insights from Ibn-e-Khaldun's Thoughts and Ideas," *Journal of Islamic Thought and Civilization* 01, no. 02 (October 2011): 151–63, <https://doi.org/10.32350/jitc.12.09>; Ellya Rosana, "Agama Dan Sekularisasi Pada Masyarakat Modern,"

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modernity has transformed the world into a more advanced and materially convenient civilization through rapid technological development and the expansion of globalization.² This condition is shaped by the characteristics of individuals formed by the modern age, such as rational and empirical-scientific thinking, secular and materialistic orientations, high productivity, and a strong emphasis on individual freedom.

Such characteristics have indeed contributed to significant material progress through the emergence of highly sophisticated technological innovations. However, many other dimensions of human needs have gradually been neglected, particularly social bonds, communal solidarity, and spiritual meaning as an essential aspect of human nature. Materialism, individualism, and secularism have become deeply embedded within the mindset of modern humanity,³ causing the crises of the modern era to become increasingly complex across various spheres of life.⁴ These include severe economic inequality, political practices that justify all means, the rise of criminality and mental illness, as well as environmental destruction and climate crises that threaten the Earth. Moreover, Muslim societies in the contemporary era largely function as consumers and objects within global systems. Consequently, Muslim communities have become among the most significantly affected by the crises of modernity today.

In this context, an analysis through the perspective of philosophy of culture becomes highly relevant for understanding the relationship between Islamic values, social dynamics, and the formation of Muslim civilization amidst the challenges of contemporary modernity. Understanding the realities of modern Muslim societies cannot be sufficiently achieved merely through the examination of classical texts or formal legal doctrines.⁵ A philosophy of culture perspective is needed to observe how Islamic values are lived and manifested within everyday life. Philosophy of culture teaches that culture is not merely a collection of artifacts or static traditions, but rather a reflection of the worldview and value system embraced by a society.

For modern Muslim societies, social reality is the result of a dialectical relationship between revelation and history⁶. Culture becomes the “container” through which concepts of divinity (religion) and standards of morality are translated into concrete human behavior. Without the perspective of philosophy of culture, one would only observe the external aspects of social actions without understanding the “spirit” or

Al-Adyan: Jurnal Studi Lintas Agama 13, no. 1 (June 2018): 135–50, <https://doi.org/10.24042/ajsla.v13i1.2948>.

² Dody S. Truna, Dadan Saputra, and H. Rifky Rosyad, “Globalisasi Dan Masa Depan Studi Agama: Relativisme, Kosmopolitanisme, Dan Kerentanan Manusia,” *Jurnal Ilmu Multidisiplin* 4, no. 6 (February 2026): 4273–83, <https://doi.org/10.38035/jim.v4i6.1696>; Abdelhafid Moussem, “Historiography and Identity Challenges in the Globalization Epoch,” *Journal of Science and Knowledge Horizons* 4, no. 01 (June 2024): 100–116, <https://doi.org/10.34118/jskp.v4i01.3855>.

³ Rosana, “Agama Dan Sekularisasi Pada Masyarakat Modern.”

⁴ Titania Mukti, Ahyakudin, and Sujai, “Islamic Work Philosophy and Modern Urbanization: Ibn Khaldun's Perspective,” *ABHATS: Jurnal Islam Ulil Albab* 6, no. 2 (September 2025): 113–22, <https://doi.org/10.20885/abhats.vol6.iss2.art1>.

⁵ Salih Yucel and Shaheen Whyte, “Muslim Identity Formation in Contemporary Societies,” *Religions* 14, no. 10 (October 2023): 1296, <https://doi.org/10.3390/rel14101296>.

⁶ Yucel and Whyte, “Muslim Identity Formation in Contemporary Societies.”

underlying reasons behind them. The significance of philosophy of culture also lies in the paradigm shift occurring within Islamic Studies. Contemporary Islamic Studies no longer focuses solely on textuality (the study of classical texts), but has increasingly moved toward contextuality.⁷ This means that understanding Islam today requires attention to social dynamics, such as how Muslim communities respond to contemporary issues including technology and human rights, as well as to civilizational dynamics, namely how the legacy of the past is reinterpreted in constructing the future.⁸ Through the use of philosophy of culture, modern Muslim societies are no longer viewed as rigid entities trapped in the past. Rather, they are understood as dynamic entities in which every cultural expression represents a conscious effort to maintain harmony between the demands of the age and enduring spiritual values.⁹

Ibn Khaldun is widely recognized as a Muslim sociologist and historiographer who formulated theories and foundational principles concerning the formation of society, which can be categorized within the domain of philosophy of culture. His monumental work, *Muqaddimah*, has been acknowledged by modern Western scholars as one of the foundational texts of modern sociology.¹⁰ In the *Muqaddimah*, Ibn Khaldun explains the patterns of social transformation within a systematic social structure. Through his cyclical theory, he describes the developmental phases of society, beginning from the pioneering stage, followed by growth and consolidation, the phase of glory and prosperity, the stage of stagnation and decline, and ultimately the collapse and destruction of a social order.¹¹ In the *Muqaddimah*, Ibn Khaldun did not merely formulate a grand general theory; rather, he comprehensively and holistically examined how human beings interact and how the various elements within social structures, culture, and civilization are interconnected.

Ibn Khaldun's philosophy of culture is rooted in the concept of '*umran*,'¹² which views civilization not merely as an accumulation of artifacts, but as an organic entity governed by definite sociological laws.¹³ He emphasized that culture is the result of a dialectical relationship between human material needs and spiritual impulses. From this

⁷ "The Major Contributions of of Ibn Khaldun, Al Kindi and Ibn Rushd to the Field of Social Sciences and Humanities," *Asian Journal of Research in Education and Social Sciences*, ahead of print, October 31, 2023, <https://doi.org/10.55057/ajress.2023.5.3.50>.

⁸ David Ricardo and Ahmad Arifi, "Integrasi Ilmu Dan Agama Dalam Kajian Islam Kontemporer: Kajian Kepustakaan Tentang Relevansi Pendekatan Multidisipliner," *AEJ (Advanced in Education Journal)* 2, no. 3 (December 2025), <https://journal.al-afif.org/index.php/aej/article/view/556>.

⁹ Habibatur Rahmanyah and Ali Nasith, "Organizational Behavior in Islamic Educational Institutions: A Study of Dynamics, Culture, and Leadership," *Articles, Afkaruna: International Journal of Islamic Studies (AIJIS)* 3, no. 2 (March 2026): 210–19, <https://doi.org/10.38073/aijis.v3i2.5213>.

¹⁰ "The Major Contributions of of Ibn Khaldun, Al Kindi and Ibn Rushd to the Field of Social Sciences and Humanities."

