

Islamic Work Philosophy and Modern Urbanization: Ibn Khaldun's Perspective

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ABSTRAK

This research aims to reveal the concepts of Ibn Khaldun's thought, especially those related to economic life. The main focus of this study is Ibn Khaldun's contribution to economic philosophy. The method used is textual analysis based on primary sources, including works of interpretation and translation. The results of the study show that Ibn Khaldun, a prominent figure in Islamic thought, had a great influence on the development of modern economics. His monumental work, Al-Muqaddimah, deals with the relationship between human beings, especially Arab societies, in the context of the Arabic language. His contribution to economics can be understood through the perspective of Islamic history. The influence of Ibn Khaldun's thought on modern economic theory was significant, with far-reaching implications for contemporary thinkers and scholars. In his thoughts, Ibn Khaldun emphasized that work is an essential activity for humans in an effort to meet the needs of their lives.

Teori Kerja dalam Islam dan Urbanisasi Modern: Perspektif Ibn Khaldun

ABSTRACT

Keywords:

Teori Kerja; Urbanisasi; Ekonomi Filosofis; Ibnu Khaldun

Penelitian ini bertujuan untuk mengungkapkan konsep-konsep pemikiran Ibnu Khaldun, khususnya yang berkaitan dengan kehidupan ekonomi. Fokus utama dari kajian ini adalah kontribusi Ibnu Khaldun terhadap filosofi ekonomi. Metode yang digunakan adalah analisis tekstual berdasarkan sumber-sumber utama, termasuk karya tafsir dan terjemahan. Hasil penelitian menunjukkan bahwa Ibnu Khaldun, seorang tokoh terkemuka dalam pemikiran Islam, memiliki pengaruh besar terhadap perkembangan ekonomi modern. Karya monumental beliau, Al-Muqaddimah, membahas hubungan antara manusia, terutama masyarakat Arab, dalam konteks bahasa Arab. Kontribusi beliau terhadap ekonomi dapat dipahami melalui perspektif sejarah Islam. Pengaruh pemikiran Ibnu Khaldun terhadap teori ekonomi modern sangat signifikan, dengan dampak yang luas bagi para pemikir dan cendekiawan kontemporer. Dalam pemikirannya, Ibnu Khaldun menekankan bahwa bekerja adalah aktivitas yang esensial bagi manusia dalam upaya untuk memenuhi kebutuhan hidupnya.



A. INTRODUCTION

Ibn Khaldun's work became a prominent reference, especially his thoughts related to the concept of modern economics. An example of his work is *Al-Muqaddimah*, this work discusses the relationship between humans or in Arabic called *muamalah* (Alatas, 2022). The idea of Ibn Khaldun's thought is related to economics and can be actualized with the rules of Islamic economics and the reasons why there are certain prohibitions made in order to realize a balance in *muamalah*. Ibn Khaldun was the last Islamic thinker who understood and interpreted economics without being influenced by the many western ideas and events that shaped modern civilization (Fischel, 2023).

Islamic economic thought is influenced by the history of Muslims where Islamic civilization is in decline. After the period of the Rashidin Caliphate (632-661 AD), there were political conflicts that led to the formation of new caliphacies and internal feuds that weakened the unity of the Muslims (Mansouri, 2023). Ibn Khaldun understood that the Golden Age of Islamic civilization, which began at the end of the 8th century AD, had reached its end when the Mongol invasion collapsed the center of the Abbasid caliphate in 1258 AD. The Seljuk power and Mongol invasions in the 11th and 13th centuries resulted in a decline in power and stability in many Islamic regions, especially in the Middle East and Central Asia (Nasiroh & Rofi'ah, 2023). In the 19th century, many Islamic territories fell under European colonial control, resulting in political and economic oppression and inhibition of social and intellectual progress. Various economic crises such as inflation, trade declines, and unemployment also affected the decline of Islamic civilization, limiting economic growth and social development. The rise of Muslims is marked by the beginning of Muslim scholars contributing their thoughts to the progress of the ummah (Latifah et al., 2024).

