



ISLAMIC PHILOSOPHY: A COMPARATIVE PERSPECTIVE BETWEEN IBNU KHALDUN AND KARL MARX

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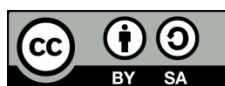
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ABSTRACT

The formation of history is more than just recording past events. More than that, history can illuminate human development. Because history is the chronological development of humanity. Ibn Khaldūn and Karl Marx are two influential philosophers who have discussed human civilization. Ibn Khaldūn, a medieval philosopher, focused on the unity of the people, while Karl Marx, a modern philosopher, examined historical change through the lens of class (the caste that plays a role in historical change). This research aims to analyze historical change, or what the pair represents. The author uses primary sources, including Ibn Khaldūn's *Muqaddimah* and Karl Marx: *Selected Writings*, to collect relevant data. Thereafter, the study utilized desk research with descriptive, analytical, and interpretative methods. This research proposes the same method to discuss Islamic philosophy in history between Ibn Khaldūn and Karl Marx, although it is not necessarily the same. Ibn Khaldūn's historical research reflects the perspective of the classical period, while Karl Marx's reflects the modern situation. In their theories, both Ibn Khaldūn and Karl Marx emphasized community, including the state, society, and bonds (*ashābiyyah*) as the roots of the growth of the philosophy of history. Both theories present the philosophy of history in a similar way, although there are differences.

Keywords: *'ashābiyyah*, Dialectic of Materialism, Ibn Khaldūn, Islamic Philosophy, Individual. Karl Marx,

1. INTRODUCTION

History cannot be separated from humans. History accommodates all developments-human, natural, and anything else (Revi Fitriani, 2019). History usually describes an era of life, hence the temporal pattern. Past, present and future are examples of history.

History is the continuity of an event, generally the history of mankind, and can also be called the chronology of an event, such as the formation of the Republic of Indonesia (RI), the manufacture of airplanes, ancient Greece, and others (Zaim, 2016). In W.H. Walsh's introduction to the philosophy of history, history can mean (a) the entirety of human action in the past or (b) a narrative or identification of what we make now (Rius-Ulldemolins, 2020). The process of historical thinking, which studies how history develops, and the observation of historical events are opened up by this ambiguity. The latter is the speculative philosophy of history. The following two figures analyze it (Tohir, 2014).

Ibn Khaldūn, a 14th century Muslim philosopher from North Africa, is the main focus of this work (Sukri, 2023). In his work *Muqaddimah*, which is famous for its philosophy of history, he introduced the concept of 'ashābiyyah, a bond between fellow humans that encourages cooperation for survival. This bond can stem from blood relations or past beliefs. He considered this relationship as the cornerstone of colony civilization (Soelaiman & Putra, 2019). His theory is based on his environment in North Africa, where the Sahara desert is the largest desert. The locals were used to the heat of the desert (Safitri, Nasution, & Tarigan, 2024). Nomads lived there and loved to roam with nature. When Ibn Khaldūn lived, Islam had moved to the Maghrib. After a long time in the Maghrib, Islam had experienced a shift in power. Carthaginian, Egyptian, Roman and Islamic rulers dominated. They followed power after power. Many dynasties that visited North Africa turned their nomadic lifestyle into an established one (Ali-Fauzi, 2009).

According to Ibn Khaldūn, this was caused by 'ashābiyyah. The emergence of 'ashābiyyah led to the creation of a settler society, which began with the emergence of leadership (Budiantoro, Sasmita, & Widiastuti, 2018). Leadership occurs when a group member feels that he or she has an advantage over others and mediates conflicts and solves difficulties. Thus, group leadership emerges. A leader is an expert in a field. A settlement is developed when the leader creates an environment of power that can be supervised with his or her limited understanding (Za'im, 2013). Nomadic societies lacked the essence of a leader's power, but Ibn Khaldūn recognized that some leaders maintained nomadic cultures without exercising their influence in this way (Hasan Wahid, 2017). Under such leadership, centralized resources were pooled to strengthen defenses and meet the needs of settlements. Ibn Khaldūn exemplifies the bonds of settlement as an effect of 'ashābiyyah, but he recognizes the potential for the creation of leadership without it. According to Ibn Khaldūn, 'ashābiyyah refers to shared goals and commonalities that are maintained to build a group, not just a nation (Umam, 2018).