¹¹ Salsabila Dwi Putri et al., "Ibn Khaldūn's Epistemology of Natural Science within His Philosophy of History: A Socio-Economic Analysis," *Journal of Islamic History* 5, no. 1 (June 2025): 77–90, <https://doi.org/10.53088/jih.v5i1.1507>.

¹² Laroussi Amri, "The Concept of '*umran*': The Heuristic Knot in Ibn Khaldun," *The Journal of North African Studies* 13, no. 3 (September 2008): 351–61, <https://doi.org/10.1080/13629380701844672>.

¹³ Abdul Qayyum Abdul Razak, S. Salahudin Suyurno, and Rawi Nordin, "The 'Umrānic Thoughts of Ibn Khaldūn and Its Contributions to the Studies of Islamic Sociology and Civilization," *Jurnal Akidah & Pemikiran Islam*, April 30, 2020, 113–36, <https://doi.org/10.22452/afkar.sp2020no1.5>.

perspective, social reality does not emerge randomly, but is shaped by geographical conditions, modes of production, and systems of values, all of which contribute to the formation of the collective character¹⁴ and identity of a society.

The core of this cultural dynamic lies in the concept of *'asabiyyah* (social solidarity), which functions both as the driving force and the cohesive bond of social structures. Ibn Khaldun argued that the strength and prosperity of a civilization are highly dependent upon the vitality of this collective moral and social bond.¹⁵ At the same time, he mapped the inevitable cyclical process of civilization: beginning with a strong and simple social foundation, reaching the peak of prosperity and luxury, and eventually descending into moral decadence and collapse when solidarity weakens¹⁶ due to consumerist lifestyles and the injustice of rulers.

The relevance of Ibn Khaldun's thought to modern society lies in its capacity to offer an analytical framework for understanding the crises of contemporary civilization. His ideas demonstrate that technological advancement and sophisticated social systems remain fragile when deprived of moral foundations and social cohesion.¹⁷ In this regard, his philosophy of culture encourages a perspective that goes beyond religious textualism toward an understanding of how spiritual values should be manifested within just social dynamics in order to preserve the continuity and sustainability of civilization.

Although the name of Ibn Khaldun has endured through centuries of intellectual discourse, there remains a significant research gap within the existing literature. Most previous studies tend to examine Khaldunian thought through compartmentalized approaches. Numerous scholarly works discuss in depth his contributions to historiography, market economic theory, and the sociology of power. However, such studies often remain confined to descriptive-historical analysis, merely explaining what Ibn Khaldun articulated in the past without extending his ideas into the context of contemporary realities.

This gap in the literature becomes even more evident when seeking studies that specifically position Ibn Khaldun's thought within the framework of philosophy of culture. Only a limited number of studies interpret his ideas not merely as historical artifacts, but as philosophical analytical tools for understanding the condition of modern Muslim societies, which are situated between inherited traditions and the currents of contemporary modernity. There is a prevailing tendency to regard Ibn Khaldun's theories

¹⁴ Abdul Razak, Suyumo, and Nordin, "The 'Umrānic Thoughts of Ibn Khaldūn and Its Contributions to the Studies of Islamic Sociology and Civilization."

¹⁵ Marjuan Marjuan, Muhammad Nur, and Sugiyono Sugiyono, "ASABIYYAH DAN UMRAN: FONDASI SOSIOLOGI ISLAM DALAM PEMIKIRAN IBNU KHALDUN," *Jurnal Basataka (JBT)* 8, no. 2 (November 2025): 1544–52, <https://doi.org/10.36277/basataka.v8i2.1125>; Hafizuddin Sham Shul Bahri and Razali Musa, "[The Concept of Asabiyah According to Ibn Khaldun] Konsep Asabiyah Menurut Ibnu Khaldun," *Jurnal Islam Dan Masyarakat Kontemporer* 23, no. 1 (April 2022): 145–56, <https://doi.org/10.37231/jimk.2022.23.1.656>.

¹⁶ Neneng Sulastri, "The Concept of State and Government in Ibn Khaldun's Thought," *International Journal of Nusantara Islam* 7, no. 2 (August 2019): 143–49, <https://doi.org/10.15575/ijni.v7i2.5634>.

¹⁷ Mimouna Benaichouba, "Ibn Khaldun and the Idea of the Ummah. A Study of the Conditions of Social Cohesion and Civilizational Decline," *EON* 6, no. 3 (2025): 317–33, <https://doi.org/10.56177/eon.6.3.2025.art.4>.

as products completed within the premodern era, despite the fact that the core of his thought concerning social cohesion and moral decadence remains highly relevant for interpreting present sociocultural realities.

Therefore, a new philosophical inquiry is required, one that goes beyond simply reproducing historical narratives. Such a study should position Ibn Khaldun's thought both as a critique of and an alternative response to the cultural crises experienced by modern Muslim societies. Amid the threats of social disintegration (fading *'asabiyyah*) and spiritual alienation caused by globalization,¹⁸ a re-evaluation of Ibn Khaldun's philosophy of culture becomes increasingly urgent in order to offer new directions for civilizational development grounded in moral integrity and spirituality.

Based on the identified research gap, the primary focus of this study is directed toward an in-depth exploration of the philosophical dimensions of Ibn Khaldun's thought, which have often been neglected. This research centers upon two principal research questions. First, how can a comprehensive reconstruction of the philosophy of culture within Ibn Khaldun's thought be formulated through his works? Second, to what extent are his ideas relevant and applicable in analyzing and responding to the challenges faced by modern Muslim societies in the contemporary era? Through these questions, the study seeks to establish a connection between classical theory and present social realities.

In line with these research questions, the objectives of this study are formulated systematically in order to provide meaningful academic contributions. The first objective is to comprehensively analyze the structure of philosophy of culture within Ibn Khaldun's thought in order to uncover the essence of his ideas concerning human existence and society. Furthermore, this study aims to examine the relevance of his thought to various problems faced by modern Muslim societies, ranging from identity crises to shifts in social values. Finally, this research seeks to explain the significant contribution of Islamic philosophy of culture as an analytical instrument in the development of contemporary Islamic Studies that is more responsive to the transformations of the modern age.

As a concluding framework, this article seeks to provide a theoretical contribution by demonstrating that Ibn Khaldun's philosophy of culture possesses significant relevance in analyzing the social, cultural, and spiritual crises experienced by modern Muslim societies. More than merely a historical study, this research offers a paradigm of Islamic civilization that is more integrative, capable of harmonizing morality, social solidarity (*'asabiyyah*), and sustainable cultural development. Thus, this study is expected to enrich the intellectual discourse surrounding efforts to formulate solutions to the civilizational challenges of the global era.