Ibn Khaldun's contribution is not judged in the same way as the contributions of Renaissance and Enlightenment thinkers, given how much influence he had on contemporary and successor leaders and thinkers (Al-Zubaidi, 2022). Although the Islamic dynasties of North Africa and Andalusia were isolated from the impact of the struggles of the Islamic dynasties in the east due to their autonomous status, their internal stragreements tied their fate to the inertia of a degenerate civilization that represented all Muslims. The very different circumstances and conditions between the Western world and the Islamic world at that time put Ibn Khaldun in a position where his thinking had to be taken into account, especially with regard to political and philosophical economy (Ardıç, 2022).

Ibn Khaldun's contribution must be weighed against the quality of the knowledge he inherited and the usefulness of the predictions derived from his knowledge; because he was living on the brink of human transition from one very unstable era, which was marked by the decline of civilizations that he followed to another that was rising that he did not know about and that he did not include in his presentation of social history (Souaiaia, 2023). This research seeks to describe and interpret Ibn Khaldun's thought in terms of modern economics and textual analysis with a philosophical approach to Ibn Khaldun's Islamic economic thought with economic activities, wealth distribution, and value systems, ethics, politics, and social behavior (Maulidizen 2019). The purpose of this paper is to identify Ibn Khaldun's work on economic and social philosophy. For this reason, this paper will discuss questions related to the most important ideas of Ibn Khaldun's economic thought. A comprehensive discussion of what theoretical frameworks might guide his thinking and what topics are worth discussing and

analyzing further.

B. METHODOLOGY

This study uses a literature study research method. The literature study research method is a systematic approach to collecting, evaluating, and synthesizing all relevant information from existing textual sources on a particular topic (Ardiansyah et al., 2023). These sources can be books, scientific journals, conferences, research reports, and other documents related to Ibn Khaldun's Islamic economic thought. This research method is included in the descriptive qualitative research method.

C. RESULT AND DISCUSSION

Works of Ibn Khaldun Al-Muqaddimah

Ibn Khaldun first wrote *al-Muqaddimah* while in Algeria, then he made a revised draft after traveling east. There are at least six manuscripts (kept in Turkey and Egypt) that form the basis of translations of some or all of *his Muqaddimah*. Evidence suggests that Ibn Khaldun had made changes to *al-Muqaddimah* even when he was living in Syria, and no later than three years before his death (Thabet, 2023).

Ibn Khaldun's *Muqaddimah* is a famous introduction to his monumental work, "Kitab al-'Ibar" (Textbook). This *Muqaddimah* is also known as "Muqaddimah Ibn Khaldun". The content of this *Muqaddimah* is very broad and profound, covering various aspects of human life, history, and civilization. According to Ibn Khaldun, human civilization goes through repeated cycles, namely from the phases of formation, emergence, glory, decline, and finally destruction (Fuchs, 2024). His theory inspired the concept of social history that was later widely discussed by modern social scientists. He also discusses the role of geography, economics, and other social factors in the development of a civilization (Molino-Machetto, 2023). His theory of political economy relates the economic condition of a society to political stability and power. Ibn Khaldun stated that the success of a dynasty or government can be determined by its ability to manage resources. *Muqaddimah* Ibn Khaldun not only became a well-known work in the Islamic world, but was also widely known among Western academics in the 19th century after it was translated into French by Francois Rosenthal in 1863. This work not only has a foothold in history and sociology, but it also provides a profound insight into the dynamics of human civilization (Wazir et al., 2022).

Al-Muqadimah's discussion of economics in *Al-Muqadimah* not only covers practical aspects such as trade and finance, but also investigates the correlation between economic factors and the social and political development of a society. Ibn Khaldun emphasized that the political stability and success of a dynasty or government are highly dependent on good economic conditions. He stated that effective governments must be able to manage economic resources well to maintain their power (Tahir & Nori, 2023).

