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Research Article

'Asabiyyah And Umrān In Surah Al-Hujurat Verse 13: A Study Of Ibn Khaldun's Approach To Islamic Sociology

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Abstract. This study examines the relevance of Ibn Khaldun's concepts of 'asabiyyah and 'umrān to QS Al-Hujurat verse 13. It addresses a gap in existing scholarship, which has largely confined discussion of the verse to gender equality, multiculturalism, and moral education, without engaging Ibn Khaldun's sociological framework. Employing library research with a conceptual-historical approach, the study draws on al-Muqaddimah as its primary source alongside relevant secondary literature. Findings reveal three sociological correspondences. First, the *syu'ub wa qabā'il* affirmed as Divine will can be explained mechanistically through 'asabiyyah, the group solidarity that binds individuals into communities of shared identity. Second, the command of *lita'ārafū* can only be fully actualized under

conditions of healthy 'umrān, where groups interact productively across shared economic, cultural, and socio-political spaces. Third, Ibn Khaldun's *badawah-ḥaḍarah* typology corresponds to the verse's egalitarian principle, which affirms piety not civilizational attainment as the true measure of nobility. This research contributes to positioning Islamic sociology as a discipline with strong epistemological roots in the Islamic intellectual tradition, rather than one merely imported from Western academic frameworks.

Keywords: 'Asabiyyah, 'Umrān, Ibn Khaldun, QS Al-Hujurat: 13, Islamic Sociology.

INTRODUCTION

Islam as a universal religion not only regulates the theological and ritual dimensions, but also pays deep attention to the social reality of humanity (Nurcholish Madjid, 2008: 4). Islamic teachings consistently affirm that human beings are created as social beings who cannot live alone, they need each other, interact with each other, and form a community in which the dynamics of life together take place. Diversity and differences are inevitable in human life, because basically Allah has created humans with differences according to the nature, character, and character of each human being.¹ Islamic awareness of this social phenomenon is reflected in various verses of the Qur'an that describe the nature of human beings, relations between groups, and principles that should be the basis of the association of the ummah (M. Dawam Rahardjo, 1996: 11). From this point of view, sociology in the perspective of Islam finds its roots, not as a science that comes from outside and is then imported into the Islamic intellectual tradition, but as a consciousness that has long lived in the soul of Islamic civilization itself. (Razak et al., 2020: 113-136)

According to Tak Wing Chan, the factual conditions that occur such as the diversity of ethnicities, groups, nations, and communities are part of the reality of human social life (Chan & Kawalerowicz, 2024). These differences can be a strength in building a life together, but they can also cause competition, fanaticism, and conflict if they are not accompanied by good solidarity. According to Matija Kovacic (Kovacic & Zoli, 2021: 257-299), in his research shows that not all diversity breeds conflict, in his research shows that the results are not always uniform, The impact is highly dependent on polarization, intergroup relationships, institutions, and socio-political conditions. This condition shows the importance of understanding how social relations and group solidarity are formed in society.

The selection of Ibn Khaldun as the sociological foundation in this study is not only a methodological choice, but also an epistemological choice. Ibn Khaldun, through his monumental work *al-Muqaddimah*, succeeded in building a social science that is ontologically rooted in the Islamic worldview that he named '*ilm al-'umrān al-basyarī*' The Science of Human Civilization (Ahmad, 2003: 27). In his work, it is said that, the concept '*asabiyyah*' explaining how group solidarity is the driving force of social dynamics and power, the concept *ṭabaqāt* describes the social layers formed from the accumulation of power and solidarity. (Marjuan et al., 2025: 1544-1552). This framework is particularly relevant for dissecting how the tribes and nations

¹ (Putri & Dahliana, 2023)

mentioned in Q.S. Al-Hujurat:13 are not mere demographic categories, but rather social entities with complex dynamics of solidarity, hierarchy, and class competition.

If it is associated with Surah Al-Hujurat verse 13, the concept '*asabiyyah* and '*Umran* has an interesting relationship to study. Principles *ta'aruf* And the equality of human degrees in the verse can be understood as the basis for the formation of healthy and inclusive social solidarity, while a harmonious social life has the potential to give birth to an advanced and sustainable civilization. (Lismijar, 2016) On the other hand, the meaning of '*asabiyyah* It is often narrowed down as group fanaticism, even though in Ibn Khaldun's perspective the concept has a broader social dimension as a driving factor for the formation of society and civilization. (Mulia, 2019: 400-416) Therefore, a more in-depth study is needed to see how the concept '*asabiyyah* and '*Umran* its relevance can be found in the content of Surah Al-Hujurat verse 13.

The research on Surah Al-Hujurat verse 13 is not the first research carried out, but there have been previous research that has been researched by other researchers from different perspectives. Among the previous research, it was found that there are three fields of research, namely gender equality, the concept of multiculturalism and the values of moral education. Research in the field of gender equality has been conducted by Muhammad Subki (Subki & Fitrah Sugiarto, 2021: 12-28), Rohayatun Nihayah (Nihayah, 2021: 541150). Subki pointed out that the two mufasir agreed that Islam places men and women equally. Therefore, QS. Al-Hujurat verse 13 affirms the principles of equality and justice in Islam. Meanwhile, Rohayatun explained that through the approach of Hans-Georg Gadamer affirmed the principle of gender equality in Islam. Men and women have an equal position before Allah, and the only difference between the two is the quality of faith, piety, and righteous deeds.