METHOD

This study employs a qualitative research method based on library research, focusing on the analysis of Ibn Khaldun's thought concerning philosophy of culture and its relevance to the dynamics of modern Muslim society. This approach is employed

¹⁸ Moussem, "Historiography and Identity Challenges in the Globalization Epoch."

because the object of the research is conceptual and philosophical in nature, thus requiring an in-depth examination of texts, ideas, and intellectual constructions contained within Ibn Khaldun's works and related literature. Library research was selected in order to obtain a comprehensive understanding of the concepts of culture, civilization, social solidarity (*'asabiyyah*), and social transformation from Ibn Khaldun's perspective.

The sources of data in this research consist of primary and secondary sources. The primary source is *Muqaddimah*, as the principal work containing Ibn Khaldun's ideas concerning society, civilization, and culture. Meanwhile, the secondary sources are derived from books, journal articles, research findings, and other scholarly literature related to philosophy of culture, Islamic philosophy, theories of civilization, and Islamic Studies. Data collection techniques were conducted through documentation studies and scholarly literature reviews by identifying, classifying, and inventorying themes relevant to the focus of the study.

To serve as the analytical instrument of this study, two main theoretical frameworks are employed. The first is C. A. van Peursen's philosophy of culture, which understands culture not as a finished noun but as a verb, namely a strategy through which human beings continuously respond to and negotiate with the forces surrounding them.¹⁹ Van Peursen maps the development of cultural consciousness into three stages: the mythical stage, in which humans feel enveloped by the powers of their surroundings; the ontological stage, in which humans take distance from those powers and seek to understand them rationally; and the functional stage, in which humans relate to their world through meaningful relations and practical engagement. Each stage carries its own risk of distortion, namely magic, substantialism, and operationalism, when the balance between humans and their world is lost.²⁰ This framework is used to read Ibn Khaldun's concepts of *'umran*, *'asabiyyah*, and the transition from *badawi* to *hadari* civilization as cultural strategies, and to diagnose the crises of modern Muslim society, such as materialism, instant culture, and the loss of meaning, as symptoms of an operationalist distortion in which instrumental efficiency is detached from values.

The second is Hans-Georg Gadamer's philosophical hermeneutics, particularly the concepts of historically effected consciousness (*wirkungsgeschichtliches Bewusstsein*) and the fusion of horizons (*Horizontverschmelzung*).²¹ Gadamer maintains that understanding a classical text does not mean reconstructing the author's intention in isolation, but involves a dialogue between the horizon of the text and the horizon of the interpreter, in which the meaning of the text is applied to the interpreter's present situation.²² In this study, Gadamer's hermeneutics provides the theoretical basis for reactualizing Ibn Khaldun's ideas: the horizon of the fourteenth-century *Muqaddimah* is brought into dialogue with the horizon of modern Muslim societies, so that concepts such

¹⁹ C. A. van Peursen, *Strategi Kebudayaan*, trans. Dick Hartoko, 2nd ed. (Yogyakarta: Kanisius, 1988).

²⁰ Van Peursen, *Strategi Kebudayaan*.

²¹ Hans-Georg Gadamer, *Truth and Method*, trans. Joel Weinsheimer and Donald G. Marshall, 2nd rev. ed. (London: Continuum, 2004).

²² Gadamer, *Truth and Method*.

as *'asabiyyah* can be reinterpreted without being severed from their original meaning. In addition, Robert D. Putnam's theory of social capital, especially his distinction between bonding and bridging social capital, is used as a supporting lens for translating *'asabiyyah* into the vocabulary of contemporary social analysis.²³

The data analysis was carried out descriptively and analytically through philosophical and hermeneutical approaches. The philosophical approach was employed to examine the conceptual structure of Ibn Khaldun's thought regarding culture and civilization, while the hermeneutical approach was used to interpret the meaning of his ideas contextually in relation to the realities of modern Muslim societies. The stages of analysis included data reduction, conceptual categorization, philosophical interpretation, and an examination of the relevance of Ibn Khaldun's thought to contemporary social and cultural problems such as individualism, moral crises, social fragmentation, and cultural globalization. At each stage, van Peursen's framework of cultural strategy functions as the diagnostic lens for mapping cultural shifts, while Gadamer's fusion of horizons guides the interpretive movement from the classical text to contemporary realities.

RESULTS AND DISCUSSION

A. Basic Concepts of Ibn Khaldun's Philosophy of Culture

1. The Concept of *'Umran* as the Foundation of Civilization: Social Dialectics and the Basis of Culture

Within the intellectual framework of Ibn Khaldun, the term *'umran* (etymologically meaning prosperity or development) occupies a central position as the primary object of social inquiry. Ibn Khaldun defines *'umran* not merely as a physical settlement, but as the very essence of civilization that emerges from the fundamental nature of human beings as social creatures (social animals).²⁴ According to him, individual human existence is insufficient to fulfill the necessities of life or ensure self-protection.²⁵ Therefore, collective interaction and cooperation (*ta'āwun*) become indispensable prerequisites for the survival of the human species, which in turn give rise to society and civilization.

Ibn Khaldun viewed culture as a byproduct of stable social dynamics.²⁶ When human beings gather and organize themselves collectively, they begin to create systems of values, technology, and artistic expressions. However, *'umran* possesses two principal typologies that are strongly influenced by the way of life of a society: *'umran badawi* (rural or nomadic civilization), characterized by simplicity and courage, and *'umran hadari* (urban civilization), marked by complexity, luxury, and occupational

²³ Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000).

²⁴ Amri, "The Concept of *'umran*."

²⁵ Abdul Razak, Suyurno, and Nordin, "The 'Umrānic Thoughts of Ibn Khaldūn and Its Contributions to the Studies of Islamic Sociology and Civilization."

²⁶ Abdul Razak, Suyurno, and Nordin, "The 'Umrānic Thoughts of Ibn Khaldūn and Its Contributions to the Studies of Islamic Sociology and Civilization."

specialization.²⁷ The transition from badawi to hadari civilization becomes the driving force of cultural history, wherein the accumulation of wealth and knowledge reaches its peak, while simultaneously planting the seeds of moral decadence and decline.

One of the elements distinguishing the Khaldunian concept of *'umran* from secular social theories is the integration of religion and politics. In Ibn Khaldun's view, politics functions as an instrument for maintaining collective order so that civilization is not destroyed by injustice and tyranny.²⁸ Meanwhile, religion serves as a transformative force capable of strengthening social solidarity (*'asabiyyah*). Ibn Khaldun argued that the strongest and most enduring civilizations are those that combine political authority with the guidance of the shari'ah (religion),²⁹ since religion provides a moral direction that prevents humanity from falling into destructive behavior caused by excessive luxury during the peak phase of civilization.