These events took place after a state and leadership were established. According to the idea, 'ashābiyyah can refer to a separate state or group that plays an independent role within a larger entity (Nainggolan, 2023). This can lead to conflict with other 'ashābiyyah. In the Iranian revolution, militant groups and the people united to overthrow the Sasanid empire, but when the advancement and luxury of the Iranian authority group from the sale of oil resources created various pros and cons in the society, the whole society united to reverse the direction of attacking the regime and reforming to form a new state. These events formed the historical cycle of the fruits of 'ashābiyyah (Salam, 2016). In addition to internal wars, Ibn Khaldūn states that corruption and hedonism within a state can cause a lull in foreign attacks, allowing larger states to invade or take over weaker states. His philosophy of history examines the evolution of a nation's civilization (Tualeka, 2017).

Besides Ibn Khaldūn, Karl Marx also studied the philosophy of history. Marx's works include economics, society, and philosophy of history. He said that history should start from nature and how humans exploit it along with the development of civilization (Go, 2023). Marx said that humans are different from animals because humans produce ways to fulfill their needs, are born with physical organs, and with reason or awareness of these organs, humans work according to their abilities (Bonilla-Silva, 2020). Humans use their organs to express themselves, not just to exist.

Because of the diverse organs of the body, everyone has to express their lives differently. Marx also mentioned tools, raw materials, and products as organs of the human body. All of them suggest the individual use of elements from the human environment to produce superior products with the cooperation of society (Fedele & Valentina, 2021). When hunting, a hunter may burn his game, but if he has a good cook, he may bring it to his wife to eat together. This led to cooperation and division of labor, and as the population grew, the diversity of occupations increased. This was the beginning of social structure. The family is the smallest social structure in human groupings, below the tribe. Cities and countries would follow (Bahri, 2019).

Marx's dialectical theory of materialism is the growth of human material use that evolves with human values (Sabri & Blackwood, 2021). Ibn Khaldūn described the evolution of society from nomads to settlers, starting with the use of organs and evolving into better tools. Marx believed that humans must interact with material objects to create ideas, conceptions, and consciousness, and change these objects for the better (Kao, Liu, & Wu, 2022). People's perspectives and ways of thinking emerge from the way they manage the materials around them, which then develop into social structures along with historical development. Historical development depends on changes in material management (Said, 2023).

Given the above, the author suggests comparing the two to provide a complete explanation of history. One focus in studying Ibn Khaldūn and Karl Marx is historical transformation. Their historical transformation is unique. Ibn Khaldūn's interest in history stemmed from his encounter with the Barbarians in North Africa, as evidenced by various sources (García & Collado, 2015). He was interested in studying them because they maintained their national identity. His mapping of evolving civilizations concentrated on nations that remained stable in each period of the emerging state. His empirical approach used existing records and his observations of the behavior of nations. He learned from his teacher, Al-'Abbālī, that practical education is more effective than theoretical teaching (Laghssais & Comins-Mingol, 2023).

The author reviews historical facts based on Karl Marx and Ibn Khaldūn, who are popularly studied for their insights into historical and economic growth. In addition, the following scientific papers address the author's topic of study. According to research from (Atnawi, 2009) that Ibn Khaldūn's analysis of the transition from nomadic to settled society and its ongoing impact and dialectic. In his first year of college, Karl Marx was interested in Hegel's studies and favored history. After failing to understand it, he examined the vast literature on the study of history and the revolutions of living beings. In fact, his inability to understand Hegel and basic philosophy made him that way. He buried Hegel's summary in the sand in a drawer because he was not satisfied with the results. Marx had access to formal seminars at the university, unlike Ibn Khaldūn who was mostly

self-taught. Discussions and literature review on campus influenced his perspective. Unlike his law faculty, he graduated with a philosophy thesis.

This research shows the benefits of understanding the urgent, i.e. historical evolution, which analyzes Ibn Khaldun's social and economic philosophy and Karl Marx's historical background. Comparing the descriptions of the two figures. We will see that history is simple yet driven by diverse human goals. Also appreciate the dark and progressive history. Without past events, we cannot present history better.

Historical Context and Thought of Ibn Khaldun

Waluyuddîn Abu Zaid Abdurrahmân bin Muhammad Ibn Khaldun al-Hadrami al-Ishbili. Born in Tunisia at the beginning of Ramadan 732 H or May 27, 1332, he died in Cairo on March 17, 1406. His family, who came from Hadramaut, moved to Seville (Spain) in the 8th century after the Arab Muslim domination (Maddy-Weitzman, 2012). Before moving to Morocco, this family held a significant political position in Spain and supported the Umayyads. After Morocco, they settled in Tunisia and were honored by the court and given the Hafsiah region (Asham, Kato, & Doering, 2023).