Research in the realm of multiculturalism was conducted by Rika Rezky Siregar (Siregar & Jamil, 2024: 390-402), Ahmad Izza Muttaqin (Muttaqin, 2018: 283-93). Rika concluded that according to the interpretation Ibnu Katsir, QS. Al-Hujurat verse 13 contains the concept of multiculturalism that emphasizes respect for the diversity of ethnicities, nations, and cultures. Differences are created so that humans know each other, respect, and live in harmony. Meanwhile, Ahmad concludes that QS. Al-Hujurat verse 13 in tafsir M. Quraish Shihab It contains the values of multicultural education, namely equality between men and women and respect for differences in ethnicity, nation, race, and culture. Diversity is seen as a grace that encourages humans to know each other, appreciate and live in harmony in the spirit of tolerance and brotherhood. While Siti Aisah (Aisah & Khusni Albar, 2021: 35-46) and Rosna Wati (Watts, 2022: 1-10) researching the values of moral education. Aisah concluded that QS. Al-Hujurat verses 11-13 contains important social education values in community life, namely **Tasamuh** (mutual respect and appreciation), **Husnuzan** (be considerate), and **Brotherhood** (know each other and establish a harmonious relationship). Rosna explained that in addition to the educational value of the prohibition of reproaching and insulting others, the prohibition of calling with bad calls, the prohibition of bad opinions, the prohibition of finding fault with others, the prohibition of granting, namely the command to know each other, to connect the family ties and the command of piety.

Based on previous research, there is still a space for study that has not been discussed in depth and has not complemented existing writings. No research has been found that specifically links Q.S. Al-Hujurat: 13 with the perspective of Islamic sociology of Ibn Khaldun. Therefore, this research was conducted to examine the relationship between this verse and Ibn Khaldun's social thought. This short paper seeks to elaborate on the concepts of *'asabiyyah* and *'umrān* in the perspective of Ibn Khaldun as a basis for understanding social life and human civilization. The discussion focused on the role of *'asabiyyah* as group solidarity in forming and strengthening *'umrān*. Furthermore, the relationship between the two in explaining the dynamics of the formation, development, and collapse of a society and civilization was examined.

RESEARCH METHODS

This study uses a qualitative method with a literature study approach (*library research*), which is a research approach that relies on literature sources as the main material of the study (Mestika Zed, 2008: 4). This method was chosen because the object of research is textual and conceptual, so that information extraction is carried out entirely through searching, reading, and analyzing relevant scientific works.

The approach used in this study is conceptual and historical analysis. Conceptual analysis aims to elaborate and understand the concepts of Ibn Khaldun's thought in depth, especially the concepts of *Asabiyyah* and *Umrān*, while historical analysis is used to place such thinking in the social, political, and intellectual context of his time.

Research data sources are divided into two categories. First, primary data sources are in the form of the original text of *Muqaddimah* by Ibn Khaldun which is the main reference in understanding his original ideas directly and authentically. Second, secondary data sources include scientific books, academic articles, and previous research journals that are substantively related to the topic of discussion.

The data analysis techniques in this study are carried out through three continuous stages. The first stage is the collection of literature data, which is carried out by searching, selecting, and inventorying relevant and credible academic sources. The second stage is *content analysis*, which is a critical and systematic reading of the collected texts to identify key concepts, thought patterns, and meanings contained in them. The third stage is data synthesis, which is the process of integrating and connecting various views, findings, and interpretations from a number of existing literatures. Through this stage, the researcher seeks to build a comprehensive, coherent, and critical understanding of Ibn Khaldun's thought, while seeing its relevance in the context of broader social and civilization studies.

DISCUSSION

Ibn Khaldun's full name is Waliyuddin 'Abd al-Rahman ibn Muhammad ibn Muhammad ibn Abi Bakr Muhammad ibn al-Hasan ibn Khaldun. He was born in Tunisia in 1 Ramadan 732 H, which coincides with May 27, 1332 AD, and died in Cairo in 25 Ramadan 808 AH or March 19, 1406 AD. His early education was obtained from his father, especially in the field of Islamic sciences. Furthermore, he explored various

disciplines under the guidance of a number of prominent scholars, including Abu Abdillah Muhammad ibn al-'Arabi al-Hashayiri and Abu Abdillah Muhammad ibn Bahr. In addition to studying language and jurisprudence, Ibn Khaldun also pursued the fields of philosophy, theology, logic, natural sciences, mathematics, and astronomy, which later shaped the breadth of his intellectual horizons (Ahmad Syar'i, 2005: 104).