Philosophically, *'umran* represents the manifestation of "organized social life".³⁰ It becomes the foundation of civilization because within it exist division of labor, political authority, and a shared system of values. Without stable social organization, culture would never flourish. For Ibn Khaldun, culture is not merely the product of aesthetic creativity, but rather the highest form of humanity's effort to manage the world in accordance with divine mandates and existential necessities.

2. *'asabiyyah* as the Social Energy of Culture: The Dynamics of Solidarity and the Continuity of Civilization

If *'umran* represents the body of civilization, then *'asabiyyah* constitutes the spirit or energy that animates it. Ibn Khaldun introduced *'asabiyyah* as a key concept for understanding why certain human groups are able to attain power and establish great civilizations, while others experience stagnation or collapse. Philosophically, *'asabiyyah* is not merely a form of blind tribal sentiment, but rather a collective consciousness arising from strong bonds of blood, lineage, or alliance.³¹ From Ibn Khaldun's perspective, *'asabiyyah* represents the collective will to defend oneself and achieve common objectives.³² Without this social energy, the cooperation (*ta'āwun*) necessary for the construction of civilization would lack the driving force required to confront external challenges.

²⁷ Marjuan, Nur, and Sugiyono, "ASABIYYAH DAN UMRAN."

²⁸ Masnawi Masnawi, Hakmi Wahyudi, and Suhardi Suhardi, "EPISTEMOLOGI 'ASHABIYAH DALAM SISTEM POLITIK KONTEMPORER (STUDI TENTANG TEORI 'ASHABIYAH IBNU KHALDUN DI DALAM SISTEM POLITIK NEGARA BANGSA)," *AL-USWAH: Jurnal Riset Dan Kajian Pendidikan Agama Islam* 5, no. 2 (October 2022), <https://doi.org/10.24014/au.v5i2.18532>.

²⁹ Zhilwan Tahir and Abdulwahed Jalal Nuri, "Examining the Impact of Religion on Civilization: Insights from Ibn Khaldun and Arnold Toynbee's Theories," *DIROSAT: Journal of Education, Social Sciences & Humanities* 2, no. 2 (April 2024): 106–23, <https://doi.org/10.58355/dirosat.v2i2.69>.

³⁰ Zhilwan Tahir and Abdulwahed Jalal Nuri, "Examining the Impact of Religion on Civilization."

³¹ Sham Shul Bahri and Musa, "[The Concept of Asabiyah According to Ibn Khaldun] Konsep Asabiyah Menurut Ibnu Khaldun."

³² Masnawi, Wahyudi, and Suhardi, "EPISTEMOLOGI 'ASHABIYAH DALAM SISTEM POLITIK KONTEMPORER (STUDI TENTANG TEORI 'ASHABIYAH IBNU KHALDUN DI DALAM SISTEM POLITIK NEGARA BANGSA)."

Ibn Khaldun explains that *'asabiyyah* undergoes an evolutionary transformation. Initially, it exists in a primitive form limited to kinship relations and tribalism. However, as a group begins to establish civilization (*'umran*), *'asabiyyah* develops into a broader collective identity.³³ Through the support of religious ideology or a strong political vision, this solidarity can transcend blood ties and unite diverse tribes into a nation or state. This marks the point at which *'asabiyyah* becomes the foundation for the formation of complex social and political institutions.

Social solidarity functions as the primary form of social capital within society. Communities possessing strong *'asabiyyah* demonstrate discipline, courage, and a willingness to sacrifice for the common good.³⁴ During the developmental phase of civilization, this energy is utilized to conquer territories, build infrastructure, and establish political stability and security. Such stability subsequently enables intellectual activity, artistic creativity, and economic growth to flourish as the products of culture and civilization.

The tragic dimension within Ibn Khaldun's philosophy of history lies in the inevitability of the decline of *'asabiyyah*. When civilization reaches its peak stage (*hadari*), society tends to become immersed in luxury and excessive comfort.³⁵ This hedonistic lifestyle gradually erodes the spirit of struggle and the sense of social attachment among members of society. Individuals increasingly prioritize personal interests over collective welfare. As *'asabiyyah* weakens, social structures become fragile, the defenses of the state collapse,³⁶ and the civilization is eventually replaced by a new group possessing fresher and stronger social solidarity.

3. Morality and Religion: The Ethical Foundation and Stability of Civilization

Within the philosophy of culture developed by Ibn Khaldun, religion and morality are not merely complementary aspects of private life, but structural elements that determine the endurance and stability of civilization. If *'asabiyyah* (social solidarity) functions as the mechanical energy of society, then religion serves as the spiritual energy that provides direction and noble purpose³⁷ to that force.

Ibn Khaldun argued that social solidarity based solely upon blood relations possesses geographical and emotional limitations. However, when religion enters the social sphere, it becomes capable of eliminating jealousy, internal rivalry,³⁸ and group arrogance. Religion unites hearts under a single divine vision, thereby multiplying the strength of *'asabiyyah*. According to Ibn Khaldun, major conquests and the construction

³³ El-Mekdad Gamal Shehab, "Studying the Rise and Fall of Powers: Insights From Neo-Khaldunian Thought," *International Journal of World Policy and Development Studies*, no. 71 (March 2021): 1–6, <https://doi.org/10.32861/ijwpds.71.1.6>.

³⁴ Putri et al., "Ibn Khaldūn's Epistemology of Natural Science within His Philosophy of History."

³⁵ Gamal Shehab, "Studying the Rise and Fall of Powers."

³⁶ Abdullah et al., *Dinamika Sejarah Dan Peradaban Sosial Kepada Ibnu Khaldun*, 1, no. 2 (Desember 2024): 16–25.

³⁷ Marjuan, Nur, and Sugiyono, "ASABIYYAH DAN UMRAN."

³⁸ Sham Shul Bahri and Musa, "[The Concept of Asabiyah According to Ibn Khaldun] Konsep Asabiyah Menurut Ibnu Khaldun."

of great civilizations would not have been possible without a religious mission³⁹ (da'wah) capable of uniting diverse factions into a cohesive collective force.

For Ibn Khaldun, a great culture is always founded upon moral principles. Morality, or collective ethics, is what preserves social order without the constant need for physical coercion. When values such as justice, honesty, and simplicity are genuinely embodied within society, culture reaches its stage of maturity. Conversely, culture begins to decay when these moral values are replaced by narrow pragmatism and the loss of integrity among both the elites and the general population.⁴⁰

Spirituality provides a transcendent dimension to the development of civilization. From the Khaldunian perspective, physical development such as buildings, markets, and technology must progress alongside the cultivation of the human soul. Spirituality prevents society from becoming excessively mechanistic and materialistic. Ibn Khaldun emphasized that a civilization that loses its spiritual foundation will ultimately lose the "meaning" of its existence, which in turn weakens the collective will of society to preserve and defend that civilization against external threats.

