

THE CONCEPT OF SOCIAL WELFARE FROM THE PERSPECTIVE OF IBN TAIMIYAH AND IBN KHALDUN (KONSEP KESEJAHTERAAN SOSIAL DARI PERSPEKTIF IBN TAIMIYAH DAN IBN KHALDUN)

Maziyah Mazza Basya*, Achsania Hendratmi, Ririn Tri Ratnasari, Ari Prasetyo
Fakultas Ekonomi dan Bisnis, Universitas Airlangga
Surabaya, Jawa Timur, Indonesia,
Email: maziyah.mazza.basya-2018@pasca.unair.ac.id

Abstract

This article explores the concept of social welfare, a universal aspiration for all humans. In Islam, welfare encompasses not only material well-being but also spiritual fulfillment. Achieving this welfare requires adherence to Allah's commands and avoidance of His prohibitions. Prominent Muslim thinkers, such as Ibn Taimiyah and Ibn Khaldun, have extensively discussed this topic. Ibn Taimiyah emphasized the role of government institutions in fostering prosperity, arguing that a government serves as a custodian of divine commandments. By promoting virtues like discipline, honesty, and justice, and discouraging wrongdoing, the government plays a key role in ensuring societal welfare. Similarly, Ibn Khaldun posited that prosperity arises when key factors—such as sharia, political authority, population, wealth, development, and justice—function harmoniously, a concept encapsulated in his "Circle of Equity" theory. This sense of unity enables collaboration, mutual accountability, and the fulfillment of shared obligations, fostering social harmony and driving the development of civilization and prosperity.

Keywords: *Ibn Khaldun, Ibn Taimiyah, Concept, Social Welfare*

Abstrak

Artikel ini membahas konsep kesejahteraan sosial, yang merupakan aspirasi universal bagi semua manusia. Dalam Islam, kesejahteraan tidak hanya mencakup kesejahteraan material tetapi juga pemenuhan spiritual. Untuk meraih kesejahteraan tersebut, manusia harus menaati perintah-perintah Allah dan menjauhi larangan-larangan-Nya. Para pemikir muslim terkemuka, seperti Ibnu Taimiyah dan Ibnu Khaldun, telah banyak membahas topik ini. Ibnu Taimiyah menekankan peran lembaga pemerintah dalam mendorong kesejahteraan, dengan menyatakan bahwa pemerintah berfungsi sebagai penjaga perintah-perintah Tuhan. Dengan mempromosikan nilai-nilai luhur seperti kedisiplinan, kejujuran, dan keadilan, serta mencegah pelanggaran, pemerintah berperan penting dalam memastikan kesejahteraan masyarakat. Demikian pula, Ibnu Khaldun berpendapat bahwa kesejahteraan muncul ketika faktor-faktor utama seperti syariah, otoritas politik, populasi, kekayaan, pembangunan, dan keadilan berfungsi secara harmonis, sebuah konsep yang dirangkum dalam teori "Lingkaran Keadilan" miliknya. Selain itu, Ibnu Khaldun menyoroti pentingnya teori ashabiyah, yang menggarisbawahi persaudaraan Islam. Rasa persatuan ini memungkinkan terjadinya kolaborasi, akuntabilitas bersama, dan pemenuhan kewajiban bersama, sehingga mendorong tumbuhnya keharmonisan sosial dan kemajuan peradaban serta kesejahteraan.

Kata Kunci: *Ibn Khaldun, Ibn Taymiyah, Konsep, Kesejahteraan Sosial*

Introduction

Every human being in this world aspires to achieve prosperity, a goal shared by every country. Leaders want their people to prosper. Every parent wants their family and children to prosper both materially and spiritually. Humans will always try to achieve the prosperity they desire through all lawful means to meet the needs of themselves and their families, including in economic work (Arfaq et al., 2020a). They will provide protection and comfort for their families from all dangers that may arise. In an effort to fulfill their needs, humans will not be able to achieve what they want without the help of others. As Ibn Khaldun said in his book *Muqaddimah*, "Humans as social beings need the help of others to fulfill their

needs." Traders need workers to process raw materials into goods and business partners to make sales.

Allah Himself has guaranteed happiness for His servants and every living creature, as stated in the Qur'an, Surah Hud verse 6, "and there is no creature on earth but Allah gives it life," but this guarantee is given through a person's hard work, as explained by Allah in the Qur'an, Surah Ar Ra'd verse 11, "Indeed, Allah will not change the condition of a people until they change what is in themselves. In addition, society also needs institutions that facilitate, regulate, and maintain norms and regulations that will help them achieve prosperity properly. In modern terminology, these institutions are called "government." The founders of Indonesian

independence have established social protection as a national goal in the Amendment to the Constitution of the Republic of Indonesia and included a chapter on the national economy and social protection in Article 33 of the 1945 Constitution, which emphasizes how poverty and neglected children will be cared for by the government. Unfortunately, these dreams are still far from reality.

The tools commonly used to measure happiness are income and consumption. When we want to measure prosperity using the income approach, we will face problems related to data from the informal sector. In Indonesia, there are more job vacancies in the informal sector compared to job vacancies in the formal sector. Any data related to these two sectors is generally difficult to obtain. In addition, people usually feel uncomfortable responding to financial problems, such as increasing taxes and not wanting to pay them, or being embarrassed if their income comes from illegal activities that are known to the public. At the same time, if we measure happiness using the consumption method, we will be faced with a different reality. For example, people tend not to mention the money they spend on luxury goods or illegal products.