Ibn Khaldun studied "ulum aqliyah (philosophy, Sufism, and metaphysics) from an early age. He followed the Maliki school of thought. He also liked political science, history, economics, geography, and many more. His intelligence desired more than one or two disciplines. The following are the strengths and weaknesses of Ibn Khaldun (Novita, 2022). According to history, he was not known for being good at one thing.

Ibn Khaldun created monumental works. Ibn Khaldun wrote many books, including Syarh al Burdah, several summaries of Ibn Rushd's books, a note on Mantiq, a summary (mukhtasar) of Fakhr al-Din al-Razi's al-Mahsul (Ushul Fiqh), a book on mathematics, a book on ushul fiqh, and a famous history book (Henry, 2020a). This history book is entitled Al-Ibar wa Diwan al-Mubtada" wa al-Khabar fi Tarikh al-Arab wa al-Ajam wa al-Barbar. In this book, Ibn Khaldun shows his historical and scientific knowledge. Apart from that, the book al-Muqoddimah Ibn Khaldun's work is a giant work that attracts the interest of professionals to study it.

He lost interest in worldly splendors towards the end of his life. He rejected various political roles to focus on scientific contributions. His experiences helped him write the Muqaddimah and other books on human civilization. Throughout his life, Ibn Khaldun read about current events and became familiar with the North African region, especially the Al-Barbar tribe (Huda & Semarang, 2013). The indigenous people of North Africa whose descendants had spread throughout the Mediterranean since the nomadic period. Due to the harsh and wild nature, the nomadic period may have been a stagnant period. Because humans still needed food and a suitable habitat. Humans had to move to an environment that had food after hunting and gathering it.

His reasoning follows this structure: According to Ibn Khaldun, the nomadic period ended when humans established settlements, which eventually became states (Sujati, 2018). According to him, 'ashābiyyah refers to blood relations or kinship, which may be beneficial when working with relatives. The term 'ashābiyyah can also refer to the vitality of a state, as kinship can measure its strength. Ibn Khaldun is clearly very idealistic in this regard (Rahima, Tasnur, & Mahdalena, 2021). However, Ibn Khaldun predicted the end of four generations of a state. The four generations include (Haryana Haryono, 2021):

- 1) The founders had a strong sense of community and basic relationships. Naturally educated, they knew how to handle realistic circumstances.
- 2) He educated his son, who was inferior to him. Although taught by his father, theoretical study would produce different skills than direct practice.
- 3) The next generation would imitate the previous generation and use tradition.
- 4) The last generation was inferior to the previous generation and did not understand national glory. He thought that it was done by heredity, not effort. He imagined the greatness of his era as the authority his ancestors had acquired through heredity. He did not understand how he could gain honor other than by his noble descent. He avoided people who had different opinions because he thought he was better. He expected his people to obey him.

Since he believed that practice is better than theory, he understood it. But more importantly, how does this relate to history? Although Ibn Khaldūn does not state it, he suggests that he studied Greek philosophy and understood the concepts of matter and form. He defines form as history and substance as the state (Baştürk, 2017). Although the state is a source of power for growth, Ibn Khaldūn does not prioritize structural dynamic development. He investigates repetition or cycles, such as the rise and fall of a kingdom or revolutions caused by the power of the people, rather than the foundation of society. The leadership or administration of a state determines where this history is headed. Because the ruler has the will and the people have the power (Ponticelli & Voth, 2020).

His view is that history is man-made and not just time. Although the author argues that Ibn Khaldūn focused on rotational history, he also studied structural history. Nomadic to feudal must have structural modifications. Humans settled after discovering agriculture. Population growth brought many needs. Wars and relationships occurred (Mirjalili, 2020).

In history, the 'ashābiyyah played an important role. Starting with single-family settlements. As the population grew and people moved from one country to another, immigrants were asked to pay taxes or work for the government (Thabet, 2023). To complete the data, review Ibn Khaldūn's summary of events: (Cotesta, 2023).

- 1) He was a secretary of the Hafsiyyah dynasty in Tunis, his hometown. My superior, Ibn Tafrakīn, a ministerial official, planned to fight the Ruler of Qasantina who was trying to overthrow his government. He sent an Arab-Bedouin army (al-Barbar) to attack. Participating in the battle helped them stay in Tunis.
- 2) After the Bijāyah king was overthrown by force, the victorious ruler took over. His government stopped al-Barbar's mercenaries from collecting taxes. This caused resistance until they overthrew the new leader. It is clear that the 'ashābiyyah contributed to the unity of ideas.

