

ECONOMIC DEVELOPMENT THEORY OF IBN KHALDUN: INTERRELATION BETWEEN JUSTICE AND *UMRAN AL-ALAM*

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ABSTRACT – Leading Islamic thinker, Ibn Khaldun, proposed a nuanced theory of economic development that transcends mere material advancement. This theory integrates Islamic principles within a comprehensive framework. This study aims to delve deeper into Ibn Khaldun's economic development theory, focusing on its emphasis on the Islamic way of life and the concept of *umran al-Alam* (prospering the earth). A descriptive analysis methodology was employed through a review of existing literature. Ibn Khaldun outlines eight key suggestions and various variables for achieving economic development. Significantly, he underscores the importance of *umran al-Alam*, highlighting humanity's responsibility to cultivate the earth. From an Islamic perspective, economic development should prioritize socio-economic justice and maintain a balance between communal well-being and a healthy economy. This study contributes to a more profound understanding of Islamic economic thought and its potential connections to contemporary notions of sustainable development. Further research opportunities lie in exploring the practical applications of Ibn Khaldun's theories within Islamic economic models.

Keywords: Economic Development, Ibnu Khaldun, Justice, and Umran al-Alam

ABSTRAK – *Teori Pembangunan Ekonomi Perspektif Ibnu Khaldun: Interelasi Keadilan dan Umran al-Alam.* Pemikir Islam terkemuka, Ibn Khaldun, menawarkan teori pembangunan ekonomi yang lebih bernaung, tidak sekedar diukur dari sesuatu yang bersifat materi semata-mata. Teori ini mengintegrasikan prinsip-prinsip Islam ke dalam kerangka kerja yang komprehensif. Studi ini bertujuan untuk menggali secara mendalam dalam teori pembangunan ekonomi Ibn Khaldun, khususnya pada cara hidup Islami dan konsep "umran al-Alam" (pemakmuran bumi). Kajian ini menggunakan metodologi analisis deskriptif dengan data-data dari sejumlah literatur tersedia. Ibn Khaldun menguraikan delapan komponen inti dan sejumlah variabel untuk mencapai pembangunan ekonomi dimaksud. Ibnu Khaldun menggarisbawahi pentingnya umran al-Alam, yang menyoroti tanggung jawab manusia dalam memakmurkan bumi. Dari perspektif Islam, pembangunan ekonomi harus memprioritaskan keadilan sosial-ekonomi dan menjaga keseimbangan antara kesejahteraan bersama dan sistem ekonomi yang sehat. Studi ini berkontribusi pada pemahaman yang lebih mendalam tentang pemikiran ekonomi Islam dan potensi hubungannya dengan konsep pembangunan berkelanjutan kontemporer. Peluang penelitian lebih lanjut terletak pada eksplorasi aplikasi praktis teori-teori Ibn Khaldun dalam model ekonomi Islam.

Kata Kunci: Pembangunan Ekonomi, Ibnu Khaldun, Keadilan, dan Umran al-Alam

INTRODUCTION

Economic development represents an ongoing pursuit towards a sustainable future, necessitating a thriving economy with the capacity for substantial change (Schumpeter, 2021). Cowen (2004) characterizes economic development as a process of transformation marked by structural components, including changes in economic activity patterns and influential factors impacting the economic sector, aligned with the goal of national income formation (Ranis & Fei, 1961).

The intertwined nature of development and economic growth serves the noble purpose of national development (Cypher, 2019; Nunn, 2009; Rafael La Porta & Andrei Shleifer, 2008). However, imbalances in these lines of development within certain developing countries can lead to damage to natural ecosystems or habitats, contradicting the Environmental Kuznets Curve (EKC) theory which posits a relationship between economic growth and environmental degradation (Nikensari, Destilawati, & Nurjanah, 2019).

Schumpeter's theory emphasizes the necessity of innovation or renewal as a key component of economic progress (Schumpeter, 2021). While societies initially leverage innovation for economic progress, there is a shift towards disruptive innovation, posing a challenge to established technologies (Andersen, 2011; Christensen, Raynor, Rory, & McDonald, 2015; Sánchez & Hartlieb, 2020; Palmié, Wincent, Parida, & Caglar, 2020; Guo, Pan, Guo, Gu, & Kuusisto, 2019; Kivimaa, Laakso, Lonkila, & Kaljonen, 2021).

Global advancements in science and transportation technologies play a pivotal role in identifying and characterizing developing economies (Sakti & Mu'tasyim, 2021). Competition within capitalist systems, as well as the Western world's failure to address gaps in economic development and offer comprehensive solutions to international economic challenges, further complicates the landscape (Dzikrulloh, 2021; Grosfeld, 1990).