In Islam, humans are said to be prosperous when every individual need is met, including food, clothing, shelter, education, and health, and if religion, property, life, and human honor are maintained and protected. Muslims also have a different perspective compared to those who follow conventional economics in terms of welfare. Therefore, it is very interesting to discuss the concept of welfare in Islam from the perspective of Ibn Taimiyah and Ibn Khaldun. Therefore, the author will review further the thoughts of Ibn Taimiyah and Ibn Khaldun regarding the concept.

The novelty of this research lies in the in-depth study of the thoughts of the two figures regarding the concept of welfare, which has not been discussed in detail in contemporary literature. In addition, this research makes a significant contribution by highlighting the relevance of the views of Ibn Taimiyah and Ibn Khaldun in the context of contemporary social welfare. The implication of this research is to provide an alternative perspective for policymakers in designing welfare strategies that pay attention to material and spiritual aspects, in line with Islamic principles. Thus, this research is expected to provide new insights in efforts to realize more holistic and sustainable welfare in society.

Methodology

This research study focuses on the perspectives of Ibn Taimiyah and Ibn Khaldun on the concept of social welfare. The research was conducted using a qualitative descriptive method through a literature study approach. Data were collected from primary sources such as books, documents, and journal articles that are relevant to the

views of the two figures on history. In addition, secondary data related to the concept of history in a social context were also used to strengthen the primary data. This secondary data includes literature that discusses the concept and application of social welfare according to Ibn Taimiyah and Ibn Khaldun. The results of the study were analyzed using an analytical descriptive method, by integrating the concepts obtained to clarify the social views of Ibn Taimiyah and Ibn Khaldun on social welfare.

Result and Discussion

Profile of Ibn Taimiyah and Ibn Khaldun

Ibn Taymiyyah was born on the 10th of Ramadan in the year 661 H or January 22, 1263 AD in Harran, a Palestinian region not far from Damascus (Taimiyah, 1989). His full name is Abu al-Abbas Ahmad Taqiyyuddin Ibn Taymiyyah bin Sheikh Syhabuddin Abi al-Mahasin, Abdil al-Halim Ibn Taymiyyah bin Sheikh Majdi ad-Din Abi al-Barakat Abdu Taymiyyah bin Salam Ibn Abi Muhammad Abdillah Abi al-Qosim al-Khadri. Ibn Taymiyyah grew up in a family of Syrian scholars who were loyal to the Puritan teachings and were very attached to the Hanbali school. His grandfather, Abdu as-Salam was a prominent religious leader in Baghdad and the author of several books (Boedi Abdullah, 2010). While his father, Ibn Taymiyyah (Abdul Halim) served as the headmaster at a famous school in Damascus.

His family left the country in 1262 AD, before Mongolian tribes arrived and migrated to Damascus when Ibn Taymiyyah was seven years old. Ibn Taimiyah's title was Taqiyyuddin and his nickname was Abul Abbas. As for the cause of the laqab 'Ibn Taimiyah' according to Ibn an-Najjar, the mother of Ibn Taimiyah's grandfather was a woman named Taimiyah because she was the one who gave advice (ustazah) so Ibn Taimiyah was attributed to him (Abu Bakar, 2022).

Ibn Taymiyyah was born into a family of scholars and was a renowned scientist. He grew up with love and simplicity in dressing and eating. This became his routine until his final moments. He also received a comprehensive and focused education, so that at a fairly young age, he was able to memorize the Qur'an. In addition to Ibn Taymiyyah's hidden intelligence, his family environment loved knowledge and actively learned from anyone, anywhere, and anytime. There was no day without Ibn Taymiyyah not reading, listening, and discussing. His soul was almost never empty of knowledge. His uncle also played an important role in Ibn Taymiyyah's education. He also studied with 200 other Sheikhs, so it is not surprising that he was able to master various sciences such as interpretation, hadith, fiqh, mathematics, and philosophy (Farid, 2006a).

As a scientist, Ibn Taymiyyah is well known among scholars to this day. He is known as someone who has broad thoughts, promotes free thinking, sharp emotions, is firm and brave. He is also known as a reformer in the sense of purifying Islamic teachings so that they are not mixed with things that smell like heresy. At the age of 17,

Ibn Taymiyah's teacher, Mufti al-Magdisi, gave Ibn Taymiyah the authority to issue a fatwa in Egypt to immediately eliminate khurafat and heresy (Asmuni, 1996). Experts in heresy and khurafat were loyal enemies of Ibn Taymiyah. He fought without fear or intimidation because of his firm and principled beliefs. Many scholars who lived in his time tried to emulate him, especially those who held high positions and were influential in society. Ibn Taymiyah fought with his pen and diplomacy. He was convinced that the pen was more reliable for exterminating heresy and superstition than the sword (Amin, 1991).

Ibn Taymiyyah has many works, but two of his works discuss economic principles, especially *al-Hisbah fi al-Islam* (the institution of hisbah in Islam) which discusses the market and government intervention in economic life. The second book is *al-Siyasah al-Syarâ'iyah fi Ishlah al-RaâI wa al-Raâiyah* (Public and Private Law in Islam) which discusses the issue of state revenue and finance. Ibn Taymiyyah died on Monday night, the 20th of Dzulqa'dah 728 AH (Adim et al., 2021; Farid, 2006b).