One of the sharpest points presented in the *Muqaddimah* is Ibn Khaldun's criticism of luxury (israf/excessive luxury). He regarded luxury as a poison to civilization.⁴¹ Excessive luxury leads to moral decadence: human beings become lazy, fearful, and concerned only with the gratification of desires. Such decadence gradually destroys 'asabiyyah and undermines the moral integrity of society. When a community becomes deeply immersed in luxury, it loses its independence and eventually becomes a burden upon the state, which, according to Ibn Khaldun, marks the initial stage of the total collapse of civilization.⁴²

B. Dynamics of Modern Muslim Society

1. The Crisis of Social Solidarity in Contemporary Muslim Society

The reality of modern Muslim societies today demonstrates symptoms that closely correspond to Ibn Khaldun's thesis concerning the phase of civilizational decadence. Whereas in the classical era 'asabiyyah functioned as the cohesive force uniting the Muslim community beyond geographical boundaries, contemporary social cohesion has undergone severe erosion due to the dominance of modern individualism, global capitalism, and increasingly sharp identity fragmentation.⁴³

This crisis originates from the transformation of life paradigms toward a more materialistic orientation. Modern individualism has altered the way Muslim individuals

³⁹ Benaichouba, "Ibn Khaldun and the Idea of the Ummah. A Study of the Conditions of Social Cohesion and Civilizational Decline."

⁴⁰ Nadya Syahda Faradillah et al., "The Diffusion of AI-Driven Digital Da'wah Innovation In Communication Media: A Perspective of Q.S. Al-Mulk 23 And Audio-Visual Cognitive Analysis On Instagram @Ace_Timetraveller," Articles, *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (June 2026): 96–111, <https://doi.org/10.38073/aijis.v4i1.4691>.

⁴¹ Benaichouba, "Ibn Khaldun and the Idea of the Ummah. A Study of the Conditions of Social Cohesion and Civilizational Decline."

⁴² Gamal Shehab, "Studying the Rise and Fall of Powers."

⁴³ Rosana, "Agama Dan Sekularisasi Pada Masyarakat Moderen."

perceive their communities; personal success and the fulfillment of material needs are often prioritized above collective welfare.⁴⁴ Consequently, the values of *ta'āwun* (cooperation), which constitute the spirit of Ibn Khaldun's philosophy of culture, have gradually weakened and been replaced by ego-centered competition that undermines collective consciousness. This phenomenon is not merely a behavioral issue, but rather an indication of the disappearance of the "shared meaning" that once united society under a common civilizational vision.

Furthermore, contemporary Muslim societies are increasingly trapped within identity fragmentation driven by conflicting interests and sectarianism. Cultural globalization, while bringing technological advancement on the one hand, has also intensified ideological polarization within the Muslim community on the other.⁴⁵ Rather than functioning as an integrative force, differences in religious schools of thought or political orientations are often exploited in ways that provoke social conflict. From a Khaldunian perspective, this condition represents a clear indication of a weakened *'asabiyyah*, in which smaller factions perceive themselves as possessing exclusive truth claims, thereby destroying the broader cohesion of the Muslim community at the macro level.

Sociologically, this crisis of solidarity is further intensified by dependence upon global structures that tend to uproot local cultural foundations.⁴⁶ Modern Muslim societies frequently lose their spiritual anchors and collective morality as they become increasingly absorbed in consumerist lifestyles a stage that Ibn Khaldun identified as the gateway to civilizational decline. Without serious efforts toward the revitalization of morality and social integration, Muslim societies will continue to remain trapped within a cycle of identity crises that obstructs the re-emergence of a sovereign and resilient civilization.

2. Materialism and the Crisis of Modern Culture

The dominance of materialistic culture within modern society has brought humanity to a profound cultural crisis. In the perspective of Ibn Khaldun, civilizations that have reached the stage of stability and prosperity (*hadari*) tend to descend into destructive luxurious lifestyles. In the contemporary era, this phenomenon is manifested in the forms of massive consumerism and instant culture. The desire for immediacy and the glorification of material possession have shifted the orientation of Muslim societies from the pursuit of civility and ethical refinement toward the mere accumulation of commodities.⁴⁷ This instant culture gradually erodes mental resilience and the spirit of struggle elements that Ibn Khaldun regarded as indispensable prerequisites for the continuity of a civilization.

⁴⁴ Nurhayati Ali, *Problema Manusia Modern Solusi Tasawuf Menurut Seyyed Hossein Nasr* (Depok: Rajawali Pers, n.d.).

⁴⁵ Truna, Saputra, and Rosyad, "Globalisasi Dan Masa Depan Studi Agama."

⁴⁶ Ainun Masnunah, Ahmad Hasanuddin, Dan Neli Rahmah, "PEMIKIRAN SOSIAL BUDAYA IBN KHALDUN," *JOURNAL SCIENTIFIC OF MANDALIKA (JSM)* e-ISSN 2745-5955 | p-ISSN 2809-0543 3, no. 4 (April 2022): 271–79, <https://doi.org/10.36312/10.36312/vol3iss4pp271-279>.

⁴⁷ Yucel and Whyte, "Muslim Identity Formation in Contemporary Societies."

This phenomenon occurs simultaneously with the secularization of social life, in which religious values are frequently separated from the public sphere and reduced to mere formal symbolism. Social life is no longer guided by a transcendent moral compass, but rather by the logic of the market and material efficiency alone. Consequently, spiritual orientation has disappeared from the very fabric of culture. Modern Muslim societies are now trapped within a paradox: materially, they live amidst extraordinary technological advancement, yet spiritually they experience profound inner emptiness.⁴⁸ Spirituality, which should serve as the soul of civilization, has increasingly been marginalized by narratives of superficial worldly success.

The most destructive consequence of the dominance of materialism is the emergence of a crisis of meaning within modern society. When everything is measured solely through material parameters, human beings lose their understanding of existential purpose. Life becomes shallow and deprived of its sacred dimension. Ibn Khaldun once warned that when luxury corrupts human character, people lose not only their physical strength but also the nobility of their souls.⁴⁹ This crisis of meaning constitutes an existential threat to modern Islamic culture; without a strong spiritual orientation, society will lose its identity and become easily swept away by foreign cultural currents that are not always compatible with prophetic values and Islamic moral principles.