Every person who changes the history of a country contributes. Over time, the 'ashābiyyah establish a state, becoming a great historical figure. Another state will replace the collapsed state, repeating history. Ibn Khaldūn's approach to history emphasizes the cycle of history. Analysis is very important for the background of the medieval scholar, Ibn Khaldūn (Fuchs, 2023).

Karl Marx's Thoughts in Historical Materialism

Karl Marx put forward controversial ideas. His controversial opinions arose from his troubled childhood. Because he was born as a descendant of Jews, who at that time were

still not free in Europe. Born in Trier, Prussia, to Heinrich Marx and Henrietta Pressburg on May 5, 1818. Both of his parents were European Jews. His father was poor but struggled as a lawyer. Unfortunately, the Prussian Monarchy discriminated against Jews, as did many Central European countries (Rizal & Bahri, 2022). Using his calling, he worked for the liberation of Prussian Jews. The income and employment gap between Jews and Christians was the problem. But what a shame, he had to admit his failure after the Prussian Ministry of Justice blocked him. After being forced to convert to Christianity to continue his legal career, he was given the German name Heinrich, which was taken from the Jewish name Heschel (Independent, 2014).

Karl Marx's theory of history emphasizes its essence (Ahmad, 2017). This history is not based on a comparison of the past and the future. Rather, how history can change or develop without the concept that history is progress. History represents change. History is made by humans because of their supremacy. Because humans create history. History, time, place, and ideas are human consciousness. The findings made by humans after exploring life. When we die, all our consciousness is realized. Human development, not time, is the subject of our history (Hernawan, 2017).

Prehistoric humans lived in basic material conditions. Hunting, wandering, and moving were human activities. Humans settled after exploring and discovering agriculture. The transition from nomadic to settled life is the basis of historical growth. In this regard, Marx listed four levels in sequence: (Rizal & Bahri, 2022).

- 1) Primitive times: when humans hunted and roamed. They lived without disputes and enjoyed equal political power. Volunteered for cooperation.
- 2) Marx compared slavery to prehistoric times. Unlike slavery in colonial Indonesia. Marx believed that war caused most of the slavery. Growing population meant more national demands (interests), therefore settlements or tribes competed. Wars to gain resources or expand territory occurred. Ownership of slaves by private individuals or groups was the main difference throughout this era. Private ownership showed individual distance. Unlike the ancient times when people continued to work together. At this point, people valued independence more than collaboration. They remained attached to the nation. Because of individual desires, the authority of the government over their nation weakened.
- 3) The common goal of the nation, which was previously loosely organized, became organized in the feudal era. Because as the population grew, independent people settled in remote locations. Cities and villages began here. At the same time, villages developed an antipathy towards cities, which emphasized their development. This developed a security sector, structured trade, and allowed the feudal authorities to accommodate their organizations. The feudal era was characterized by government control over society through institutions.
- 4) Marx considered our era as the capitalist or bourgeois era. This era occurred after the French Revolution. Early government institutions created jobs including teachers, police, judges, soldiers, and business owners. This strengthened the lower class including farmers, miners, fishermen, and laborers. People, especially the poor, felt the economic gap during this time. Kings may have personal ambitions and be autocratic. Early kings often waged wars and ruled with the support of their people. Unlike slavery which was forced, the lower class was more liberated. When they realized that their emancipation was threatened, they

rebelled against the monarchy and formed a parliament. The French Revolution, which lasted for decades from 1830.

The division between the upper and lower classes over time triggered historical growth. Science and thought have developed along with changes in lifestyle and goods. Consciousness, science, and methodology must adapt to human needs. Thus, Marx does not need diverse ideas (methods) or science. Human history depends on the bourgeoisie-proletariat gap (Tohir, 2014). Because the upper class with greater education and scientific concepts will advance the lower class with educational facts. With the great contribution of this lower class, the goals of the upper class will be achieved, thus allowing historical changes in objects, methods, systems, structures, and ideas. He called this concept the "materialist conception of history" or historical materialism.

2. RESEARCH METHOD

The author uses a literature study methodology and many qualitative approaches that use library research techniques in this research (Moleong, 2017). This research uses data collection methods with library research. In collecting literature study data, the author takes references in the form of academic scientific works (theses, theses, and dissertations) or publication works (books, newspapers, magazines). Data related to this research problem were collected from primary and secondary sources (Eko Haryono, 2023). The primary sources used include Ibn Khaldūn's *Muqaddimah*, translated by Masturi Irham et al. into Indonesian, *The Muqaddimah*, translated by Franz Rosenthal into English, and *Karl Marx: Selected Writings*, edited by David McLellan in English. The author uses secondary data from journals and books, including a biography of Ibn Khaldūn by Muhammad Abdullah Enan, a biography of Karl Marx by David McLellan, Ali Çaksu's journal, and the books of Syed Farid Alatas and Muhammad Fakih.