Ibn Khaldun's full name is Abdurrahman Abu Zaid Waliuddin Ibn Khaldun, born on May 27, 1332 AD, or 9 at the beginning of Ramadan 732 H in Tunisia (Chamid, 2010; A. Karim, 2008). His name was Abdurrahman when he was young, and Abu Zaid was the nickname of Ibn Khaldun's family. Waliuddin was the title given to him when he served as a qadi in Egypt. However, he is better known as Ibn Khaldun (Hidayatullah, 2018). There are many more nicknames that represent the responsibility and position of knowledge related to social status, including al-Wasir, al-Rois, al-Shadrul Kabir, al-Faqihul Jalil, and al-Lamatul Islam Wal Muslimin (Wafi, n.d.).

Ibn Khaldun's father was Abu Abdullah Muhammad, who was an expert in Arabic language and literature as well as other sciences. Ibn Khaldun had two brothers: Muhammad, who was a professor, and Yahya, who later became known as a historian and politician. Of the three brothers, Ibn Khaldun was the most famous. Since childhood, Ibn Khaldun had memorized the Quran, as instructed directly by his father. Ibn Khaldun's father had extensive knowledge in the fields of rhetoric, poetry, and Islamic philosophy (Sulayman, 1987). Pursuing the science of the Quran, Ibn Khaldun studied under the guidance of Muhammad Ibn Sa'ad Ibn Burrah, while he learned Arabic from his father and other scholars such as Muhammad Asy-Syawwasy Az-Zarzali, Sheikh Muhammad Ibn Al-Arabi al-Hayri, Sheikh Ahmad Ibn Al-Qasyar, and Sheikh Ibn Baar. Ibn Khaldun studied with many other teachers (Arifin, 2021a).

His main position in the government was being a member of the scientific council of Sultan Abuânân of the Marin Dynasty in the capital city of Fez, and then being appointed as one of the king's secretaries of state. He then became a lecturer and was also appointed as Qadhi Qudlat, or supreme judge. Because of his fame as a judge,

he was hated in the Egyptian government and spread false rumors. Then he stopped and returned to teaching, reading, and writing. He returned after he felt calm after leaving all his official duties. And at that time, he created his monumental work, "Muqaddimah."

Ibn Khaldun died at the age of 76 (according to the Hijri year) in Cairo, a village near the Nile, around the city of Fusthath, where the al-Qamhiah madrasah was located, a place where philosophers, teachers, and politicians served. Ibn Khaldun was buried in the beautiful Sulfi cemetery outside Cairo. In this regard, al-Maqrizi explained that the Sulfi cemetery is located among the tombs built by emirs and dignitaries in the 8th century. Ibn Khaldun was buried there because he had been a Sufi order, Ybbera Khangah, and a sheikh (Arifin, 2021a).

Welfare from an Islamic Perspective

According to the Great Dictionary of the Indonesian Language, welfare comes from the word 'sejahtera' which means safe, peaceful, prosperous, and harmonious. Welfare can also be interpreted as a word or phrase that refers to the situation or condition of the community concerned, whether in a healthy, peaceful, or prosperous state. In a broad sense, welfare is the freedom of society from the shackles of poverty, ignorance, and fear so that they have a safe life both materially and spiritually (Indonesia, 2008).

Islam is the highest religion that aims to lead its people to true happiness in life. Therefore, Islam prioritizes human happiness, both in this world and in the hereafter. In other words, Islam (with all its teachings) really hopes that humanity will achieve material and spiritual well-being (Sodiq, 2015). Welfare is the main goal of Islamic teachings in the economic field. Welfare is part of rahmatan lil alamin taught by Islam. However, the welfare stated in the Qur'an is not unconditional. Allah will provide welfare for those who do what He has commanded and avoid what He has forbidden (Syamsuddin & Mojo, 1994).

The definition of welfare in Islam is the close relationship between Islamic law and welfare. Islamic economics, as an integral part of Islamic law, certainly has goals that are inseparable from the main goals of Islamic law. The main goal of Islamic economics is to realize the goal of humans to achieve happiness in the world and the hereafter (falah) and a good and honorable life (al-hayah al-thayyibah). Of course, this is fundamentally different from the definition of economics that develops in conventional economics that are materialistic and secular (Qardhaw, 1996).

Economic growth is a means to achieve distributive justice because it has the potential to create new jobs. With the creation of new jobs, the real income of the community will increase, which is a sign of prosperity in Islamic economics. In the concept of Islamic economics, money is a public good, while capital is a private good. Money belongs to the community, so anyone who hoards money (does not pay taxes) will reduce the amount of money in circulation, causing the economy to stagnate. If

money is blood, then an economy without money is like a body lacking blood, so hoarding money is prohibited in the life of a Muslim (A. A. Karim et al., 2002).

Since capital is privately owned, capital is a commodity that needs to be produced so that its value does not decline due to inflation. Therefore, capital becomes one of the objects of zakat for those who do not want to work. Capital creates profit. Islam offers an alternative by practicing *mudhabarah* or *musyarakah* (profit-sharing business), while for those who do not want to take risks, Islam also offers another alternative by practicing *qardh* (loans without compensation). In Islam, pursuing income (*maasyishah*) is the main weapon to combat poverty, the main source of wealth, and the dominant factor in shaping global prosperity. Islam strongly condemns unemployed beggars and passive people who only wait for sustenance. Every effort to find halal food is recorded as worship (Qardhawiy, 1996).