From the Islamic perspective, economic development prioritizes strong human resources and Islamic ideology, with justice and prosperity serving as fundamental pillars (Purwana, 2013; Mafrudlo & Nurrohman, 2022). Notably, there is a mismatch between goals and strategy, hindering growth with justice and equity due to the absence of a solid economic development basis or foundation (Baran, 2019; Sherwood, 2019).



The task of developing an economy in line with the principles of Islam presents significant challenges, with certain groups fostering unjust wealth and income distribution (Askari, Iqbal, Krichene, & Mirakhor, 2014; Ahyani & Slamet, 2021; Ibrahim, 2018). Cultural differences, ideological disparities, and the dominance of secularism, liberalism, and capitalism in Western economic development theories further complicate this task (Jedidia & Guerbouj, 2020; Ibrahim, 2019).

Notably, the works of Rizkiah and Chachi underscore the economic insights of Ibn Khaldun from an Islamic perspective, offering invaluable concepts and solutions relevant to economic development (Rizkiah & Chachi, 2020). Additionally, Pratiwi's work provides a constructive approach to incorporating Ibn Khaldun's ideas into the Development Index, offering potential insights into socioeconomic development patterns in well-governed nations (Pratiwi, 2023).

Moreover, Muslim's research focuses on governing economic operations based on justice, drawing from Ibn Khaldun's economic insights (Muslim, 2018). Moreover, Yahaya (2011) offers an alternative interpretation of Ibn Khaldun's *Umran al-Alam* concept, emphasizing its dynamic nature and broad applicability to community planning and development.

Previous research has predominantly analyzed Ibn Khaldun's economic thought from a singular perspective, thereby neglecting the comprehensive nature of his ideas. A significant gap in the literature is the unexplored interrelationship between the concept of '*umran al-Alam*' (prospering the earth) and justice within the Islamic perspective on economic development. To address this gap, the present study proposes an innovative framework for economic development that integrates Ibn Khaldun's ideas on '*umran al-Alam*' and justice within the Islamic perspective. This approach could be particularly relevant for Muslim-majority countries seeking to align their economic development with their cultural and religious values, thereby integrating justice, economics, morals, and sustainability into strategic policy planning.

This research significantly contributes to the discourse on economic development by presenting an alternative Islamic framework. It has the potential to guide strategic policy plans that harmoniously integrate justice, economics, morals, and sustainability. The findings of this study may have positive implications, particularly for Muslim-majority countries seeking to align their economic development with their inherent values.



The remainder of this paper is structured as follows. The initial section introduces the research gaps, highlighting the novelty and significance of this study. The subsequent section delves into a comprehensive review of relevant literature. Following this, the methodological approach employed in this research will be outlined. The analysis and discussion of the findings will then be presented, accompanied by a section exploring the implications and recommendations arising from this study. Finally, the concluding section will summarize the key findings, reiterate the significance of the research, and emphasize its potential contribution to a more holistic and sustainable approach to economic development.

LITERATURE REVIEW

History of Ibnu Khaldun

Islamic scholars throughout history have documented the interplay between social and economic concepts, influencing economic growth (Qoyum, 2021). The works of figures like Abu Yusuf, Yahya bin Adam, al-Ghazali, Ibn Rushd, Al-Farabi, Ibn Taymiyyah, and Ibn Khaldun, among others, exemplify this connection (Fitriani, 2019; Saprida, 2021). This essay focuses on Ibn Khaldun, a prominent 14th-century Tunisian scholar (Wafi', 1985). Often hailed as the founder of historiography, sociology, and economics (Wafi', 1985), Ibn Khaldun's unique approach emphasized the role of social interactions in shaping economic ideas (Aini & Abidin, 2022).

Born Abdurrahman Abu Zaid Waliuddin bin Khaldun in Tunis on May 27, 1332, at the beginning of Ramadan in 732 AH (Aini & Abidin, 2022; Suharto, 2003), he hailed from a distinguished family with a rich legacy in science and politics (Aini & Abidin, 2022). Political instability, internal Muslim divisions in Andalusia, and Christian attacks in the north prompted Ibn Khaldun's relocations throughout his life, including Seville and North Africa (Aini & Abidin, 2022; Suharto, 2003).

His family background undoubtedly influenced him. He held influential government positions, migrating to Morocco and finally settling in Tunis only after the Christian conquest of Spain (Ridwan et al., 2023). The Ibn Khaldun family continued to enjoy prestige under the palace (Ridwan et al., 2023). Witnessing the decline of the Abbasid Caliphate, including the siege and sack of Baghdad in 1258 by the Mongolian army, undoubtedly shaped Ibn Khaldun's worldview (Ridwan et al., 2023).