3. RESULT AND ANALYSIS

The Style of Ibn Khaldun's Thought on Islamic Economics with a Socio-Historical Approach

Economic motives exist because human wants are unlimited but the products to satisfy them are limited, according to Ibn Khaldun in "Al-Muqaddimah". Therefore, economic motives should be viewed from two perspectives: energy (*werk, arbeid*) and use. The first economic reason for energy is "ma'asy" (livelihood), or doing something to fulfill a desire. According to Surat al-Naba verse 11, "ma'asy" means "And we made the day to earn a living." Second, the labor of "tamawwul" (effort) to make goods for many people (Ahmad, 2003).

Ibn Khaldun lived when currency was a gift. He had considered the position of the next currency. The author writes (Alatas, 2006):

"God then created the commercial commodities gold and silver. The people of the world used them for transportation and savings. Since they are furthest from the market, their purpose is to get the market price when exchanged."

In the "Muqaddimah", Ibn Khaldun discusses some economic ideas. He said that money is a standard measure of price, a means of trade, and a medium of savings (Uddin, 2023).

According to Ibn Khaldun, money should not be made of gold and silver, but should be issued according to the value of government reserves. Since gold and silver are only standards of money value, the government must maintain the value of the money printed (Yesil, 2023). Ibn Khaldun predicted changes in the standard of money along with economic development. As the economy develops, the standard of money changes from high to low. A 1000 dollar bill used to buy 5 candies, but now only 3 candies, as shown today.

He also claimed that a rich country is determined by production and a good balance of payments, not by money. The production sector absorbs labor, increases workers' income, and creates demand (market) for other production, so if the country prints as much money as possible but does not encourage its growth, then the money is meaningless. Ibn Khaldun stated that money determines prosperity. Thus, prosperity is caused by money in rich countries, which accelerates the circulation of money and increases economic transactions (Nidzom, 2022).

Supply and demand determine prices, according to Ibn Khaldun. All goods will fluctuate with the market, except gold and silver, which are monetary standards. Demand and supply affect prices, according to Ibn Khaldun (Wardhana & Ratnasari, 2022). He emphasized that an increase in demand or decrease in supply will raise prices, while a decrease in demand or increase in supply will lower prices. According to him, high and low prices can harm both producers and consumers. For example, low prices hurt traders and drive them out of the market. High prices also hurt customers. This will lead to wealth.

He believed that demand, profit, human effort, incoming labor, technological ability, and the development of society affect demand. Demand is determined by income, population, customs, social development, and prosperity. Ibn Khaldun believed that social phenomena are interrelated. Economic problems affect culture and the state (daulah) (Çaksu, 2017). Gaston Bouthoul in (Syed, 2021) states that a writer should not focus on two realities when studying Ibn Khaldun's philosophy of history. First, economic and geographical realities. Second, psychic-spiritual reality. Gaston's opinion is reasonable because Ibn Khaldun interpreted history economically, by interpreting economic reasons as the most essential factor in moving history.

In the fifth chapter of *al-Muqaddimah*, Ibn Khaldun discusses "livelihood in terms of income and economic activity". He also focused on economics in the third and fourth chapters. In his paper "Abu al-Iqtishad: Ibn Khaldun" at a symposium, Muhammad Hilmi Murat stated that Ibn Khaldun was the founding father of economics. Greek, Roman and medieval scholars integrated economic questions into moral or legal studies, and no thinker before Ibn Khaldun, Muslim or not, treated political economy as a science (Maleha, 2016).

Before Ibn Khaldun, economic phenomena were investigated from a legal or philosophical perspective related to the family economy. Economic issues were traditionally studied normatively. Ibn Khaldun investigated these issues by comparing their causes empirically and summarizing the rules that explain them (Henry, 2020b). Muhammad "Ali Nasy" at adds that Ibn Khaldun's economic writings are organized and deft in the third, fourth and fifth chapters of *al-Muqaddimah*. In *al-Muqaddimah*, Ibn Khaldun proposed science in the broadest sense. As indicated above, Ibn Khaldun was a pioneer and inventor of the science of economics, and his social economic perspective is fascinating. He understood the significant impact of economic considerations on society

and politics. Among other things, Ibn Khaldun believed that production activities cause social inequality (Ridwan, Ghofur, Rokhmadi, & Pratama, 2023).