Ibn Khaldun was born and raised in an environment that underwent many shifts. This happened due to the decline and breakup of the Muslims, as well as the strife of the Islamic kingdoms that made them fall into the hands of the Mongol forces under the leadership of the East Lenk. Little Khaldun had to be in the midst of global political upheaval. In addition, when he was 18 years old, a terrible disease outbreak struck most of North Africa, killing almost all Muslims and spreading to Italy and other European countries. This event resulted in the death of his parents and teachers including part of the population of Tunisia. After surviving the plague, Ibn Khaldun himself wanted to move to Morocco with his teachers and friends, but his brother prevented him. until he was given the opportunity to work with King Abu Muhammad Ibn Tafrakin (A. Mukti Ali, 1970: 9-11).

At the age of about 20, Ibn Khaldun began to enter the world of politics which at that time was colored by various conflicts and power dynamics in the Maghrib region. Thanks to his intelligence and closeness to Sultan Abu Inan, he was trusted to be a member of the scientific council as well as carrying out duties as a royal secretary (*kitābah*). In the course of his career, he then moved to Cairo, Egypt, and actively taught, including in the Al-Azhar Mosque. His knowledge and administrative abilities made him appointed as a teacher at Madrasah al-Qamhiyyah and then trusted to occupy the position of Supreme Justice of the Maliki school. He held this position three times until the end of his life. Ibn Khaldun died in Cairo at the age of 74. During his approximately 24 years of residence in Egypt, he perfected and revised his monumental works, *Kitab al-'Ibar*, by adding a wider range of explanations and discussions. In general, Ibn Khaldun's life journey can be divided into four main phases, namely:

First, is a period of birth, growth, and education. This period lasted from the time Ibn Khaldun was born in 732 H/1332 AD until he reached the age of about 20 years in 751 H/1350 AD. During this phase, he settled in Tunis.

Second, is the period when Ibn Khaldun began to be active in government and political life in the Maghrib region and Andalusia. This period lasted from 751 H/1350 AD to 776 H/1374 AD.

Third, there was a period of authorship and intellectual contemplation that Ibn Khaldun lived in the Fort of Ibn Salamah, an area controlled by the Banu Arif. This period lasted from 776 H/1374 AD to 784 H/1382 AD. After leaving the turbulent political activities, he focused on thinking, researching, and writing.

Fourth, was the period when Ibn Khaldun devoted himself as an educator and judicial official in Egypt. This period lasted from 784 AH/1382 AD until his death in 808 AH/1406 AD.²

² Ibid., 140.

Ibn Khaldun was not only diligent in studying and developing science, but also actively poured out his thoughts in the form of written works. Through his intellectual productivity, a number of monumental works were born that made great contributions to the development of science, especially in the fields of history, society, and civilization, including the Book *Kill him*, which is the first book of the book al-'Ibar, which consists of a muqaddimah (introduction) section. This long introductory book is the core of the whole problem. It is also the book that makes Ibn Khaldun's name so fragrant. The theme of this muqaddimah is its social and historical symptoms. This section contains six chapters and each chapter has its own section. The subject of discussion revolves around social problems. For example, the government, the political situation of a country, the state of the tribes that inhabit a place (the inland tribes of Baduwi), urban society, and many more (Thawil Akhyar Dasoeki, 1993: 97-98).

The Concept of *Asabiyyah* According to Ibn Khaldun

One of the most important academic works in the history of Islamic civilization and social sciences is Ibn Khaldun's thoughts on *Asabiyyah* and *Umrān*. In *Kill him*, he explained that the solidarity of the so-called *Asabiyyah* greatly determines the social and political power of a society (Alatas, 1993: 4). This concept describes the spirit of brotherhood and togetherness that is the basis for the formation of power and the survival of civilization.

Relationship between *Asabiyyah* and *Umrān* Always changing or dynamic, civilization develops when social solidarity is strong, but when social solidarity is weak due to luxury and selfishness, civilization collapses (Mohammad, 1998: 25-45). According to Ibn Khaldun, *asabiyyah* is an important idea that describes the spirit of solidarity, social cohesion, or group bonding that brings people together in a community.

Asabiyyah Not only is it a sense of community, it is a social energy that has the ability to encourage groups to struggle, survive, and thrive. Social solidarity serves as a source of shared strength that allows a group of people to survive in the face of various external threats, while also encouraging the realization of collective ideals such as the formation of governments and the development of civilization. Ibn Khaldun elaborated that *Asabiyyah* consists of many interconnected components. Because it creates a natural sense of brotherhood that is difficult to break, kinship is the most powerful foundation (Ab Halim, 2014: 1-12). In addition to supporting social relationships, religion strengthens group solidarity through common values, norms, and moral principles. This commonality fosters a sense of unity based on common spiritual goals. In addition, societies prefer to work together to meet various common needs, especially those related to money and security, which results in stronger collective bonds (Wicaksono & Faizah, 2020: 2192-2201). On the other hand, life experiences that are lived collectively, such as struggles in harsh conditions or external threats, can strengthen the fate of the co-dependents.

In the dynamics of civilization, *'asabiyyah* had an important role in the formation of political power and the emergence of various great dynasties. Groups that have *'asabiyyah* The strong generally show high mental and physical resilience,

so that they are able to expand their influence, control new territories, lead the community, and maintain the stability of the government for a certain period of time. In this phase, the strength of the *'asabiyyah* creating high social cohesion so that society becomes more organized, solid, and supports the existing leadership. This situation contributes to the solidity of the power system and the optimal implementation of social functions. Thus, the political and social stability that is realized becomes a fundamental factor in the process of forming and advancing civilization (Sairan & Ahmad, 2022: 121-39).