Ibn Khaldun's education began with Qur'anic memorization and tajweed under his father's guidance (Henry, 2020). He furthered his studies with renowned Tunisian scholars, delving into Arabic grammar, hadith, fiqh, theology, logic, kalam, mathematics, and astronomy (Henry, 2020). As a philosopher, Ibn Khaldun employed logic and rational thought. Imam al-Ghazali's influential philosophical ideas undoubtedly shaped his thinking (Nasution, 1999). However, some argue that Ibn Rushd's ideas, particularly on the relationship between philosophy and religion, also influenced him, albeit to a lesser extent (Nasution, 1999).

Ibn Khaldun's unwavering commitment to justice is well documented. Notably, during his time as a judge in Egyptian courts, he presided over a case involving four high judges representing the four major Sunni legal schools (madhhabs) (Nasution, 1999). In a situation where some judges reportedly mixed personal with official matters, Ibn Khaldun remained resolute in upholding a methodical procedure, aiming for both practical and ideal justice (Nasution, 1999).

Understanding Ibn Khaldun's historical context is crucial for appreciating his writings. His magnum opus, *al-Muqaddimah* (The Introduction), serves as a key source for understanding his ideas (Madjid, 1997). The Quran, as the primary source of Islamic doctrine, also informed his intellectual framework (Madjid, 1997). Furthermore, the social environment in which he lived, marked by periods of civilizational decline, served as a reference point for his written and verbal expressions (Madjid, 1997). However, these challenging circumstances did not stifle his intellectual growth; instead, they fueled his groundbreaking ideas. Ibn Khaldun's monumental writings, including the multi-volume *Muqaddimah* with its focus on societal issues, are a testament to his enduring legacy. His insights remain relevant to contemporary discussions on national economic development and continue to be studied by Islamic intellectuals (Madjid, 1997).

The Paradigm of Conventional Economic Development

The term "development" encompasses efforts to improve various aspects like the economy, politics, culture, infrastructure, and more (Arifqi, 2019). A common assumption is that development is a neutral and universal concept. However, it is often paired with another term, "social change" (Riyadi & Hilyatin, 2021). This pairing suggests that development is not a standalone concept but requires context. Simply stating "development" lacks clarity



without specifying the model or pattern being followed, such as socialist, capitalist, or secular models (Wilson, 2021). In essence, development theory can be understood as a broad theory of socio-economic change (Malizia et al., 2020).

Economic development theory seeks methods to achieve national development goals (Shi et al., 2019). At its core, economic development aims to create a functioning and sustainable economy that serves the daily needs of a nation's citizens (Arifqi, 2019). Success in achieving economic development can be measured by factors like economic growth, per capita income, employment rates, poverty reduction, and balance of payments (Treisman, 2020; Benazir & Ibrahim, 2017).

The essence of economic development lies in implementing policies and efforts that benefit the state, its government, and society as a whole (Kahn, 2019). It's important to avoid solely focusing on industrialization as an economic development approach. While industrialization can be a factor, an overemphasis can lead to neglecting other crucial societal concerns and reducing development to mere capital accumulation (Lestari & Ainulyaqin, 2022).

Conventional economic development focuses on specific goals and interpretations (Majid, 2012). These goals often include increasing national output and income. Additionally, it encompasses the potential for transforming rural areas into industrialized zones (Harahap, 2019). Economic development theory and practice are constantly evolving, with shifting values and models. Prominent models include those proposed by Rostow, Harrod-Domar, Lewis, and Endogenous growth theory. A more recent model emphasizes human capital development, measured by indicators like purchasing power, health, and education indexes (Aghaei et al., 2023).

Economic development strategies that prioritize specific goals can sometimes lead to conflicts, particularly between wealth creation and social justice (Asyafiq, 2019). This has led to the development of additional concepts like "growth with equity" and "growth with justice" to address these concerns. Furthermore, individual worldviews significantly influence how people perceive and approach economic development (Suminto et al., 2021).

In a broader sense, Western development theories are shaped by distinct cultural traits, specific challenges, underlying beliefs, and existing political and



social structures (Hopkins, 2019). It is important to consider these contextual factors when evaluating and potentially adapting Western models for different regions.

The Basic Philosophy of Economic Development in Islamic Perspective

Islam gives economic growth its utmost consideration, and the human position as the major actor in development is significant (Choudhury, 2019; Azizi, Atlasi, Ziapour, Abbas, & Naemi, 2021). Therefore, the basic significance of religion in human existence as a life-regulator and in managing economic resources to succeed in this world and the hereafter is emphasized (Fadllan & Maufiroh, 2022).