The Qur'an discusses the signs of prosperity in verses 3-4 of Surah Al-Uraish: "When they worship Allah (the owner) of this house (the Kaaba), who gives them food to relieve hunger and protects them from fear." Based on the verse above, in the following verses of the Qur'an, there are three signs of prosperity, namely worshipping Allah who rules the universe, eliminating hunger and fear. The first sign of prosperity is human dependence on his Lord, the ruler of the universe. This is a form of spiritual development. It is understandable that if all indicators of prosperity are based on material aspects, it does not guarantee that the homeowner will be happy. Often we see people who have luxurious houses, lots of property, and lots of cars but are always restless and restless. In fact, not a few people end their lives by committing suicide, even though they are materially sufficient. Therefore, human dependence on God which is applied in the form of sincere devotion (worship) to Him is the main indicator of a person's prosperity and happiness.

The second sign, the disappearance of hunger (fulfillment of the need to consume), in the verse above it is said that Allah is the one who gives them food to eliminate hunger. This statement shows that in Islamic economics, the fulfillment of human consumption needs which are the benchmark for happiness must be sufficient (enough to eliminate hunger) and must not be misused or even piled up. Maximum plundering of property, especially if it must use forbidden methods (forbidden by religion), which of course is not in accordance with Allah's recommendations in the letter of Quraish, will occur. If this is done, then corruption, extortion, fraud, and other forms of crime will no longer exist (Athiyah, 1992).

The third sign is the disappearance of fear, which symbolizes a sense of security, comfort, and peace. If crimes such as rape, robbery, theft, murder, and other crimes often occur in a society, this proves that the society does not enjoy prosperity, comfort, and peace in life. Thus, crime disappears or appears at a minimal level so that comfort is created for the community which means life becomes more prosperous.

Another verse that serves as a guide to achieving prosperity is in the Al-Quran, surah an-Nisaa verse 9 which reads, "And those who fear Allah, they leave weak children behind them, whom they love. So let them fear Allah and speak good words. Based on this verse, caring for the next generation is a form of poverty, not happiness, this verse invites people to avoid poverty by working hard as a form of endeavor and trust in Allah, as narrated in the hadith of the prophet by al-Baihaqi. Allah likes people who do good deeds or work hard and seriously (professional) (al-Qaradāwī, 1973).

In the verse above, Allah also advises humans to protect the next generation (their children) from falling into poverty. This can be done by preparing or educating the next generation of the nation with quality, ethical, and material-oriented education. society, so that they become capable and ethical human beings by always remembering that children are the most valuable assets of parents. Thus, it can be concluded that prosperity according to Islam can be achieved by developing a mentality of relying only on the creator (fearing Allah) and also speaking honestly and truthfully. Allah also advises us to prepare the next generation of the nation who are strong in their piety to Allah and strong economically (Ar-Razi, 1981).

The Quran also mentions prosperity in Surah An-Nahl verse 97: "Whoever does good deeds, whether male or female, while being a believer, then surely We will give them a good life and surely We will reward them with the best of what they used to do." Based on this verse, we can conclude that whoever is serious in doing good deeds, then he will obtain prosperity, both male and female, regardless of appearance, and Allah will give a good life in this world and a reward in the hereafter. A good life can be interpreted as a life that is safe, peaceful, comfortable, and calm, has abundant sustenance, and is free from all burdens and difficulties faced by a person.

The Qur'an, Surah Al-Hadid, verse 20 is also used as a reference for the welfare of society, which means "Know that the life of this world is only a game and something that is not permanent (eternal), namely laziness, embellishment and pride. "Among you are some who are proud of the abundance of wealth and children, like the rain that surprises a farmer, then he perishes. And in the hereafter there will be a painful punishment and forgiveness from Allah and His pleasure. and the life of the world is nothing but a deceiving pleasure. Regarding this verse, al-Mawardi explains that the ignorant society is known as a society that often competes in the luxury of wealth and the number of children they have, which will ultimately drive humans to arrogance and destruction. Therefore, believers are encouraged to compete in obedience and faith in Allah. Aspects that are usually used as indicators of happiness, such as income level (amount of wealth), number of children, place of residence, and so on, can mislead someone if not accompanied by spiritual or moral development towards sacred values. The culture of monotheism (moral and spiritual development) is the main sign of prosperity (Ar-Razi, 1981).

The Concept of Social Welfare According to Ibn Taimiyah

Prosperity is a condition that everyone wants. There is no human being who does not want it because in this life there are many pleasures, such as prosperity, justice, peace, and happiness. Prosperity will be realized with the existence of government institutions or the state. Ibn Taimiyah emphasized that the state is a means to carry out Allah's commands. Ibn Taimiyah argued that only society and its nation can achieve prosperity, therefore, all human life needs a state to fulfill religious obligations and consider it as a goal of prosperity. The state also encourages its citizens to do good and forbids them from doing bad. Based on these facts, Ibn Taimiyah's political thought offers realism as a means and flexibility that traditional theories do not have, so it is very likely that Ibn Taimiyah's thoughts will be studied as a principle for material change in political life and the commonwealth (Basri & Matroni, 2022).

Human life in a country is certainly inseparable from economic problems, in terms of economy, the state has great authority to take monetary policy (controlling currency expansion), set market prices, and carry out economic planning. Taxes must be collected throughout the year, regardless of the state of the state treasury. According to Ibn Taimiyyah, the main sources of state revenue are zakat, subsidies, taxes, and fines. If a country experiences a crisis or its income is insufficient, the government can borrow funds from other countries or the private sector. To ensure prosperity, the government must form a financial supervisory institution (al-Hisbah) to manage economic activities, which are managed by economists (Basri & Matroni, 2022).