Ibn Khaldun asserted that *'asabiyyah* have a dynamic nature and cannot last forever. As prosperity and stability are achieved in a dynasty, the next generation generally enjoys a more comfortable and luxurious life. This situation has the potential to weaken group solidarity because it encourages the emergence of individualism, dependence on comfort, and a decline in discipline and fighting power. Thus, the values of resilience and sacrifice that were the initial foundation of the establishment of a dynasty slowly deteriorated (Lubis & Nasution, 2026: 2097-2105). The decline in moral quality and social solidarity is a sign of the beginning of the phase of the decline of a dynasty. When *'asabiyyah* The weaker the dynasty is weakened, the ability of the dynasty to maintain power and maintain stability is also reduced. In these conditions, the dynasty becomes vulnerable to challenges from other groups that have stronger social solidarity. Therefore, Ibn Khaldun views that the process of birth, development, and collapse of a civilization is greatly influenced by the rise and fall of power *'asabiyyah* in society (Dawn, 2019: 1-12).

The Concept of *Umran* According to Ibn Khaldun

According to Ibn Khaldun, *'Umran* is a fundamental concept used to comprehensively explain the dynamics of human social life. This concept not only covers political and economic aspects, but also includes cultural, moral, and civilizational development dimensions. With the approach *'Umran*, Ibn Khaldun explained how humans shape the social order and develop a collective life that is constantly changing according to the needs, conditions, and patterns of interaction that take place in society (Abdullah & Mohd Talib, 2023: 352). According to Ibn Khaldun, social life is a phenomenon that is formed through processes that can be analyzed systematically and scientifically, not just by chance. On this basis, the concept of *'Umran* It serves as a theoretical framework in understanding the dynamics of society and the various factors that affect it. The ability to integrate religious normative values with diverse social realities ensures that this method is effective (Dahliana & Dewantoro, 2026). Thus, this thought places the study of society as a stand-alone field of science, even preceding the birth of modern sociology.

In Ibn Khaldun's view, the formation of *'Umran* rooted in the basic nature of human beings as social creatures who need each other. He argues that individuals do not have the ability to meet all their life needs on their own. This interaction process then gives birth to a structured community life and becomes the basis for the development of civilization. (Ridwan et al., 2023: 113-30) From this process of cooperation, various economic activities develop, including exchange, specialization of work, and innovation in production technology. In addition, social relations that

continue to be established among members of society result in the formation of cultural values, social norms, power structures, and political institutions. All of these elements play an important role in shaping the pattern and development of a civilization. Therefore, 'Umran It is a manifestation of the accumulation of human social relations and cooperation that develops over time, which ultimately gives birth to an established and identity civilization.

The cycle of evolution of the Umran is very clear in the perspective of Ibn Khaldun. The first stage is the badawi society, that is, the rural or nomadic society that lives in a simple way and depends on physical strength and group bonds (Asabiyyah) (Apriliza, 2022: 49-58). Due to their challenging conditions, the Bedouin people tended to be tough, disciplined, and had strong social ties. When their Asabiyyah reached its peak, they were able to defeat other groups and establish a new government.

Furthermore, the hadhari society, or the urban society of advanced civilization, is the next stage. Today, humans have a more refined and comfortable lifestyle, a well-established system of government, a complex economy, and a thriving culture (Amin, 2018: 85-98). The progress of civilization in this phase was marked by the development of art, science, architecture, and various social institutions that supported people's lives. These achievements reflected the level of maturity of a civilization. However, in the same heyday, the factors that led to decline began to grow. Excessive prosperity and comfort often led to a negligent attitude towards the values of discipline, hard work, and social solidarity, even though these values were the foundation that sustained the strength and sustainability of civilization (Saputra & Arif, 2025: 101-10). With the weakening of social solidarity and internal carrying capacity, civilization eventually entered a phase of decline. This situation created space for the Bedouin community who had 'asabiyyah stronger to gain political dominance and replace previously established power.

Thus, the concept 'Umran In Ibn Khaldun's thought, it not only describes social life, but also becomes an analytical framework for understanding the dynamics of civilization. Through this concept, Ibn Khaldun explained that every civilization experiences cycles of emergence, development, glory, and decline. This idea shows its great contribution to social science because it succeeded in explaining the pattern of social development in a rational and systematic manner, long before the birth of modern sociology.

Relevance To QS Al-Hujurat: 13

Before entering into the relevance analysis, it is important to lay the foundation of understanding the text of QS Al-Hujurat verse 13 in its entirety. Allah SWT said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O people, We have created you from a male and a female. Then We made you into nations and tribes so that you may know one another. Indeed, the most noble

among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing."