Comparative Islamic Philosophy of Ibn Khaldun and Karl Marx on the Formation of Society

States the socio-economic conditions of historical movements to support historical transitions. Both investigate historical issues through the lens of society. Society is the focal point for historical change, hence the authors explore its roots and comparisons.

Ibn Khaldūn

According to Ibn Khaldūn, he studied Arabs and barbarians. It should be noted that the Arabs had a royal system, so they usually became the government or ruler. While the barbarians were tough and dominated as military soldiers, Andalusia was conquered by Muslims who were ruled by barbarians and a few Arabs. Arabs dominated government positions at that time. As in earlier times, they were accommodated by the Carthaginians, Egyptians and Romans. However, the Arabs knew how to run the government (Hasan & Fauzi, n.d.).

Ibn Khaldūn emphasized that society is closely related to its leaders. Leadership alone causes conflict and instability (bin Syed Jaafar Albar, 2023). He believed that leaders come from the advantaged group. A leader with good qualities (*wāzi'*) can solve problems and exert influence on society. Once settled, *'ashābiyyah* remains incomplete without qualified leadership for communal organizations (Razak, Suyurno, & Nordin, 2020). *Ashābiyyah* deviates from unity because lasting unity requires a sense of solidarity among the members. This unity will lead to governance. The sequence is shown in the chart: (Mohd, Azdi, & Razali, 2018).

Blood relations and the like → ashābiyyah → mutual protection, and struggle for claims → a person of good quality (wāzi') assumes the role of leader → establishment of government.

The graph shows that groups of *'ashābiyyah* with different perspectives and goals will claim each other. He believes that by showing one's ability to solve social problems, they will become a leader. Thus, a stable society and the relationship between leaders and people can be achieved (Alatas, 2018). Ibn Khaldūn also believes that civilization can eventually be destroyed. Indeed, leaders and their leadership are very important. Hedonism will make future leaders lose their positions. Because if the leader loses his critical eye on the problems of society, the symbiosis of the leader and society will collapse. The leader can resign and be replaced by the community, or the community can be carried away by the influence or bad policies of the leader, causing them to collapse (Dale, 2015).

Karl Marx

During his nomadic journey in Europe, Karl Marx visited Germany, Paris, London, and Brussels. Unlike Ibn Khaldūn, Marx gained information from books and seminars, since universities had been established during his time. He was unhappy in the first year of philosophy after graduating from high school because he did not understand it (Revi Fitriani, 2019). He consistently preferred theoretical sources of knowledge. This paid off when he developed his own theory.

In examining society through literature, he examined class or caste, which influences historical change. Therefore, his research examines upper-lower class relations (Zaim, 2016). Similar to Ibn Khaldūn, who categorized the Barbarian and Arab races and distinguished between higher and lower classes. Both Marx and Ibn Khaldūn observed the dominance of individuals over others.

In contrast, Ibn Khaldūn emphasized social conditions, especially the 'ashābiyyah, as the foundation of society. Marx said that human existence is primary. Humans are not aware of anything when they are born, so history begins with their existence. Humans realize something when their desires are realized. Human consciousness is produced by life (Rius-Ulldemolins, 2020). This hypothesis details the formation of society. At birth, humans have consciousness and material conditions. The environment or property can be the first material conditions.

Marx shares the same view as Ibn Khaldūn about the formation of human groups during nomadic times, based on blood relations. Population growth is another influence (Tohir, 2014). Marx also noted that war, slavery, and class development preceded the formation of a complete society with a leader or government (Sukri, 2023). Kinship-based groups fought at the beginning of human civilization. Warfare occurred when a group of humans wanted to steal territory for profit. Alliances to protect property emerged along with war. One group enslaved the losing group after the conflict. Castes and the concept of one's caste emerged from the division of society into a core group and slaves. Marx predicted that this core group would lead society. Thus, the core group interacting with the slaves produced a caste that no longer hated others. Marx defined a type that is very similar to European history. When people are hostile, these castes or classes are formed if universalized. Although mixed as a culture, their relationship was initially hostile (Soelaiman & Putra, 2019).

This theory is universal because not all civilizations have slavery. They may have negotiated annexation or other terms (Safitri et al., 2024). Society and leaders develop along with castes. The following chart compares the two in discussing the creation of society.