3. Globalization and the Transformation of Islamic Culture

Globalization has become a hegemonic force that compels modern Muslim societies to continuously renegotiate their cultural identities. From the perspective of Ibn Khaldun, this phenomenon can be explained through his thesis regarding the tendency of the conquered to imitate the conquerors⁵⁰ (the vanquished always seeks to imitate their victors). In the contemporary era, cultural westernization has emerged as a form of this mass imitation, in which lifestyles, aesthetic standards, and even Western modes of thought are widely adopted by Muslim societies as symbols of progress. Ironically, such imitation often erodes the originality of local and religious values.

The revolution of digital media has accelerated this transformation by fundamentally altering social patterns. Social interactions that were once based upon face-to-face *'asabiyyah* and cohesive local communities have gradually shifted into atomistic and anonymous cyberspaces. Social media constructs artificial realities that intensify narcissism and status competition, conditions that Ibn Khaldun would categorize as characteristics of urban civilizations experiencing moral exhaustion. The rapid flow of digital information is frequently unaccompanied by depth of reflection, causing the contemplative and communal values of Islamic culture to be marginalized by superficial and fragmented streams of information.

⁴⁸ Anjum, "Crisis of Muslim Civilization in Modern Times."

⁴⁹ Moussem, "Historiography and Identity Challenges in the Globalization Epoch."

⁵⁰ Mohammad Zainor Ridho, "From Chalipate to Modern State: A Reflection of Ibn Khaldun's Thought," *Ulumuna* 23, no. 1 (June 2019): 48–70, <https://doi.org/10.20414/ujis.v23i1.345>.

This condition has generated serious challenges for the identity of Islamic culture. Modern Muslim societies often exist within the ambivalence of modernity; on the one hand, they seek to embrace technological advancement and modern efficiency, while on the other hand they experience alienation from their spiritual roots.⁵¹ This ambivalence creates sociocultural uncertainty, in which Muslims neither fully become “Western” nor entirely preserve “Islam” within their cultural practices. Without a strong philosophical framework such as that offered by the concept of *‘umran*, globalization risks becoming merely a channel for cultural decadence rather than a means toward genuine civilizational progress.⁵²

C. The Relevance of Ibn Khaldun's Philosophy of Culture to Modern Muslim Society

This sub-chapter is built upon the theoretical framework outlined in the method section. Following Gadamer's philosophical hermeneutics, Ibn Khaldun's ideas are not treated as a closed historical record, but as a living tradition that continues to address the present through a fusion of horizons between the world of the *Muqaddimah* and the world of modern Muslim societies.⁵³ Understanding, in this sense, always involves application: the meaning of *‘asabiyyah*, *‘umran*, and the critique of luxury is fully realized only when these concepts are brought to bear on the concrete problems of the interpreter's own time. Van Peursen's philosophy of culture complements this hermeneutical movement by offering a normative orientation. The crises described in the previous sub-chapter, namely the erosion of solidarity, the dominance of materialism, and the crisis of meaning, indicate a functional culture that has slipped into operationalism, in which technique and efficiency are pursued without reference to meaning and values. Yet, because culture is a strategy, a society is always able to consciously redirect its cultural course.⁵⁴ Accordingly, the three discussions below, namely the reactualization of *‘asabiyyah*, morality as a restraint against civilizational decadence, and the revitalization of spiritual values, are read as a cultural strategy for restoring the meaningful relation between modern Muslim societies and the values that sustain their civilization. For the first discussion in particular, Putnam's distinction between bonding social capital, which reinforces exclusive in-group ties, and bridging social capital, which connects diverse groups,⁵⁵ is used to clarify how *‘asabiyyah* can be transformed from primordial group loyalty into an inclusive form of civic solidarity.

1. The Reactualization of the Concept of *‘asabiyyah* in Modern Life

The reinterpretation of the concept of *‘asabiyyah* has become essential so that Ibn Khaldun's theory does not remain merely a historical artifact, but instead functions as a

⁵¹ Ali, *Problema Manusia Modern Solusi Tasawuf Menurut Seyyed Hossein Nasr*.

⁵² Nur Faidatul Hasanah and Aminatuz Zahroh, “A New Paradigm of Islamic Religious Education In Facing Globalization,” *Articles, Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (June 2026): 22–40, <https://doi.org/10.38073/aijis.v4i1.4906>.

⁵³ Gadamer, *Truth and Method*.

⁵⁴ Van Peursen, *Strategi Kebudayaan*.

⁵⁵ Putnam, *Bowling Alone*.

constructive instrument for addressing contemporary sociocultural crises. In the modern era, *'asabiyyah* must be detached from the narrow connotations of tribal primordialism and reactualized as a form of social solidarity grounded in shared values. Within the context of pluralistic Muslim societies, *'asabiyyah* can be transformed into a collective consciousness founded upon the principles of justice, public ethics, and universal humanitarian values. Such reactualization enables Muslim societies to develop social strength that no longer depends upon lineage or tribal affiliation, but rather upon a collective commitment to the public good (*maslahah mursalah*).

Within the religious dimension, *ukhuwah Islamiyah* (Islamic brotherhood) may be understood as a form of spiritual *'asabiyyah* that transcends the boundaries of the modern nation-state. Islamic spirituality provides a strong emotional and ethical foundation for uniting the Muslim community amidst political and ideological fragmentation. Nevertheless, this *ukhuwah* should not become exclusive in nature; instead, it must function as a driving force for strengthening Muslim civil society. An independent, critical, and empowered civil society represents the modern manifestation of a healthy *'asabiyyah*. Through strong social organizations, well-managed Islamic philanthropy, and solid intellectual networks, Muslim societies are able to establish resilient civilizational foundations⁵⁶ without relying entirely upon the patronage of political power.

The importance of such social cohesion becomes increasingly evident in confronting global crises, ranging from economic inequality to ecological crises. Ibn Khaldun warned that without *'asabiyyah*, a society would become atomistic and vulnerable to external pressures.⁵⁷ The reactualization of *'asabiyyah* as a form of modern solidarity provides a framework through which Muslim societies may once again become active subjects of history.⁵⁸ By strengthening integrative social cohesion that combines religious morality with civic consciousness, modern Muslim societies may offer an alternative paradigm for organizing a more harmonious and just global civilization.

2. Morality as a Restraint against Civilizational Decadence

Within the framework of Ibn Khaldun's philosophy of culture, civilizational decadence is not merely a matter of economic decline or military defeat, but rather the logical consequence of the deterioration of collective character.⁵⁹ For modern Muslim societies, the relevance of this perspective lies in the understanding that ethics and

⁵⁶ Ahmad Nabil Amir, *An Analysis of Ibnu Khaldun's Thoughts About Islamic Rationalism*, 5, no. 1 (2021): 42–55.