There are many fundamental components to the teachings of Islam, some of which include: 1) *Tauhid*, 2) *Rububiyyah*, 3) *Khalifah*, and 4) *Tazkiyyah* (Mirakhor & Iqbal, 2022). Development involves spiritual, moral, and material components in the empirical-applicative framework based on these four philosophical tenets (Mohd Zahid, 2019). As a result, the values included in the development of Islamic viewpoints are not dissimilar from the objectives associated with them. Gained wealth and happiness have a value that goes beyond money (material oriented) (Humaida, Sa'adah, Huriyah, & Nida, 2020; Junaedi, 2019).

Additionally, economic development also emphasizes dialectical processes and the interaction of people with their cultural surroundings (Jan & Asutay, 2019). The Creator and the Messenger of Allah are two different types of people. The physical environment is different from the conventional perspective, which only has one element—the physical element—in the Islamic perspective. In Islam, there is a connection between God, man, his surroundings, and the material world. Natural resources are not continuously utilized. The development of moral and spiritual qualities inside the human self is not neglected while considering the absolute nature of Islamic teachings in the area of economic development (Amir, 2021; Mahri, Al Arif, Widiastuti, & Fajri, 2021).

The term "*imarah*" or "*ta'mir*" is the foundation of the Qur'an in the Islamic viewpoint (Chapra, 2008; Mohd Zahid, 2019).

هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا



“He created you from the earth and made you its creators.” QS Hud (11): 6.

The expression *ista'mara* in the preceding verse bears the sense of an absolute request or command from Allah SWT to produce prosperity on earth through the process of progress, which is undoubtedly carried out by mankind as Khalifah (Utama, Muhtadi, Arifin, & Mawardi, 2019). Thus, according to Islam, the ultimate goal of growth is not the usual slogan "homo economicus," but "homo islamicus," which refers to those who act in accordance with the demands of Islamic teachings (Hamdani, 2020).

The information mentioned above confirms the proposition that economic development is crucial and strategic since it directly affects people's well-being (Shatzmiller, 2011). The goal of a nation's planning and development policies has always been to strengthen its economy (Johari, 2013). According to the economic development paradigm, the economic system in use in a nation affects its economic development (Kia, 2014). Because there are diverse rules of play in economic activities, the economic system will be different (Rafay, 2017). It is consistent with Islamic principles and strives for the best possible life. From an Islamic standpoint, there is a close relationship between economic progress and the Qur'anic ideals.

Islam's teachings encompass shari'ah principles, which find manifestation and significance in all facets of a people's lives. However, Islam is even more heavily utilized in the operational and application domains than it is as a moral and ethical foundation (Mafrudlo et al., 2022). The universality and comprehensiveness of Islamic teachings, which always support attaining good in the form of economic activity, can improve the framework of the Islamic economy and its development so that it is also polarized and relevant to Islamic teachings (Roji & Husarri, 2021). Thus, the Qur'anic verses—Surah Hud verse 61—are the ultimate guide for the implementation and planning of Islamic economic development. The meaning of *al-Wujub* and the meaning of *al-Imarah* are the two interpretive meanings of the verse that are significant.

The paradigm of economic development policy is the most crucial element in Islamic economic growth (Kuran, 1995). Policies must be multifaceted, starting with a variety of techniques, to effectively stimulate a nation's development (Nomran & Haron, 2020). As an illustration, Durkheim argues that the economic dimension is exclusive to the activity of marketing and the



relationship between profits and losses, and is not incorporated into the social reality (Rizkiah & Chachi, 2020).

The Islamic model of economic development is comprehensive and holistic, in contrast to Khurshid Ahmad's view that it has moral and social components (Azid et al., 2021). Furthermore, it appears to be in line with Weber's theory that morals and ethics have special standards in economic development (Schluchter, 2019). However, the way it embodies the essence of Islamic doctrine—which provides guidelines for participating in societal economic activity—sets it apart from Islamic economic growth.

Three fundamental principles have been identified by Choudhury (2019) as being essential to the growth of the Islamic economy. These include the principles of labor and production, the ransom principle in distribution, and the principles of tauhid and brotherhood (Chapra, 2008). Thus, *Tauhid*, *Sunnatullah*, and *Ukhuwah* are crucial components of Islamic economic development. However, Choudhury's reasoning is identical to that of secular economists, who argue that morality is crucial to economic growth because it is necessary for the achievement of justice and material growth (Chapra, 2008).

The main goal of economic recovery is to improve people's quality of life (Spengler, 1964). Chapra argues that al-Falah is more about the multifaceted nature of the issue—that is, the moral, social, psychological, political, and historical dimensions—than just the economic ones. At the accomplishment level, well-being should also align with the goals of Shariah (*maqashid al-Shariah*) by safeguarding the elements of faith, soul, reason, children, and riches (al-Syathiby, n.d.).