The government has full authority to set prices if market imperfections disrupt the country's economic function. As long as it does not disrupt the country's economy, the government cannot intervene in prices as long as there is a market mechanism. Pricing is a process that depends on the gravitational pull between consumers and producers in the product (goods) and input (factors of production) markets. There are also those who define price as an amount of money that represents the exchange value of one unit of a particular object, while a fair price is the value of goods paid for the same object considering the time of delivery and location. According to Ibn Taimiyyah, a fair price is the price at which people sell their goods and is generally considered comparable to the amount of goods sold or other similar goods at a certain place and time (Meriyati, 2016).

In the discussion on determining fair prices, there are two parts, namely the first part: *Iwadh al-Mitsl*, namely similar substitution, namely the fair value of an element without any addition or reduction. *Tsaman al-Mitsal*, namely the selling price of an item that is generally comparable to the goods sold or other similar goods at a certain place and time. If someone sells goods at a higher price because the price increase is caused by a shortage of inventory due to a decrease in the supply of goods, then

this does not require a price adjustment. Because the price increase is a reasonable price increase and perfect competition, there is no element of speculation (Maulidizen, 2019).

If there is a group of people who do monopoly, then the government is responsible for regulating the price. This is done to calculate a fair price. Monopoly is an unfair practice and is very detrimental to other parties, it is an unfair practice. Regulation is a government action in setting the price of basic necessities with the aim of maintaining justice and meeting the basic needs of the community (Anita, 2019; Rosdi, 2016).

Ibn Taimiyyah distinguishes two types of pricing, namely unreasonable and unjust pricing and reasonable and legitimate pricing. Unreasonable and unjust pricing is pricing that occurs when prices rise due to free competition in the market, namely a lack of supply or an increase in demand. The justice desired by Ibn Taimiyyah is related to the principle of *laa dharar*, which means not hurting or harming others. Thus, the application of justice will avoid injustice (Awalia, 2022).

According to Ibn Taimiyyah, the current market mechanism plays an important role in determining the price level that can result in the greatest price fluctuations. If the government does not apply general prices, people will have difficulty meeting their daily needs. Meanwhile, if the government imposes prices on the market arbitrarily, it will cause strong reactions and protests from traders who do not want to lower prices. This in turn can disrupt the stability of the previously stable market mechanism and make it unstable. Therefore, the government must be fair to the community and consider all market players, not only buyers but also sellers, to balance the market (Awalia, 2022).

Therefore, Ibn Taimiyyah argues that prices in the market are influenced by supply and demand. Ibn Taimiyyah emphasizes interaction; always doing good and eliminating evil in all aspects of life, including *muamalah*. Avoiding things that can be oppressive or detrimental to one party (Arifin, 2021b). In this case, Ibn Taimiyyah also pays attention to a fair salary system. He uses the term equal wages (*ujrah almitsl*) and calls the idea of fair or equal wages a real idea in the market as the price of work (*tasâir fi al-aâmal*). A fair salary is one way to meet basic needs. This salary is known to both parties (*tsaman musamma*); for example, buying, selling, or renting something will be considered the same (Rofiq, 2019).

Furthermore, health is an important factor that creates the quality of human life. Increasing family happiness is a difficult task related to improving the quality of human life. The ability of a household to meet basic needs is limited by its income. According to Mosher, income is one of the variables that can be used to determine happiness (Ramadhani et al., 2024).

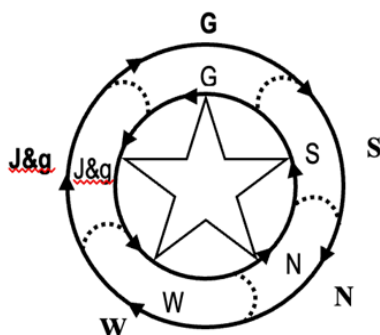
A person's income is closely related to his wealth. In the book *Concepts of Economics* by Ibn Taimiyah, he divides wealth into three parts, namely the first part, personal ownership. The use of individual property remains within reasonable limits and should not be used excessively, but

must be used effectively. Monday: collective ownership. Collective property can take many forms. For example, an item is owned by two or more people or belongs to an organization or association. There are also goods or objects that belong to a community living in a certain area. Or belong to the entire community. These assets are often the livelihood of many people. The third day: As state property, the state demands full ownership of its income, sources of income, and the ability to fulfill its obligations, such as education, improving morals, upholding justice, respecting the law, and protecting all people in general. The material and spiritual interests of the state. According to Ibn Taimiyah, the main sources of state revenue are zakat and confiscated property (qhanimah) (Fasiha, 2017).

The Concept of Welfare According to Ibn Khaldun

Ibn Khaldun explained that people's welfare cannot be separated from the economic and political relations of the state. Ibn Khaldun has a theory of the Circle of Equality. In this circle of justice there are six variables that defend each other and influence the development or decline of a civilization, namely: sharia, political power or government, society, finance, property or wealth, development and justice. To determine the level of happiness, there must be an appropriate role that is interrelated between variables (Chapra, 2016).