Ibn Khaldun provides an in-depth analysis of state taxes and revenues. He argued that the government should tax according to the people's ability, and that a fair tax policy can strengthen people's trust in the government (Souaiaia, 2023). Ibn Khaldun recognized the role of trade in the growth and progress of a civilization. He highlighted the importance of international trade relations in developing the local economy and mentioned that trade can generate wealth that

allows civilization to flourish. Ibn Khaldun also considered the influence of geography and the natural environment on the economy of a society. He observed that geographical conditions such as climate and soil can affect the types of production and resources available (Samah et al., 2020).

The concept of 'asabiyyah' (social solidarity or group spirit) was also applied by Ibn Khaldun in the context of economics. He posited that a strong 'asabiyyah' can motivate people to cooperate in economic activities, which in turn can improve economic well-being. Ibn Khaldun criticized the concentration of wealth in the hands of a few people or groups (Souaiaia, 2023). He warned that injustice in the distribution of wealth can lead to social and political instability, which can ultimately threaten the survival of a civilization (Molino-Machetto, 2023).

Interpretation of Ibn Khaldun's Thought

Ibn Khaldun, as a medieval Muslim scholar and historian, used a unique and systematic approach in his interpretation and analysis of historical and social phenomena. One of Ibn Khaldun's most significant contributions was the development of a sociological historical approach (Kostyrya & Yanchenko, 2023). He argues that historical events are influenced not only by political or military factors, but also by social, economic, and cultural factors. Therefore, Ibn Khaldun understood history as the result of the complex interaction between various forces and social dynamics. The concept of 'asabiyyah' or social solidarity became the center of Ibn Khaldun's social and historical theory. He posits that the strength of a group or dynasty depends not only on military power or wealth, but also on the level of internal solidarity and common spirit (asabiyyah) among its members. This concept provided the basis for his analysis of the development and collapse of dynasties (Gomez, 2022).

Ibn Khaldun strongly emphasized the importance of understanding the root causes of historical events. He argued that in order to understand a historical event correctly, we must understand the causes that preceded it. This means that in his analysis, he tries to dig deeper than just the chronology of events to find the underlying patterns and factors. Although Ibn Khaldun lived in the 14th century, he used a strong empirical approach in his interpretation of history and social phenomena (Nidzom and Rafsanjani 2022). He carefully considered the available data, including historical records, direct observations, and reports from different sources, to support his argument. One of Ibn Khaldun's famous concepts is the idea that history moves through a repetitive cycle of growth, peak, decline, and fall. It is a concept that emphasizes that historical patterns can be identified and analyzed by looking at these patterns. Ibn Khaldun also questioned the reliability and bias of the historical sources available in his time. He realized that history can often be influenced by political propaganda or non-objective interpretations. Therefore, he advocates a critical approach to the use of historical sources (Riswan, 2022).

With his broad and multidisciplinary approach, Ibn Khaldun made a significant contribution to the development of historical and sociological methodologies. His in-depth and analytical interpretation of historical and social dynamics remains a source of inspiration for social scientists and historians to this day.

Analysis of the Use of Grammar by Ibn Khaldun

Ibn Khaldun used classical Arabic in his works. Classical Arabic in its time was a literary and scientific language used to write intellectual, religious, historical, and other scientific works in the Islamic world. Ibn Khaldun wrote in a very formal and scientific style of language. The language follows the high standards of classical Arabic literature studied by scholars and writers of the time. Ibn Khaldun used a rich and varied vocabulary to explain complex concepts in history, sociology, economics, and other sciences. His language often contains the technical terms necessary to accurately describe his thoughts (Latifah et al., 2024)

Ibn Khaldun's writing style tended to use long and complex sentences, which are characteristic of classical Arabic scientific prose. His sentence structure is carefully constructed to express his thoughts clearly and systematically. Ibn Khaldun followed the conventions of classical Arabic literature in the use of rhetoric, alliteration, and other language styles to reinforce his message. This reflects his deep understanding of the richness of Arabic literature and the power of language as a means of communication and argumentation. Despite using sophisticated and complex language, Ibn Khaldun still tried to convey his thoughts clearly and precisely. He often provides definitions and clarifications for key concepts so that the reader can understand his arguments well (Molino-Machetto, 2023).