Ibn Khaldun was another Islamic scholar who made contributions to economic growth. It has had a role in the development of Islamic economic theory. Ibn Khaldun outlines the simultaneous growth of the macro and micro parts of the economy in his work *al-Muqaddimah*. Adam Smith, the British economist, believed that economic development should not be equated with the role of other disciplines, but rather with Ibn Khaldun's concept (Henry, 2020).

Ibn Khaldun expounded on his perspective that the advancement of economic development necessitates the collective effort of humanity (*ar-Rijal*), the facilitation of a shared comprehension of the urgency of development (*al-Imarah*), the indispensable involvement of governmental establishments, and the material contributions (*al-Mal*), which serves as a crucial determinant and



factor in the success of economic development. Ibn Khaldun formulated the success of economic development in the *Umran al-Alam*, noting that other stages of development also depend on the degree of attention given to the environment (Arifqi, 2019).

METHODOLOGY

Research Design

This research is designed to employ a qualitative approach, specifically using a literature review method, to delve into the contributions of Islamic scholars towards the development of Islamic economics. The literature review method, which involves the systematic collection, analysis, and synthesis of existing knowledge on a specific topic (Greenhalgh et al., 2016; Ibrahim, 2023), is particularly suited for this study as it facilitates a comprehensive understanding of the established concepts and theories in Islamic economics.

Data Collection

The data collection process for this study will utilize both primary and secondary sources. The primary source for this study is Ibn Khaldun's book, *al-Muqaddimah*. A textual analysis approach will be applied to this foundational text to extract relevant information and insights on Islamic economic concepts and strategies. This approach involves a close reading and systematic examination of the text to identify key themes, arguments, and the author's perspective (Creswell, 2013). Secondary data will be gathered from various scholarly sources, including Islamic economic books and journals, articles and papers on the development of Islamic economics, and relevant works by prominent Islamic economists such as M. Umer Chapra, M. A. Choudhury, and Joseph A. Schumpeter. The selection of these secondary sources will be based on their credibility, relevance to the research topic, and their publication in reputable academic sources.

Data Analysis

The data will be analyzed using thematic analysis. This method involves identifying recurring themes, patterns, and concepts across the data set (Braun & Clarke, 2006). The analysis will focus on extracting key concepts and strategies related to Islamic economics from Ibn Khaldun's *al-Muqaddimah*, examining how other Islamic scholars have built upon or expanded upon these



concepts, and identifying the significance of these concepts and strategies in understanding the development of Islamic economics.

RESULTS AND DISCUSSIONS

Ibn Khaldun's Perspective on Economic Development

Ibn Khaldun (1332-1406 CE) was a Tunisian scholar often referred to as a "polymath" for his vast knowledge across various disciplines (Fischel, 2022). His magnum opus, *The Muqaddimah* (Introduction), stands as a testament to his intellectual depth (Ardıç, 2022). The work delves into numerous subjects, with Khaldun offering insightful explanations, critiques, and constructive ideas (Roji & Husarri, 2021). *The Muqaddimah* is widely recognized as a foundational text in various fields, including economics (Hussien & Sulaiman, 2022; Mutalibovna, 2020). Despite its age, the book's core ideas remain relevant for contemporary discussions (Hafizuddin & bin Abdul Lattif, 2020). Scholars from both Islamic and non-Islamic backgrounds frequently cite *The Muqaddimah* as a primary or secondary source (Suliswanto et al., 2019).

Ibn Khaldun's economic thought revolves around the interplay between individual desires, limited resources, and the concept of "*rizq*" (divine provision) (Listiana et al., 2020). He emphasizes the role of human capital and collective needs in driving economic activity. "*Rizq*" refers to the means of sustenance that individuals utilize, distinct from the broader category of "*kasab*" (collective needs).

In *The Muqaddimah*, "development" is referred to as 'umran al-'alam, which translates to "prospering nature". There are different interpretations of this term. Some scholars view it as composed of three elements: the universe (*al-kawn*), community collaboration (*al-'ijtima' al-insani*), and history (*tarikh*) (Yahaya, 2011). Another interpretation identifies the three components as humanity (*al-Insan*), life (*al-Hayah*), and nature (*al-Kauwn*) (al-Buthi, 1998). The concept emphasizes the interaction of these elements, driven by the pursuit of brotherhood, unity (*ashabiyah*), and the establishment of a state (*daulah*) and prosperity (*umran*) (Arifqi, 2019).