All of these variables form a circle of interdependence and influence on each other. Each variable is a factor that determines the progress and decline of a civilization. The concept of circular justice according to Ibn Khaldun is considered unique because it does not rely on definite assumptions (*ceteris paribus*) as taught by conventional economics today. Because there are no fixed variables, one variable can be a trigger, while the other variables can be active in the same direction or not, because errors in one variable cannot immediately spread and cause negative impacts, but can be repaired. If the damaged variable can be repaired, then management will be able to get back on track. Conversely, if the damaged variable cannot be repaired immediately, then the circle will rotate counterclockwise towards the damage (Arfaq et al., 2020b)



Gambar 1. Distribusi Responden Penelitian

Information:

G : Government/ Al-Mulk (Government)

S : Shariah

W : Wealth/ Al-Maal

N : Nation/ Ar-Rijaal (Society or People)

D : Development/ Al-Imarah (Development)

J : Justice/ Al-Adl (Keadilan)

To show the development of a civilization or country, you can read its components clockwise. While to represent the process of damage in the direction of destruction, the direction is counterclockwise. The power of the government or ruler (*al-mulk*) can only be obtained through the implementation of sharia law. Sharia law can only be enforced in its entirety by the government or ruler (*al-mulk*). Sovereignty can only gain power through the people (*ar-rijal*). Humans can only survive through wealth (*al-mal*). Wealth (*al-mal*) can only be obtained through development (*al-imarah*). Development can only be obtained through justice (*al-adl*). Justice is the measure (*al-mizan*) that God uses to judge humans. The government or ruler (*al-mulk*) is sovereign and responsible for achieving justice (Arfaq et al., 2020b).

Providing an understanding of sharia (S) covering various aspects of worship, ethics, and muamalah. Conducting research and applied studies on the economic life of society (N). If the economic life of society improves accompanied by awareness of sharia law which includes good ethics and morals, then these efforts and activities can improve the welfare (W) of the entire society. A prosperous society will easily implement the recommendations of sharia law, such as giving zakat, infaq, and subsidies, in order to realize economic balance and justice. This justice is upheld by the conscience of people who have abundant wealth to be distributed in the form of worship to the less fortunate (Wicaksono & Faizah, n.d.-a).

A prosperous society (W) will easily build infrastructure that supports all forms of activities, such as places of worship, hotels, educational facilities, transportation, and others. Development is achieved with the aim of achieving equality and prosperity. When the economy is strong, the government (G) can work well. This description also explains how the decline of civilization occurs. Umar Chapra said that Muslims have the ability to bring all variables into the circle of justice and become the main force in achieving Islamic civilization. However, these variables are not actually determined by the government. The government (G) which shows the decline of civilization begins to forget its duties and responsibilities by not making sharia (S) a guideline and reference in all fields, especially companies. Justice and development (j&G) demanded by society (N) cannot be provided evenly by the government. The impact is a decline in happiness and prosperity. This is the basis for the decline of Islamic civilization.

To achieve prosperity, Ibn Khaldun has the concept of *asabiyah* which explains the concept of brotherhood in Islam so that they work together to achieve the same goals, control each other's interests and realize shared obligations to achieve prosperity and play a determining

role in the development of a civilization (Wicaksono & Faizah, n.d.-b).

The principle of ashabiyah put forward by Ibnu Khaldun (1986) is part of the social variable (N) in the circle of justice in accordance with Ibnu Khaldun's thoughts about happiness. Ashabiyah can develop if justice (J) is implemented through the application of sharia (S) in which there is no element of coercion. The government or authorities (G) are tasked with administering justice (J) and sharia (S) to ensure that society (N) achieves prosperity by fulfilling their respective obligations and obtaining fair benefits from development results (W and G). It can be said that the asabiyah theory put forward by Ibnu Khaldun is a theory based on society, both formal and informal, with a spirit of brotherhood. Ibnu Khaldun also explained that asabiyah badawah means traditional community or village and asabiyah hadharah means modern society or city. If linked to the economic principles explained by Ibn Khaldun, the asabiyah theory becomes the economy of society, both traditional and modern. Khoiruddin explained that Ibn Khaldun's thoughts on empowering rural communities (ashabiyah badawah) are based on two pillars, namely agriculture and family. Then, empowering urban communities (ashabiyah hadharah) is based on two pillars, namely trade and industry (Arfaq et al., 2020b).

In trade there is a market mechanism. In the book *Muqaddimah* by Ibn Khaldun he divides goods into two groups, namely basic necessities and complementary goods. According to him, if a city develops and the population increases, then the fulfillment of basic needs will be the main priority and the need for additional goods will increase along with the growth of the city and changes in lifestyle. According to Ibn Khaldun, an increase or decrease in demand for a product will have an impact on the price. If goods are reduced, the price will increase. However, if the distance between cities is close and safe, then the number of goods will be abundant and the price will fall. Therefore, Ibn Khaldun identified the forces of supply and demand as determining factors for price equilibrium. Furthermore, the market mechanism process requires ethical principles, including: fairness, honesty, transparency, and propriety (Farida, 2012; Mujahidin, 2018).

The next theory of social welfare is the understanding of labor, especially the division of labor in society based on the specialization and expertise of each community. This will have an impact on increasing the output of manufacturing units. Ibn Khaldun proposed mutually beneficial cooperation to meet economic needs. This theory shows the coherence of Ibn Khaldun's thoughts on how to create wealth for the country. If you want to prosper, you must advance domestic production so that it can be used abroad to generate profits and improve the welfare of the country (Mujahidin, 2018).