⁵⁷ Benaichouba, "Ibn Khaldun and the Idea of the Ummah. A Study of the Conditions of Social Cohesion and Civilizational Decline."

⁵⁸ Amri Saputra and Mahmud Arif, "Rereading Ibn Khaldun's *Asabiyyah* as a Critique of the Crisis of Modern Civilisation," *Al-Hikmah: International Journal of Islamic Studies* 1, no. 2 (November 2025): 101–10, <https://doi.org/10.64540/alhikmah77>.

⁵⁹ Husnul Amin, Yudi Pratama, and Afifah Husnul Amin, *Revitalizing Ibn Khaldun's Theory of Islamic Education for the Contemporary World*, 15, no. 3 (September 2023): 4010–20, <https://doi.org/10.35445/alishlah.v15i3.4523>.

morality must function as instruments of control⁶⁰ (*check and balance*) against materialistic lifestyles. In this context, morality concerns not only individual behavior, but also public ethics capable of restraining the rise of hedonism that frequently accompanies the material advancement of urban civilization (*hadari*).

The importance of moral integrity among both rulers and society constitutes a determining factor in prolonging the lifespan of civilization.⁶¹ Ibn Khaldun warned that the disappearance of noble virtues such as simplicity, honesty, and courage among leaders would erode public trust and weaken *'asabiyyah*. Amid the contemporary realities of corruption and leadership crises, returning to the foundations of prophetic morality becomes an urgent necessity. Strong morality functions as a protective barrier preventing society from falling into a phase of "civilizational exhaustion,"⁶² in which human beings become burdens upon their own social structures due to the loss of mental independence and ethical responsibility.

Therefore, the restoration of spiritual values within the public sphere becomes a strategic imperative for contemporary Muslim societies. Spirituality must not remain confined to formal ritual practices alone, but should instead be transformed into a work ethic, social responsibility, and a commitment to justice. By establishing morality as the foundation of policy-making and social interaction, Muslim societies may avoid the trap of decadence that has destroyed many great civilizations throughout history. Such an effort represents a balance between outward material progress and inner spiritual strength, ensuring that civilization remains alive, meaningful, and relevant amidst the changing dynamics of the modern age.⁶³

3. The Revitalization of Spiritual Values in Islamic Culture

The revitalization of spiritual values does not mean turning the clock back to the past; rather, it is an effort to reposition religion as the soul of modern cultural development. From the perspective of Ibn Khaldun, a civilization that relies solely upon material progress without a spiritual foundation will ultimately lose its resilience and endurance.⁶⁴ Therefore, the primary challenge facing Muslim societies today is the realization of an integration between spirituality and modernity. Modernity, with all its technological instruments, should be viewed as a means (*wasilah*), while the transcendent values of Islam serve as the ultimate goal (*ghayah*) that provides direction, ensuring that progress does not alienate humanity from its essential nature.

⁶⁰ Purwadhi Purwadhi and Endang Komara, "Islamic Education of Civil Society in the Perspective of Sociology," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 16, no. 2 (October 2024): 1133–42, <https://doi.org/10.37680/qalamuna.v16i2.5671>.

⁶¹ Benaichouba, "Ibn Khaldun and the Idea of the Ummah. A Study of the Conditions of Social Cohesion and Civilizational Decline."

⁶² Anjum, "Crisis of Muslim Civilization in Modern Times."

⁶³ Muhammad Fathan Rusyadi, "Kiai's Transformational Leadership-Based Supervision Model for Improving Santri's Multidimensional Learning Outcomes," *Articles, Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 3, no. 2 (June 2026): 207–18, <https://doi.org/10.38073/pelita.v3i2.5122>.

⁶⁴ Zhilwan Tahir and Abdulwahed Jalal Nuri, "Examining the Impact of Religion on Civilization."

The implementation of Islamic ethics within social development becomes the key to establishing systemic justice.⁶⁵ Modern culture is often trapped within a model of development characterized by cold efficiency and exploitation. At this point, spiritual values play a crucial role in injecting moral principles such as amanah (responsibility) and maslahah (public welfare) into social and economic structures.⁶⁶ By positioning Islamic ethics as the foundation of development, progress is no longer measured solely by economic growth, but also by the extent to which human dignity is elevated and justice is distributed throughout society.

This process of revitalization must begin through moral and civilizational education. Ibn Khaldun emphasized that the quality of a nation largely depends upon the educational patterns and moral cultivation that shape its collective character. Education should not merely function as a factory producing labor forces, but rather as a laboratory for nurturing prophetic values.⁶⁷ Through an integrative educational system, modern Muslim generations are expected to possess not only intellectual competence, but also sufficient spiritual depth to withstand the pressures of moral decadence and instant culture.

The ultimate objective of this endeavor is the construction of a civilized society. According to Ibn Khaldun's concept of *'umran*, such a society is one that is capable of maintaining harmony between material and spiritual needs.⁶⁸ By positioning religion as the foundation of cultural development, modern Muslim societies will not become passive imitators of global culture, but rather active contributors capable of offering an alternative civilization that is more humane, ethical, and spiritual. This represents a dynamic form of Islamic culture one that is able to respond to the challenges of the modern age without losing its sacred identity.

The position of Ibn Khaldun within modern intellectual discourse is not merely that of a historical figure, but also that of a pioneer who established a new paradigm for studying Islam empirically. His success in positioning social reality as an object of scientific inquiry has led to his recognition as a pioneer of Islamic sociology.⁶⁹ In contemporary Islamic Studies, his contribution enables scholars not to remain confined within purely normative-theological dimensions, but to critically examine how Islamic teachings interact with structures of power, economic systems, and geographical environments.⁷⁰ This perspective provides a new direction for Islamic Studies, making it more grounded and capable of explaining the realities of Muslim societies objectively.

⁶⁵ Osin et al., *Relevansi Pemikiran Ibnu Khaldun Terhadap Konteks Etika Politik Islam Kontemporer*, 8, no. 6 (June 2024): 441–46.

⁶⁶ Sari Fitri, Zainuddin, and Adripen, *Reconceptualizing Loyalty: Ibn Khaldun's Thought and Its Relevance to Modern Management*, 12, no. 1 (2025).

⁶⁷ Lathifah Al-Mubarakah, *Komunikasi Multikultural Asabiah Ibn Khaldun Dalam Konsep Pendidikan Agama Islam*, 1, no. 9 (Agustus 2025): 79–100.

⁶⁸ Amri, "The Concept of *'umran*."

⁶⁹ "The Major Contributions of Ibn Khaldun, Al Kindi and Ibn Rushd to the Field of Social Sciences and Humanities."

⁷⁰ Moussem, "Historiography and Identity Challenges in the Globalization Epoch."