Surah Al-Hujurat verse 13 is one of the verses of the Qur'an that is richest in sociological content. This verse contains three fundamental sociological propositions. First, all human beings come from the same origin (*nafs*) (M. Quraish Shihab, 1996: 330). Second, the differences between tribes and nations (*Syu'ub wa qabā'il*)³ is a social reality that God wants for the purpose of knowing each other (*lita'ārafū*), and third, the measure of true glory is not in social class, but in piety.

QS Al-Hujurat: 13 not only expresses the normative equality of human beings, but also recognizes the diversity of social groups as a reality similar to what Durkheim called *Social Facts*, and directing that diversity not as a basis for discrimination (E. Durkheim, 1982), but as a capital to build a common civilization through *lita'ārafū*. It is this point that connects the text of revelation with Ibn Khaldun's sociological framework.

Asabiyyah as a Sociological Explanation for the Existence of *Syu'ub wa Qabā'il*

QS Al-Hujurat verse 13 mentions the existence of *Syu'ub wa qabā'il* as a necessity of God's creation. (Muhammad al-Ṭāhir Ibn 'Āshūr, 1984: 242). However, the verse does not explain the sociological mechanisms that give birth to and sustain these social groups. This is where the theory comes in. '*asabiyyah* Ibn Khaldun contributed a very significant explanation. In *al-Muqaddimah*, Ibn Khaldun emphasized that group solidarity ('*asabiyyah*) is a social energy that unites individuals into a community that has a common identity, purpose, and interests (Ibn Khaldun, 2005: 97).

Thus, *Syu'ub wa qabā'il* mentioned in QS Al-Hujurat: 13 can be understood sociologically as social entities formed and maintained by '*asabiyyah*. A tribe survives as a tribe not because of mere biological blood ties, but because its members have strong bonds of solidarity that include common identity, shared life experiences, cultural values, and often religious beliefs (Khairulyadi et al., 2021: 1-14). Kinship is the foundation '*asabiyyah* most powerful because it creates a natural sense of brotherhood that is difficult to break, but this solidarity can be extended through religious ties and common economic interests.

This argument will be stronger if '*asabiyyah* positioned at the center of the sociological discourse of group solidarity more broadly, it does not stand alone as a single explanation. One relevant comparator is Émile Durkheim's theory of social solidarity in *The Division of Labour in Society*. The fundamental difference between mechanical solidarity and organic solidarity in Émile Durkheim's thought lies in the source of the binding that unites individuals in a society (E. Durkheim, 1893: 57-58). In simple or traditional societies, mechanical solidarity arises because the members of society have a high degree of similarity in values, beliefs, and ways of life, so that collective consciousness (*conscience collective*) to become very powerful and dominate the consciousness of the individual (Merton, 1968). In this kind of

³ Ibid., 332.

condition, the division of labor is still very simple and not yet specialized, so individuals tend to do similar work to each other. The social bonds that are formed are homogeneous, in which violations of common norms are considered a threat to the entire collective order, and therefore tend to be responded to with repressive laws that emphasize retribution (Ferreira de Vares, 2013: 2176-6665).

Ibn Khaldun had in fact mapped a similar distinction long before Durkheim, namely how the Bedouin society that lived modestly and had high solidarity was able to form a strong government before finally collapsing when it turned into a luxurious and individualistic urban society. This structural parallelism has been studied directly by (Najih, 2016) in a literature study that compares Ibn Khaldun's Ashabiyah concept with Durkheim's social solidarity, concluding that the solidarity of the Bedouin community is mechanical-collective while the solidarity of the city community is organic and based on common interests. These findings reinforce the position of the Bedouin community 'asabiyyah not just a local concept in the treasure trove of classical Islamic thought, but a parallel sociological theory that even predates the formulation of social solidarity in modern Western sociology.

Existence *Syu'ub wa qabā'il* can also be strengthened through Clifford Geertz's theory of primordialism in *The Integrative Revolution: Primordial Sentiments and Civil Politics in the New States*. Geertz explained that a nation is made up of various primordial groups of ethnicity, race, religion and culture, and it is this primordial loyalty that unites the members of the group in facing those outside their group (Geertz, 1963: 105). This framework is in line with 'asabiyyah Ibn Khaldun, however, both emphasize different dimensions, Geertz's primordialism highlighting sentiments and identities inherent from birth, while 'asabiyyah emphasizing the dynamic dimension of solidarity as a social energy that can strengthen, weaken, or expand through religious ties and economic interests. By combining these two theories, *Syu'ub wa qabā'il* can be read not just as a static primordial category, but as a social entity that is constantly produced and maintained through mechanisms 'asabiyyah dynamic.

The relevance of the three is complementary, the Qur'an affirms the reality of the existence of social groups as a Divine will, Geertz's theory of primordialism explains the basis of collective affection that binds the members of the group from the beginning, while *Ibn Khaldun's empirically tested 'asabiyyah* with Durkheim's social solidarity (Najih, 2016) explains the social mechanisms that allow groups to form, survive, and develop. These three layers of theoretical support reinforce each other, group solidarity, whether called 'asabiyyah, mechanical solidarity, or primordial sentiment, is always born from the basis of collective affection before developing into more complex and interest-oriented bonds. Without 'asabiyyah, no tribe, no nation, and no community can stand tall in the face of the challenges of the times.