The government cannot create money. The money spent by the government comes from the people, in the form of taxes. Taxes as one of the sources of state revenue must be managed well in order to provide maximum results

and can then be used to improve the social welfare of the community. Therefore, according to Ibn Khaldun, the existence of tax services is important for government power. This agency manages financial activities and exercises state power regarding state revenue and expenditure.

According to Ibn Khaldun, prosperity and development depend on economic activity, the number and distribution of labor, the size of the market, the advantages and facilities provided by the State. This in turn depends on the amount of savings or surplus generated after meeting the needs of the community. The more activities we do, the stronger the state. High incomes will help increase the savings rate and increase investment in equipment, which will then contribute more to growth and prosperity.

When income and welfare levels are high, tax revenues also increase, so that the government can allocate more funds for the welfare of the people. According to Ibn Khaldun, the most important means to achieve welfare and development are society, government, and justice. In society, solidarity is needed to increase cooperation so that productivity increases, solidarity will be stronger if there is justice. On another occasion, Ibn Khaldun also stated that economic, hygienic, moral, and social factors affect the size of the population of a society and the large number of population creates welfare (Maulidizen, 2019).

Conclusion and Research Implication

Conclusion

Prosperity is something that is highly desired by all humans on earth, because it contains happiness, peace, and justice. Islam strongly desires that humanity achieve physical and spiritual prosperity. Humans can achieve it by carrying out Allah's commands and avoiding His prohibitions. In addition, according to Ibn Taimiyah, prosperity also comes from society and the state. The state invites humans to do good and prevent evil. The government and society adhere to a harmonious, honest, and just lifestyle to create prosperity.

In the tradition of Ibn Khaldun, which emphasizes that welfare cannot be separated from the relationship between the economy and state policy. There is a theory of the Circle of Justice with six variables, namely Sharia, government or ruler power, society, property or wealth, development, and justice. If all these variables run well, then welfare will be created. Ibn Khaldun also has an asabiyah theory about brotherhood in Islam so that they can work together to achieve the same goal, namely welfare.

Research Implication

Future research should focus on exploring the intricate relationships between Islamic principles and prosperity, specifically examining how spiritual and physical well-being can be integrated within community practices. Studies could empirically analyze Ibn Khaldun's Circle of Justice to assess the role of its six variables—Sharia, government power, society, property, development, and justice—in fostering welfare across different cultural

contexts. Additionally, investigating the practical implications of Ibn Taimiyah's views on the partnership between society and the state could provide insights into effective governance models that promote good and prevent evil. Research on the relevance of asabiyah in contemporary society would be beneficial, particularly in understanding how social cohesion and collective efforts contribute to achieving communal prosperity. Comparative analyses between Muslim-majority and other nations regarding the implementation of these principles could further highlight best practices for enhancing economic development and social justice. Ultimately, longitudinal studies that track the impacts of governance and societal values on welfare indicators over time could yield significant insights into the effectiveness of integrating Islamic teachings into modern socio-economic policies.