Ibn Khaldun's ideas on development in *The Muqaddimah* provide insights into how societies overcome challenges. He proposes eight key concepts forming his theory of development (*kalimah hikamiyah*) (Chapra, 2008). These eight "aphorisms of wisdom" are:



1. A strong government can only be established through the implementation of Islamic law (*Sharia*).
2. Sharia cannot be effectively implemented without a strong government (*al-mulk*).
3. A state's power grows with a strong citizenry (*ar-rijal*).
4. A society cannot thrive without wealth (*al-mal*).
5. Wealth creation necessitates development (*al-imarah*).
6. Development cannot occur without justice (*al-adl*).
7. Justice is the divine *al-mizan*, means "standard" or "criterion" for judging humanity.
8. The government is responsible for upholding justice (binti Adnan et al., 2018).

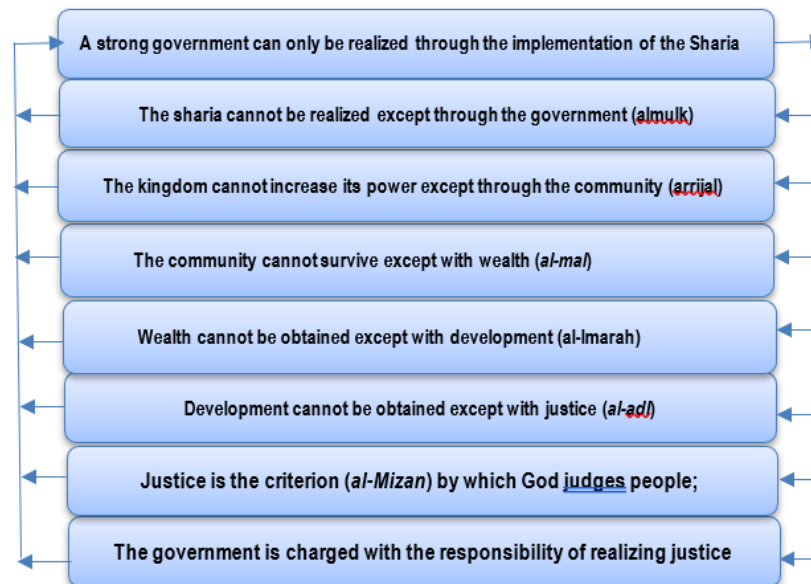


Figure 1. Ibn Khaldun's *Kalimah Hikamiyah*

These eight pillars of wisdom, explored in detail within "al-Muqaddimah," emphasize the importance of a holistic approach to development (binti Adnan et al., 2018). This approach avoids dichotomies and encourages multidisciplinary analysis, particularly when considering social and economic realities. Ibn Khaldun recognized the crucial roles played by various factors, including:

1. Governmental Power - A strong government is essential for creating a stable environment conducive to development.



2. Society - A cohesive and collaborative society is necessary for progress.
3. Wealth and Resources - Sufficient resources are needed to fuel development initiatives.
4. Development - Economic development is a key driver of overall societal progress.
5. Justice - Justice is fundamental to ensuring social harmony and facilitating development.

He emphasizes the interconnectedness of these elements (Yahaya, 2011). Ibn Khaldun placed particular emphasis on development, especially in conjunction with justice. He viewed justice as a defining characteristic of Muslim social life (*muamalah*) and an essential element of legal, social, and economic progress (Dusuki, 2006). Furthermore, the concept of social solidarity (*asabiyah*) inherently incorporates justice as a core principle. This concept prioritizes the harmonious fulfillment of rights and obligations, eliminating arbitrary decisions and ensuring fairness across all aspects of life (Arifqi, 2019).

In this context, development can be seen as the driving force behind a thriving world economy (Razak, Suyurno, & Nurdin, 2020). Similarly, within a national context, a more productive society contributes to overall development. With a focus on human development as the foundation, investments should be made in expanding or improving existing facilities to support progress in other areas of life, particularly the economy (Yahaya, 2013). By fostering human development and providing necessary resources and infrastructure, a society can advance civilization as a whole.

The Significance of Umran al-Alam in Economic Development According to Ibn Khaldun

Ibn Khaldun recognized the complexities of development, emphasizing the importance of collaboration and external support for its success (Boukraa, 2008; Reda, 2014). He believed that even the seemingly insignificant factors can contribute to development, and all elements should be considered to avoid underestimating their collective influence (Arifqi, 2019). Throughout his work, particularly the *Muqaddimah*, Ibn Khaldun emphasizes human well-being as the ultimate objective (Uula, 2022).

Ibn Khaldun argued that true development cannot be achieved solely through economic growth. Justice is a fundamental principle that must be pursued alongside economic prosperity (Gaffar, 2020). This concept of justice



encompasses fulfilling religious obligations, fostering reason and knowledge, nurturing the soul, raising children, and acquiring wealth in a righteous manner (Hamdani, 2020; A. M. Mafrudlo & Nurrohman, 2022). An individual's commitment to social responsibility contributes to societal prosperity, which is another facet of development (Sahad, n.d.; Awang et al., 2016). Ibn Khaldun identified Umran al-Alam as a critical factor in economic development (binti Adnan et al., 2018).