Furthermore, the relevance of his theories in the study of civilization offers a sharp analytical framework for mapping the rise and decline of Islamic civilization in various parts of the world. The theories of *'umran* and *'asabiyyah* provide a solid conceptual foundation for understanding why certain Islamic institutions succeed and flourish while others experience stagnation and decline. As a contribution to Islamic social philosophy, Ibn Khaldun's thought bridges the gap between revelation and sociological reality.⁷¹ He demonstrated that the laws of God (Sunnatullah) operate not only within the natural universe, but also within patterns of social transformation that can be studied and understood through human reason.

Finally, Ibn Khaldun's intellectual legacy encourages the development of an interdisciplinary paradigm within modern Islamic Studies. Through the methodological approach he employed in the *Muqaddimah*, Islamic scholarship is compelled to move beyond the isolation of single disciplines.⁷² The study of religious texts is now integrated with history, sociology, anthropology, and economics. This interdisciplinary approach is highly crucial for modern Muslim societies in formulating solutions to complex issues such as poverty, social disintegration, and political governance. Thus, Ibn Khaldun remains an intellectual compass guiding the orientation of Islamic Studies so that it remains relevant, critical, and visionary amidst the currents of modernity.

Based on an in-depth examination of Ibn Khaldun's thought and its dialectical relationship with contemporary realities, it can be concluded that Ibn Khaldun's philosophy of culture is multidimensional in nature. He did not perceive civilization in a partial manner, but rather as an integrated system in which material and immaterial variables are closely interconnected. Within the Khaldunian perspective, culture is understood as a harmonious synthesis of social, moral, political, and spiritual dimensions.⁷³ Without the integration of these elements, what is commonly regarded as "progress" becomes merely an empty shell awaiting its inevitable collapse.

This analysis further confirms that the decline of societies is fundamentally caused by the weakening of solidarity (*'asabiyyah*) and morality. When a nation begins to neglect social cohesion in favor of extreme individualism and becomes trapped in moral decadence resulting from uncontrolled luxury, the vitality of its civilization gradually fades away.⁷⁴ This phenomenon serves as a warning for modern Muslim societies confronting the forces of globalization. Ibn Khaldun's thought remains highly relevant as a critique of secular modernity, which often glorifies material growth while neglecting collective mental-spiritual well-being and social justice.⁷⁵

⁷¹ Amir, *An Analysis of Ibnu Khaldun's Thoughts About Islamic Rationalism*.

⁷² Putri et al., "Ibn Khaldūn's Epistemology of Natural Science within His Philosophy of History."

⁷³ Dedek Puspita Rini et al., "Islam, Peradaban, Dan Modernisasi: Upaya Sintesis Antara Nilai Tradisional Dan Tantangan Kontemporer: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 2 (October 2025): 8872–77, <https://doi.org/10.31004/jerkin.v4i2.3071>.

⁷⁴ Benaichouba, "Ibn Khaldun and the Idea of the Ummah. A Study of the Conditions of Social Cohesion and Civilizational Decline."

⁷⁵ Sholahuddin Qoffal and Emna Laisa, "Analysis of Humanistic Learning Theory in Al-Ghazali's Thought: A Study of the Book Ayyuhal Walad," *Articles, Afkaruna: International Journal of Islamic Studies (AIJIS)* 3, no. 1 (September 2025): 18–26, <https://doi.org/10.38073/aijis.v3i1.3002>.

Ultimately, the Islamic philosophy of culture inherited from Ibn Khaldun offers an alternative paradigm for the development of modern Muslim societies. This paradigm does not reject the progress of the modern age, but instead demands that such development be grounded upon strong spiritual foundations and inclusive social solidarity. By prioritizing the values of *ukhuwah* (brotherhood) as a modern form of '*asabiyyah* and moral integrity as a safeguard against decadence, Muslim societies may reconstruct a truly civilized civilization one that is politically independent, economically prosperous, and yet remains faithful to divine mandates and universal humanitarian values.

CONCLUSION

Based on the discussion that has been presented, it can be concluded that Ibn Khaldun's philosophy of culture possesses significant relevance in interpreting the dynamics of modern Muslim societies. Ibn Khaldun's thought is not limited merely to the study of classical history and civilization, but also offers a philosophical and sociological framework capable of explaining various contemporary problems faced by Muslims, such as the weakening of social solidarity, moral crises, the dominance of materialism, identity fragmentation, and the imbalance between material development and spirituality. The concept of '*asabiyyah* proposed by Ibn Khaldun demonstrates that the strength of a civilization is determined not only by political and economic factors, but also by social cohesion, moral values, and the collective consciousness of society. In the modern context, '*asabiyyah* may be interpreted as a form of social and spiritual solidarity that serves as the foundation for the formation of a society that is empowered, possesses integrity, and is oriented toward the common good.

Furthermore, Ibn Khaldun's thought concerning the cyclical patterns of civilizational rise and decline illustrates that the deterioration of a society often originates from the loss of moral ethos, the weakening of leadership, and the tendency toward consumptive and hedonistic lifestyles. These phenomena appear highly relevant to the condition of many modern Muslim societies facing the challenges of cultural globalization, secularization, and the crisis of meaning in life. Therefore, Ibn Khaldun's philosophy of culture may also be understood as a critique of modern civilization, which excessively emphasizes material dimensions while neglecting spirituality and social ethics. Ultimately, this study affirms that Ibn Khaldun's thought remains both relevant and essential within contemporary Islamic Studies as an intellectual foundation for reconstructing an Islamic civilization oriented toward the balance between material progress, moral strength, and human spirituality.

DECLARATION OF GENERATIVE AI AND AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the authors used the AI tool/service, e.g., ChatGPT, Claude, Grammarly, or DeepL in order to state the purpose, e.g., translate the manuscript from Indonesian into English, improve language and readability, and refine

the structure of several paragraphs. The AI tool was not used to generate research data, to formulate the core arguments, or to produce the findings of this study. After using this tool/service, the authors carefully reviewed, verified, and edited the content as needed, including all references and citations, and takes full responsibility for the content of this publication.

AUTHOR CONTRIBUTION STATEMENT

This manuscript was prepared collaboratively by two authors. The first author was primarily responsible for conducting the research process, including data collection, analysis, verification, and the preparation of the manuscript. The second author contributed by providing academic guidance, reviewing the research and manuscript, and offering constructive feedback to improve the quality and readiness of the article for publication.

DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are available from publicly accessible sources. The primary data were obtained from open-access scholarly literature retrieved through Google Scholar and other relevant academic sources.

DECLARATION OF INTERESTS

The authors declare that they have no known financial or personal conflicts of interest that could have influenced the research, analysis, or conclusions presented in this manuscript.

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