Binding strength 'asabiyyah can be explained further psychologically-cognitively through the Social Identity Theory formulated by Henri Tajfel and John Turner (Turner, 1979: 33-47). This theory states that a person's identity is largely formed by his or her membership in a social group, and the process of categorizing oneself as a member of a group (*Ingroup*) alone is enough to give rise to favoritism

towards one's own group as well as distance from other groups (*outgroup*). This principle explains why '*asabiyyah*' able to survive and even strengthen when a *Shu'ūb* or *Qabīlah* Dealing with outside groups, social categorization encourages individuals to maintain and privilege their group as part of an effort to maintain collective self-esteem (Tajfel et al., 1971: 149-178). Thus, Social Identity Theory strengthens the micro-psychological side of '*asabiyyah*' which Ibn Khaldun explains more at the macro-historical level, while at the same time affirming that the mechanism of the formation of human group solidarity is cross-disciplinary, it can be read sociologically-historically through Durkheim's '*asabiyyah*' and solidarity, culturally-anthropologically through Geertz's primordialism, and psychologically-cognitive through Tajfel's and Turner's Social Identity Theory.

Characters	Theory/Concept	Direction of Analysis	Key Points
Ibn Khaldun	' <i>Asabiyyah</i>	Sociological-Historical (macro)	Group solidarity as a social energy that unites individuals; a solid Bedouin society is able to form a strong government before collapsing as it transforms into an individualistic urban society
Émile Durkheim	Mechanical vs Organic Solidarity	Sociological-historical (macro)	Mechanical solidarity is born from the same values (simple society); organic solidarity is born from interdependence due to the division of labor (complex society)
Najih	Comparative studies of <i>Ashabiyyah</i> & Durkheim	Sociological-historical (macro, empirical)	Proving empirically that the solidarity of the Bedouin community is mechanical-collective, while the community of the city is organic affirms that ' <i>asabiyyah</i> ' precedes Durkheim's formulation
Clifford Geertz	Primordialism	Cultural-anthropological	The nation consists of primordial groups (ethnicities, races, religions) united by primordial loyalty from birth, static rather than dynamic ' <i>asabiyyah</i> '

Henri Tajfel & John Turner	Social Identity Theory	Psychological-cognitive (micro)	A person's identity is formed through membership in a group, so a person tends to prioritize their own group and distinguish it from other groups.
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Umran as a Framework for Lita'arafu Achievement

The content of QS Al-Hujurat verse 13 states that the purpose of creating ethnic and national diversity is *lita'ārafū* or know each other. Mufasir such as M. Quraish Shihab (M. Quraish Shihab, 2002: 255). Understanding *lita'ārafū* Not just "getting acquainted" in a superficial sense, but understanding each other deeply, understanding the character, excellence, and contribution of each group to common humanity.

Concept 'Umran Ibn Khaldun gave the answer. 'Umrān is a condition in which human beings live in a structured social order, interact productively, develop institutions, and build a common civilization. According to Ibn Khaldun, man is not able to meet all his needs on his own, he can only survive and develop through organized social cooperation (Sa'adah & Soleh, 2025: 43-57). From this cooperation was born economic activities, cultural exchange, the formation of shared values, and the development of political institutions. This claim is in line with the theory of social capital (*social capital theory*) developed by Putnam, who affirmed that social networks, reciprocal norms, and trust between citizens are collective resources that enable communities to work together effectively for a common goal (Putnam, 2000: 18-19). Coleman even places social capital as a prerequisite for the formation of human capital, because social norms and networks become vehicles where knowledge, skills, and values can be exchanged between generations and between groups (Coleman, 1988: 95-120).

The mechanism behind this process can be further explained through Berger & Luckmann's theory of institutionalization. In *The Social Construction of Reality*, both argue that social institutions are born through the process of habituation (*habitualization*), which is an action that is repeated continuously until it forms a standard pattern, which then undergoes reciprocal typification between social actors and hardens into an institution (Berger, P. L & Luckmann, 1966: 53-54). This process accurately explains how social cooperation that Ibn Khaldun refers to as an economic and cultural exchange that was initially spontaneous and personal can precipitate into a stable economic, cultural, and political institution as mentioned in the concept 'Umran. In other words, if Ibn Khaldun states that institutions are born from cooperation, Berger & Luckmann explain how the process takes place sociologically from repeated interactions, to mutual typification, to the formation of an institution that is autonomous and binding the behavior of its members (Berger, P. L & Luckmann, 1966: 54-61). With this combined framework, 'Umran It can be read not only as Ibn Khaldun's historical-sociological concept, but also as a premodern equivalent of what in contemporary sociology is called structural social capital as well

as the process of institutionalization: networks, norms, and institutions that are material prerequisites for intergroup interaction.

Thus, *lita'arafū* is only possible to be fully realized under the conditions 'Umrān healthy, which is when various tribes and nations not only coexist physically, but also interact meaningfully in economic, cultural, and socio-political spaces (Amri, 2008: 351-61). 'Umrān is the sociological infrastructure for its realization *lita'slow down* (Abdullah, 2018: 1321-33). Without a civilizational order that allows for inter-group meetings and collaborations, the Divine command to get to know each other will only be a floating idealism with no social foothold.