Table 1. Comparison of the thoughts of Ibn Khaldūn and Karl Marx

Ibn Khaldūn	Karl Marx
At the beginning of civilization, human societies were characterized by a nomadic lifestyle and were mainly created based on kinship or similar factors.	Civilization began with nomadic communities created by blood ties and population expansion.
Communities without solutions will produce leaders. These leaders are considered as critical masses that advance society.	War and slavery made relations between each other and outside their tribe more flexible, resulting in caste-based leaders.

According to Ibn Khaldūn, the views and intentions of society can lead to internal criticism of a group, which then produces a leader as the answer (Ali-Fauzi, 2009). However, Marx does not explain how internal criticism can unite the aspirations of the group. Instead, Marx emphasizes the existence of social separation. Or the existence of distance and unity in society. Castes are formed in society. Marx further notes that castes occur when the growing population makes people increasingly distant from each other's

needs and autonomous. Each member of a small population before slavery would care about their desires. According to Ibn Khaldūn, the concept of solidarity in 'ashābiyyah can meet the demands of all individuals. Thus, a leader can maintain social integrity (Budiantoro et al., 2018).

Perspective of Ibn Khaldun and Karl Marx's Islamic Philosophy in the Development of Society

Each of these theories proposes different characteristics of historical development. Ibn Khaldūn believed in the recurrence of civilizations, where history repeats itself. Marx dynamically understood the major historical periods.

Ibn Khaldūn's Theory of the Cycle of Civilization

Ibn Khaldūn explained that civilization develops from a group of individuals with the unity of 'ashābiyyah to a stable government and society led by a leader. Ibn Khaldūn believed that civilization would end at a certain age, just like the lifespan of humans (Za'im, 2013). An irregular lifestyle can end civilization. He predicted that hedonism would destroy the state after civilization reached its peak. An increase in the number of allies can destroy the solidarity of the government, targeting the people as a means to support the government and fostering hostility within them, which triggers a revolution (Hasan Wahid, 2017).

In this regard, Ibn Khaldūn defined 'ashābiyyah as a tool that encourages civilization or the formation of a state. In other words, 'ashābiyyah is the best foundation for civilization. He also considered it the ideal measure of civilization. A civilization with strong 'ashābiyyah can form collective authority, stability, or even government. The weakening of 'ashābiyyah can lead to the destruction of government unity and national synergy (Umam, 2018).

'Ashābiyyah can be harmed by poor government leadership, because education may not be in line with the realities of society. From generation to generation, leaders will become conservative and less critical (Nainggolan, 2023). Thus, the exclusivity of the leader prevents him from uniting his people and ultimately destroys his nation. Ibn Khaldūn views 'ashābiyyah as an ideal measure, but it does not necessarily determine the speed of civilization. Basically, 'ashābiyyah is comparable to good and bad administration. Well-organized management will produce good results, and vice versa (Salam, 2016).

Karl Marx's Theory of Stages of Social Development

In illustrating how societies can change over time, he outlines four previous stages. Primitive, slaveholding, feudal, and capitalist. In the section on the creation of society, it is briefly explained that castes were formed as humans reproduced and expanded their population. Until there was a ruler and the ruled, the structure of government began. Because people understood and could form small-scale leadership, feudalism developed. During this time, people could leave the city and live in remote places without a common purpose. The religious obligation to free slaves in Islam and democracy in the West also helped free slaves (Tualeka, 2017).

Relational organization was essential to the feudal or royal system. The diversity and growth of the population led to the need for organizations to regulate the needs of society

(Go, 2023). To ensure security, orderly machinery was needed, trade commissions to balance stock and market demand, etc. These institutions centered on the kingdom were closely related to the royal family and its goals.

Monarchies remain relevant. However, their ability to rule is questionable today. All previous kingdoms apparently had parliaments as the center of government. The government shifted from monarchy to parliamentary. Parliament is like a representative of the people who offers ideal solutions to the demands of society. Parliament was originally composed of great people in industry, science, or education (Bonilla-Silva, 2020). Today, every great person influences society.

For example, the owner of a company that provides a livelihood and regulations that strictly regulate the lives of its workers, or the government parliament that regulates social programs to help the poor. Marx considered the bourgeoisie as kings, merchants, ministers, judges, landowners, and others. The bourgeoisie greatly influences the lives of society. In addition to explicitly interfering. Influencing the proletariat or lower class is also common. They are very important in the modification of this order (Fedele & Valentina, 2021). Diversity and democracy will emphasize the proletariat as the core of the transformation of society. Marx anticipated communism, the next social order. This society is caste-free. Where the rulers and the ruled depend on each other. He called this social position historical materialism. That is, idealizing the material multiplicity of each person into a form, producing historical growth with the stages mentioned. So it is acceptable if his revolutionary beliefs are strongly criticized (Bahri, 2019).