Ibn Khaldun conceptualized Umran al-Alam as the ideal state of development, achieved through a combination of three key elements:

1. *Tarikh* (History): Understanding the past provides valuable insights for informing present and future actions.
2. *Al-Ijtima' al-Insani* (Community Cooperation): Collaboration and social cohesion are essential for societal progress.
3. *Al-Kawn* (The Universe): Recognizing the interconnectedness of humanity and the natural world is crucial for sustainable development.

The spirit of brotherhood (*ashabiyah*) serves as a binding force, integrating these elements and fostering the realization of this ideal state. Ibn Khaldun is credited with developing the concepts of the state (*daulah*) and prosperity (*umran*) (Rahman et al., 2018).

As al-Jabri explains, umran refers to a social phenomenon arising from the collective actions of people within communities and settlements. It contributes positively to both the physical and spiritual well-being of a society. Furthermore, it is closely linked to morality, religious adherence, adherence to the law, and the interconnectedness of all creation (Yahaya, 2011).

Umran al-Alam is considered to be a cornerstone of economic development (Pratiwi, 2023). Ibn Khaldun emphasizes that this concept cannot be fully achieved without recognizing the importance of human brotherhood and cooperation (Mutalibovna, 2020). To explain the significance of *Umran al-Alam*, Ibn Khaldun employed empirical methodologies that included historical analysis, comparisons, and observations (Dusuki, 2006). His approach recognized the interconnectedness of ecological, social, rural, political, urban, economic, and sociological factors (Rahman, 2018).

Ibn Khaldun's theory of Umran al-Alam is considered to be a comprehensive and definitive theory. This theory provides a framework for understanding



Islamic sociology (Roji & Husarri, 2021). Ibn Khaldun further enriched this theory by dividing it into six key components:

1. Knowledge of the Earth and Its Inhabitants: Understanding the natural world and humanity's place within it.
2. Social Science: Encompassing both nomadic (*Badawi*) and sedentary (*Hadari*) societies.
3. Political Science: The principles of governance and leadership.
4. State Development: The growth and development of the state apparatus alongside infrastructure.
5. Economic Aspects: Economic systems and practices that contribute to societal well-being.
6. Intellectual Development: The importance of knowledge, education, and intellectual pursuits.

These six elements are systematically structured to provide a holistic understanding of society. This theory incorporates a broad and general meaning, encompassing human aspects alongside other factors (binti Adnan et al., 2018). *Ashabiyah*, the concept of social solidarity, is another crucial element within this framework (binti Adnan et al., 2018). Cooperation among individuals is essential for building and maintaining societal well-being (Hussien & Sulaiman, 2022). The enduring relevance of Ibn Khaldun's theory lies in its adaptability to various contexts (Sahad, n.d.). In today's world, where change is constant and shared well-being is a central goal, a lack of individual responsibility can hinder the achievement of *Umran al-Alam's* objectives (binti Adnan et al., 2018).

Comparisons with Other Concepts

The theory of *Umran al-Alam* shares some similarities with other related concepts, such as *Umran al-Bashari* (human development) and *Umran al-Insani* (social development), though these ideas operate at different levels (Chabane, 2008; Yahaya & Saniff, 2018). The broader application of *Umran al-Alam's* thesis takes into account linguistic, cultural, religious, and geographic contexts (Yahaya & Saniff, 2018). This theory strives for universality by encompassing the laws of nature, human events, and the spiritual and physical aspects of existence (Messier, 2008). It represents a comprehensive model for understanding development according to Ibn Khaldun.



Mahayuddin Hj Yahaya emphasizes the Islamic character of the theory by highlighting its focus on universality (Yahaya, 2011). The core principles of this theory, such as justice, are integral to Islamic philosophy and require both comprehension and application (Mafrudlo et al., 2023). Sustainable development is contingent upon factors such as high moral standards, social cohesion, and a capable and intelligent government (Wati & al-Ma'mun, 2022). These preconditions align with the fundamental principles of both social and natural law.

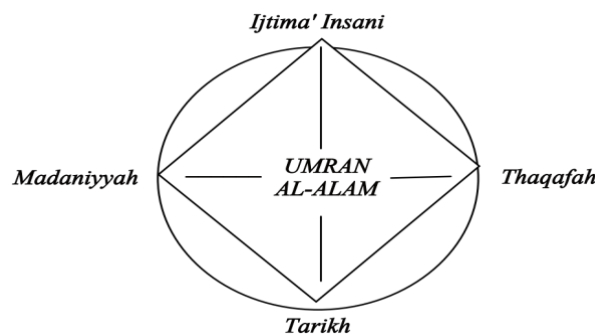


Figure 2. Universality of *Umran al-Alam*
(Source: Yahaya, 2011)

Figure 3 illustrates how Ibn Khaldun integrated Islamic principles through the concepts of *Umran al-Alam* and justice. His aim was to provide a framework for policymakers that would enable the formulation of strategic policies that integrate justice, economic considerations, morality, and sustainability. Ultimately, these policies are intended to serve the well-being of the Muslim community (*ummah*).