The position of this research is different from a number of previous studies on QS. Al-Hujurat: 13 which generally focuses on the normative aspect of the verse. The study emphasizes that human diversity is part of Allah's decree so that humans can get to know each other (*lita'arafū*), while the measure of a person's glory is determined by his piety, not by his social identity, ethnicity, or group (Ziaulhak et al., 2026: 38263-38268). However, this kind of discussion has not explained much about the social mechanisms that allow the process of getting to know each other to form and take place in people's lives. This research offers a different perspective by placing *lita'arafū* not only as an ethical message, but also as a social process that requires certain conditions to be realized. Within this framework, 'Umrān It is understood as one of the structural prerequisites that allow interaction, social relationships, and coexistence between groups. Thus, if previous research explains the normative meaning more. *lita'arafū*, this research seeks to explain the social conditions that allow these values to be realized in real life. This perspective is analyzed through Ibn Khaldun's theory of civilization and strengthened by the concept of social capital and the process of institutionalization.

The results of this reading carry implications that are not only conceptual, but also contextual for a plural society like Indonesia. If 'Umrān understood as an institutionalized social capital network, the realization of *lita'arafū* In the empirical realm, it demands the existence of public spaces and social institutions that are deliberately designed to bring together different groups, not just a moral appeal to mutual tolerance. This finding is in line with the idea of civil society developed by Azra, which affirms that a quality and civilized society (*civility*) can only be formed through socio-political institutions that guarantee equality and active participation of all groups, not through mere passive coexistence (Mufarrihah, 2026: 246-253). Thus, the results of this analysis show that the quality of *lita'arafū* in a society can be used as an empirical indicator for health or not 'Umrān and conversely, the weakness of inclusive socio-political institutions can be read as a structural explanation for why the *lita'arafū* In QS Al-Hujurat: 13 often fail to be fully realized in a pluralistic society.

Characters	Theory/Concept	Key Points
Ibn Khaldun	The Concept of 'Umrān	Humans can only survive and develop through organized social cooperation; from there were born economies, cultures, and political institutions

Putnam	Putnam's <i>Social Capital Theory</i>	Social networks, mutual norms, and trust between citizens are collective resources that enable effective cooperation
Coleman	Social capital as a prerequisite for human capital	Social norms and networks become a vehicle for the exchange of knowledge, skills, and values between generations/groups
Berger & Luckmann	Institutionalization Theory	Social institutions are born from the habitualization of repetitive actions that undergo reciprocal typification and then harden into institutions
Amri	Meaningful interaction as a condition for <i>healthy 'umrān</i>	<i>Lita'arafū</i> is only fully realized when groups interact meaningfully in economic, cultural, and socio-political spaces
Abdullah	' <i>Umrān</i> as a sociological infrastructure	' <i>Umrān</i> is the sociological infrastructure for the realization of <i>lita'arafū</i>
Azra (via Mufarrihah)	The Idea of Civil Society (<i>civility</i>)	Civilized societies are formed only through socio-political institutions that guarantee equality and active participation, not passive coexistence

Badawah, Hadarah and Stratification Dynamics in the Context of QS Al-Hujurat: 13

Ibn Khaldun divided the stage of development '*Umrān* into two main poles: *Sāo Paulo* (nomadic or rural life) and *ḥaḍḍDirections* (urban life and advanced civilization) (Thalib, 2020: 116-30). This division is not hierarchical-normative in the sense that one is better than the other, but is descriptive-analytical about the different stages and characters of social life. Society *Sāo Paulo* have '*asabiyyah* strong, simple in need, but hard in struggle. Society *ḥaḍḍDirections* has a high cultural sophistication, but is prone to weakening of solidarity (Luhtitianti & Arifin, 2020: 235-54).

This typology has structural similarities with differentiation *Community* and *Society* formulated by Ferdinand Tönnies, who distinguishes society based on personal-traditional ties born from the proximity of place and lineage, with contractual-impersonal ties born from the relationship of interests and division of labor (Ferdinand Tönnies, 1887: 9). As Tönnies emphasizes, both types are ideal types (*ideal type*) which is analytical in nature to map the differences in the structure of social relations, not the hierarchy of values between societies that are considered more advanced and less developed. This methodological parallelism strengthens the argument that division *badawah-ḥaḍḍDirections* Ibn Khaldun is indeed commonly used as a descriptive-analytical framework in classical sociology, and not as a tool of hierarchical-normative justification. A similar parallel is also seen in the distinction between mechanical solidarity and organic solidarity formulated by Emile Durkheim,

as has been used in the previous section to read the concept '*asabiyyah*. Mechanical solidarity, which binds society together through common values and collective consciousness without complicated division of labor, is in line with character *badawah*; while organic solidarity, which binds societies together through interdependence due to specialization and complex division of labor, is in line with the character of *ḥaḍḍDirections* (E. Durkheim, 1893: 57). By linking back the theory that has been used to read '*asabiyyah* in the typology section *Badawah-ḥaḍḍDirections* This, the overall framework of analysis of the manuscript becomes more coherent: the change from *badawah* To *ḥaḍḍDirections* it can not only be read through Ibn Khaldun, but also in line with the shift in the form of social solidarity that has been established in classical Western sociology.