Considering their perspectives, historical change-or the development of society-is the topic. A chart showing the development proposals from both sides:

Table 2. Comparison of the thoughts of Ibn Khaldūn Karl Marx

Ibn Khaldūn	Karl Marx
'Ashābiyyah emphasizes unity and solidarity.	Historical Materialism embraces plurality and difference.
The cycle of civilization drives the transformation of civilization. So after society is organized, civilization will be built statically.	Linear evolution of society drives the transformation of civilization. Dynamic methods are used to change civilization gradually.
The leaders of the country push for changes in civilization. Civilization will collapse if the leaders cannot be critical.	The lower class is very important for the change of civilization. They inspire the upper class to organize society idealistically with its diversity.

This historical method shows philosophical factors in social development (Sabri & Blackwood, 2021). This is because history is about development and humans know it. Human progress comes from the integration of individual needs and diversity. Idealization of demands will spur great individual contributions to change. According to Ibn Khaldūn, the criticality of a leader influences change. Leaders must maintain 'ashābiyyah by utilizing the vital potential in government. Marx showed that the idealization of the upper class social order comes from the plurality of the lower class, which is owned by everyone. If completely freed, this plurality can form a classless society (Kao et al., 2022). The

drawback of Ibn Khaldūn's idea is that leadership drives the evolution of civilization, while ordinary people are marginalized (Said, 2023). Karl Marx's theory of communism failed because if society is classless and everyone is free to express themselves, how can social conditions be regulated? This theory can only be applied in authoritarian or coercive countries. In general, Ibn Khaldūn's ideas emphasize the cycle of civilization (García & Collado, 2015). The repetition of civilization based on leadership is the key to its flow. Karl Marx refers to the theory of linear civilization change, which states that when humans reach a stage, they will abandon past achievements, so that civilization flows linearly, because he believes that humans will meet their needs with the material achievements of their predecessors (Laghssais & Comins-Mingol, 2023).

4. CONCLUSION

Both are critical of history without being influenced by it. Despite temporal differences, both contributions are mature scholarly analyses. Ibn Khaldūn stresses the necessary balance between leaders and the 'ashābiyyah for civilization to remain stable. Civilizations either end or are replaced, he adds. The children of leaders do not always have leadership. History begins with social diversity and complexity, according to Karl Marx. Organizations evolve to resolve social complexity. As did the rise of capitalism as a means of livelihood.

In general, Ibn Khaldūn's research involves the cycle of changing dynasties to ensure consistent results in the progress of civilization. Since development is based on previous successes, Karl Marx's materialist theory suggests a linear civilization. Thus, future generations will use the efforts of their ancestors to advance civilization. Thus, the contrast is clear. In fact, their historical theories can predict future realities. Although their ideas change with the times. If we ignore the progress of human civilization today, we can understand their role in interpreting history. Without their studies and theories, human civilization would not have developed.

Ibn Khaldun's socio-historical approach to Islamic economics states that 1) economic drives stem from unlimited human wants and limited products to satisfy them. Therefore, to understand economic drives, energy (*werk, arbeid*) and its uses must be examined. 2) Ibn Khaldun predicted that gold and silver would become the most important economic commodities because they serve three purposes: as a medium of exchange and a measure of price, as a business value (*makasib*); as a means of transportation, like foreign exchange (*qaniah*); and as a deposit in the bank. 3) Ibn Khaldun said that a rich country is evaluated by its productivity and positive balance of payments, not by money. The production sector absorbs labor, increases labor income, and creates demand (market) for other production, so if a country prints as much money as possible but does not encourage its growth, then the money is worthless. 4) Ibn Khaldun explains socio-historically that social phenomena are interconnected. Economic problems affect culture and the state (*daulah*). The author must ignore economic (and geographical) realities. Second, psychic-spiritual reality.

People today follow trends without questioning why they think the way they do. Modern humans gradually developed a broad perspective. Along with language, humans developed consciousness. According to Ibn Khaldūn, the barbarians played a major role in the invasion of Andalusia. Why did Arabs generally hold government positions. This

created anger or knowledge of hostility. Marx also believed that slavery created castes, which made one group feel inferior to another.

History, which is the social progress of human beings, deviates from these events. This progress is related to social justice and equality. Change is possible through emancipation in historical practices. Slavery limited the liberation of human beings from each other, but today it is increasingly for all people. The emergence of democratic social policies has helped people become freer. Everyone now has almost equal political power, moving towards equality.

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