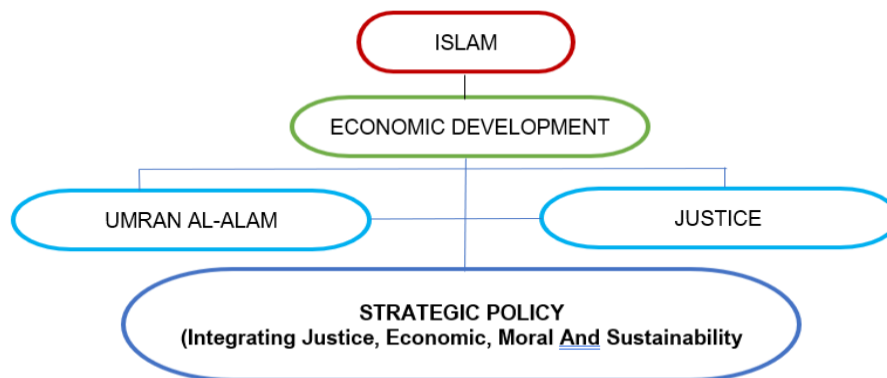


Figure 3. Ibnu Khaldun’s Analysis and Goal



Ibn Khaldun's Legacy

Ibn Khaldun's comprehensive and interconnected philosophical approach provides useful solutions to modern economic challenges. By advocating for the concept of *Umran al-Alam*, which encompasses justice within an Islamic perspective, Ibn Khaldun lays a foundation for strategic policymaking. This framework can guide policymakers towards a balanced approach that incorporates contemporary realities, policy considerations, ethics, justice, and sustainability. Ibn Khaldun's insightful thoughts and propositions remain valuable as they offer practical, educational, and contemporary relevance. Considering the realities of modernization and globalization, it is crucial to delve deeper into the study of Ibn Khaldun's *Umran al-Alam* theory.

The exploration of Ibn Khaldun's perspective on economic development carries significant implications. Ibn Khaldun emphasizes a holistic approach to development, taking into consideration not just economic factors, but also social, political, and environmental aspects. He envisions a prosperous earth/nature, or *Umran al-Alam*, being achieved through an understanding of history (*tarikh*), the fostering of human collaboration (*al-ijtima' al-insani*), and the acknowledgment of the interconnectedness of humanity and nature (*al-kawn*). In his perspective, justice is integral to both economic development and overall societal well-being. He also underscores *Ashabiyah*, or social solidarity, as a unifying force that encourages cooperation and societal progress.

Ibn Khaldun's theory offers valuable insights for contemporary policymakers. It highlights the importance of a balanced approach that takes into account economic, social, and environmental factors. It also stresses the necessity for robust institutions and fair governance to achieve sustainable development. Furthermore, it emphasizes the importance of social cohesion and cooperation for economic prosperity. Lastly, it suggests that an understanding of the past can inform present and future development strategies. This holistic and integrative approach provides a valuable framework for considering economic development in the modern world..

CONCLUSIONS

Ibn Khaldun stands as a towering figure in Islamic scholarship, offering a sophisticated and enduring framework for understanding economic development. His *Muqaddimah* presents a compelling case for prioritizing progress and social well-being within Muslim societies. The concept of *Umran*



al-Alam, emphasizing humanity's responsibility to cultivate and improve the world, remains a cornerstone of this framework.

Beyond the theoretical brilliance of Ibn Khaldun's work lies its practical applicability. His emphasis on social solidarity (*ashabiyah*) and the interconnectedness of economic health with justice and social equity provides valuable guidance for policymakers today. The contemporary Muslim world, grappling with complex economic challenges, can benefit greatly from revisiting Ibn Khaldun's comprehensive vision. His framework, emphasizing *Umran al-Alam* and justice, offers a foundation for formulating sustainable and equitable economic development strategies.

While mainstream economic development discourse has often overlooked Ibn Khaldun's contributions, this paper serves as a starting point for a renewed exploration. Future research can delve deeper into the rich tapestry of Islamic economic thought, revealing the profound impact of scholars like Ibn Khaldun on the development of modern economic principles. By acknowledging both the limitations of this paper and the dynamic nature of Ibn Khaldun's ideas, we pave the way for a more comprehensive understanding of his enduring legacy.

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