The relevance of this typology to QS Al-Hujurat: 13 lies in the dimension of equality. This verse does not distinguish the degree of glory based on the stage of civilization of a group (Fadhilah & Rha'in, 2023: 149-59). Tribes that are still in the stage *badawah* not inferior in the sight of Allah to the people who have attained *ḥaḍḍDirections*. The only difference is piety, this is due to the fact that the pious always follow and carry out His commandments while avoiding all His prohibitions (Rohman et al., 2024: 110-130) This implicitly corrects the civilizational bias that often justifies the oppression of groups that are considered "more primitive" or "less civilized." Message of QS Al-Hujurat: 13 transcends stages '*umrān*, it applies to all groups of human beings, at all stages of their social development.

This implicit correction of civilizational bias is in line with anthropologist Franz Boas's critique of unilinear evolutionism, which views the whole of society as going through a single stage to the pinnacle of modern Western civilization. Boas asserts that civilization is relative and that each culture develops according to its own historical trajectory, so it cannot be organized in a primitive to forward hierarchy that is objective and universal (Franz Boas, 1911: 175). This principle of cultural relativism provides an anthropological basis for the reading of QS Al-Hujurat:13 which rejects the stratification of glory based on the stage of civilization, while at the same time showing that criticism of this kind of evolutionist bias is not only a theological issue, but has also long been a serious debate in modern social science.

However, from the point of view of achievement *lita'slow down* optimal, '*umran* *ḥaḍḍIt* is provide more conducive conditions. When various groups have built adequate institutions, laws, and exchange systems, the opportunity to get to know each other in depth becomes much greater. This is not to say that *ḥaḍḍDirections* more noble, but rather has the capacity of social infrastructure to actualize commands *lita'slow down* on a broader scale. This argument can be strengthened by Max Weber's theory of legal-rational authority, which explains that modern society is characterized by rational bureaucracy: a system of formal, impersonal rules that replaces both traditional and charismatic authority as the basis of social relations (Max Weber, 1922: 215). In society *ḥaḍḍIt* is that has developed this kind of law, intergroup interaction no longer depends on personal relationships or blood ties, but is facilitated by institutions that apply equally regardless of the group's origin. It is this institutional capacity that expands the reach *lita'slow down* beyond the boundaries of the primordial community that characterizes society *badawah*.

Dynamics *badawah-haḍ*Directions This is relevant to be read in the context of pluralistic Indonesian society, where communities with more traditional life characteristics, such as indigenous and rural peoples, coexist with urban communities that have reached the level of *haḍ*Directions in the sense of Ibn Khaldun. The religious moderation policy developed by the Ministry of Religion of the Republic of Indonesia emphasizes that ethnic, linguistic, and religious diversity in Indonesia is believed to be an accepted stipulation, so an institutional bridge is needed that ensures that diversity is addressed fairly and proportionately (Drafting Team of the Ministry of Religion, 2019: 3). This policy can be read as an effort to provide infrastructure *haḍ*It is without placing one of the characters of society, both the more *badawah* or more *haḍ*It is, as superior religiously and socially.

CONCLUSION

Based on the results of the analysis, QS Al-Hujurat verse 13 contains a sociological framework that can be explained through Ibn Khaldun's theory of civilization. The existence of *syu'ūb wa qabā'il* is correlated with '*asabiyyah*', a group solidarity born from the bond of nasab and cultural values, whose position is even stronger when compared to Durkheim's mechanical-organic solidarity, Geertz's primordialism, and Tajfel-Turner's theory of social identity, as well as corroborated by the comparative study of Najih which shows that Ibn Khaldun's thought predates the formulation of modern Western social solidarity. The purpose of *lita'ārafū* is only fully realized under the conditions of *healthy 'umrān*: organized social cooperation is in line with Putnam-Coleman's theory of social capital and Berger-Luckmann's institutionalization, which explains how spontaneous interaction settles into a stable institution, distinguishing this study from previous studies such as Ziaulhak et al., which stop at a purely normative reading.

In the *typology of badawah-haḍ aḍarah*, the division is descriptive-analytical, rather than a hierarchy of glory, in line with the ideal *type of Gemeinschaft-Gesellschaft* Tonnies and Franz Boas's critique of unilinear evolutionism. Even so, '*umrān haḍari*' supported by Weber's legal-rational authority has a greater capacity to extend the reach of *lita'ārafū* beyond primordial communities, nuances that have not been touched by scholars such as Rohman et al., and Fadhilah-Rha'in. Overall, the text of revelation and Ibn Khaldun's sociological framework reinforce each other, the Qur'an emphasizes the inevitability of diversity, while '*asabiyyah*' and '*umrān*' explain the social mechanisms behind it with implications for the plural Indonesian society, in line with Azra's idea of civil society, that its realization demands a socio-political institution designed to bring together different groups, not just a moral appeal.

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