Referensi

- Abu Bakar, A. (2022). Pemikiran Ekonomi Islam Ibn Taimiyah. *BANCO: Jurnal Manajemen Dan Perbankan Syariah*, 3(2), 118–124. <https://doi.org/10.35905/banco.v3i2.2597>
- Adim, A., Ekonomi, M., Fakutas, S., Dan, E., & Islam, B. (2021). Pandangan Ibnu Taimiyah Perspektif Ekonomi Islam. *Jurnal Ekonomi Syariah Darussalam* (Vol. 2).
- Al-Qaradāwī, Y. (1973). *al-Imān wa-al-hayāh*. Maktabat Wahbah.
- Amin, M. (1991). *Ijtihad ibn Taimiyyah dalam bidang fikih Islam*. INIS. <https://books.google.co.id/books?id=4ucdAAAAIAAJ>
- Anita, D. (2019). Relevansi Pemikiran Ibnu Taimiyah Terhadap Regulasi Harga Di Indonesia. *Jurnal Pemikiran Islam*, 3(1), 39–64.
- Arfaq, F. F., Hendratni, A., & Ramadhan, D. S. (2020a). Konsep Kesejahteraan Perspektif Ashabiyah Ibnu Khaldun Dalam Wisata Religi Tebuireng. *At-Taqaddum*, 12(1), 25. <https://doi.org/10.21580/at.v12i1.5342>
- Arfaq, F. F., Hendratni, A., & Ramadhan, D. S. (2020b). Konsep Kesejahteraan Perspektif Ashabiyah Ibnu Khaldun Dalam Wisata Religi Tebuireng. *At-Taqaddum*, 12(1), 25. <https://doi.org/10.21580/at.v12i1.5342>
- Arifin, S. R. (2021a). Pandangan Ibnu Taimiyah dan Ibnu Khaldun tentang Mekanisme Pasar. *Al-Infaq: Jurnal Ekonomi Islam*, 12(2), 212–222.
- Arifin, S. R. (2021b). Pandangan Ibnu Taimiyah dan Ibnu Khaldun tentang Mekanisme Pasar. *Al-Infaq: Jurnal Ekonomi Islam*, 12(2), 212–222.
- Ar-Razi, M. F. (1981). *Tafsir Al-Fakhr ar-Razi asy-Syahir bi Tafsir al Kabir Wa Mafatih al Ghaib*.
- Asmuni, Y. (1996). *Dirasah Islamiyah III: Pengantar Studi Pemikiran dan Gerakan Pembaharuan Dalam Dunia Islam*. PT. Raja Grafindo Persada.
- Athiyyah, M. al D. (1992). Al kasysyaf al iqtishadi li ayat al qur'an al karim. *Riyadh: Al Dar al Ilmiyah Lil Kitab al Islami*.
- Awalia, R. (2022). Pemikiran Ekonomi Ibnu Taimiyah. *Al Iqtishod: Jurnal Pemikiran Dan Penelitian Ekonomi Islam*, 10(1), 63–78.
- Basri, H., & Matroni, M. (2022). The concept of country and leadership in islamic political philosophy of ibn taimiyah. *JURNAL SETIA PANCASILA*, 3(1), 39–46.
- Boedi Abdullah, B. (2010). *Peradaban pemikiran ekonomi Islam*. Pustaka Setia.
- Chamid, N. (2010). *Jejak langkah sejarah pemikiran ekonomi Islam*. Pustaka Pelajar. <https://books.google.co.id/books?id=XiXpjwEACAAJ>
- Chapra, M. U. (2016). *The Future of Economics: An Islamic Perspective*. Kube Publishing Limited. <https://books.google.co.id/books?id=0NGpDAAAQBAJ>
- Farid, S. A. (2006a). *60 Biografi Ulama Salaf*. Pustaka Al-Kautsar. <https://books.google.co.id/books?id=MsDqPgAACAAJ>
- Farid, S. A. (2006b). *60 Biografi Ulama Salaf*. Pustaka Al-Kautsar. <https://books.google.co.id/books?id=MsDqPgAACAAJ>
- Farida, U. J. (2012). Telaah Kritis Pemikiran Ekonomi Islam Terhadap Mekanisme Pasar Dalam Konteks Ekonomi Islam Kekinian. *La Riba*, 6(2), 257–270.
- Fasiha, F. (2017). Pemikiran Ekonomi Ibnu Taimiyah. *Al-Amwal: Journal of Islamic Economic Law*, 2(2), 111–127.
- Hidayatullah, I. (2018). Pandangan Ibnu Khaldun Dan Adam Smith Tentang Mekanisme Pasar. *IQTISHODUNA: Jurnal Ekonomi Islam*, 7(1), 117–145.
- Ibnu Khaldun (1986). *Muqaddimah: an Introduction to the History of the World (Terjemah)*. Jakarta: Pustaka Firdaus
- Indonesia, T. R. K. B. (2008). Kamus Bahasa Indonesia. *Jakarta: Pusat Bahasa Departemen Pendidikan Nasional*, 725.
- Karim, A. (2008). *Sejarah pemikiran ekonomi Islam*. RajaGrafindo Persada. <https://books.google.co.id/books?id=UOJSNwAACAAJ>
- Karim, A. A., Masrurroh, I., & Indonesia, T. I. (2002). *Sejarah pemikiran ekonomi Islam*.
- Maulidizen, A. (2019). Economic Thought of Ibn Taimiyah and Relevance to the World Economic and Community Economic System. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 20(2), 131–146.
- Meriyati, M. (2016). Pemikiran Tokoh Ekonomi Islam: Ibnu Taimiyah. *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 2(1), 23–34.
- Mujahidin, M. (2018). *Ibn Khaldun's Economic Thought*.
- Qardhawiy, M. Y. Al. (1996). Musykilatul Fakri wa Kaifa 'alajahal Islam, alih bahasa Umar Fanany. *Islamic Conception in Alleviating Poverty, Ct*, 3.
- Ramadhani, H., Marliyah, M., & Rahmani, N. A. B. (2024). Analisis Sistem Upah Buruh Harian Lepas Dalam Peningkatan Kesejahteraan Buruh Di Kota

- Medan Perspektif Ibnu Taimiyah. *Reslaj: Religion Education Social Laa Roiba Journal*, 6(1), 674–682.
- Rofiq, M. K. (2019). Pemikiran Ekonomi Islam Ibnu Taimiyah. *An-Nawa: Jurnal Studi Islam*, 1(1), 28–60.
- Rosdi, M. S. M. (2016). Ummah economic remedy: between Islamic economics and Islamic political economy. *Journal of Business Management and Economics*, 4, 38–46.
- Sodiq, A. (2015). The concept of welfare in Islam. *Equilibrium: Journal of Islamic Economics*, 3, 381–405.
- Sulayman, F. H. (1987). *Pandangan Ibnu Khaldun tentang Ilmu dan Pendidikan*. Diponegoro.
- Syamsuddien, D. I., & Mojo, A. R. (1994). *Daarussalaam: prototype negeri yang damai*. Media Idaman Press.
- Taimiyah, I. M. A. (1989). *Al Furqan :antara kekasih Allah dan kekasih syaitan /Ibn Taimiyah ; penerjemah, Abdurrahman Masykur*. Pustaka Panjimas.
- Wafi, A. A. W. (n.d.). *Ibnu Khaldun: riwayat dan karyanya*. PT Grafitiper. <https://books.google.co.id/books?id=ybnXjwEACAAJ>
- Wicaksono, A. I., & Faizah, S. I. (n.d.-a). Kesejahteraan Masyarakat dari Perspektif Ashabiyah Ibnu Khaldun. *Jurnal Ekonomi Syariah Teori Dan Terapan*, 7(11), 2192–2201.
- Wicaksono, A. I., & Faizah, S. I. (n.d.-b). Kesejahteraan Masyarakat dari Perspektif Ashabiyah Ibnu Khaldun. *Jurnal Ekonomi Syariah Teori Dan Terapan*, 7(11), 2192–2201.