In Ibn Khaldun's "Muqaddimah," he uses classical Arabic loaded with rich vocabulary and intricate sentence structures. Here are some examples of phrases and sentences in classical Arabic used by Ibn Khaldun in his works (Alatas, 2022):

وَإِذَا اجْتَمَعَتْ فِي النَّفْسِ غَالِيَةٌ مِنَ الْمَحَاسِنِ وَالْمَسَاوِي فَإِنَّهُ لَا بُدَّ أَنْ تُثَبَّتَ الْمَدِيحَةُ وَالذَّمُّ أَخَذَهُمَا وَخَالَطَهُمَا كُلُّ

اسْتِخَالَ

Translation: "When most of the good and bad qualities are united in one soul, then there will inevitably be praise and reproach, and both are taken and treated in every possible way."

In this example, Ibn Khaldun uses long sentences with the use of dense words and an emphasis on the interconnectedness between various concepts.

وَمِنْهَا مَوَاضِعُ انْتِخَابِ الْمَلِكِ الْأَوَّلِ وَمُواخَذَتِهِمْ وَسَلْوَانِهِمْ

Translation: "Among them are the election of the first kings, the criticism of them, as well as their satisfaction."

In this sentence, Ibn Khaldun used a sentence structure that contained several nominal phrases and verbs, which showed his skill in constructing complex sentences.

فَالْحُكْمُ فِيمَا ذَكَرْنَاهُ أَنَّهُ فِي الْحَكَمِ الْعَادِلِ الَّذِي هُوَ حَاكِمٌ فِي الْإِنصَافِ الَّذِي يُخْرِجُ الْأَمْرَ إِلَى غَيْرِ ذَلِكَ مِنَ الْإِخْرَاجِ

الْعَادِلِ

Translation: "So, the law that we have mentioned is in the just law, that is, the ruler in justice who issues commands outside the just."

In this sentence, Ibn Khaldun used a long sentence and defended continuity in the use of words that describe complex concepts in his thought.

Using a rich and structural classical Arabic, Ibn Khaldun was able to express his thoughts in depth and systematically in *Muqaddimah*. His meticulous and orderly style of language not only facilitated the delivery of his arguments, but also elevated his work as one of the greatest works in the history of social and historical thought (Al-Zubaidi, 2022).

Analysis of Ibn Khaldun's economic philosophy in *Al-Muqaddimah*

Ibn Khaldun offers a deep and multidisciplinary view of economics as an integral part of the social and political life of a society. His analysis not only reveals the complex relationship between economic and social factors, but also provides a deeper understanding of the dynamics of human civilization as a whole. His philosophical approach to economics is not only relevant to his time, but it also has interesting relevance to the study of modern economics and sociology (Gomez, 2022).

The first analysis is the analysis of economic and social relations according to Ibn Khaldun. Where the view that the economic condition of a society is closely related to social factors. The concept of 'asabiyyah' or social solidarity is a key element in his theory. He stated that strong social solidarity (asabiyyah) can increase the economic productivity of a society, as people work together to achieve common goals (Al-Zubaidi, 2022).

The second analysis is the historical cycle. One of Ibn Khaldun's great contributions was his theory of the historical cycle, in which civilization goes through repeated phases of formation, emergence, glory, decline, and finally destruction. In the economic context, Ibn Khaldun attributed economic decline to the loss of 'asabiyyah' or social solidarity that affected people's ability to cooperate and manage resources effectively (Riswan, 2022).

The third analysis is the concept of tax revenue. Ibn Khaldun offers an in-depth understanding of the relationship between effective governance, tax policy, and the economic well-being of the community. He argues that a government that can manage taxes fairly, in accordance with the people's capabilities, can build trust and economic stability that supports long-term prosperity (Kostyrya & Yanchenko, 2023).

The fourth analysis is **a critique of economic power centers**. Ibn Khaldun critically highlighted the negative impact of the accumulation of wealth in the hands of a few people or groups. He argued that injustice in the distribution of wealth can lead to social and economic instability, which can ultimately threaten the sustainability of a civilization (Wazir et al., 2022).

The fifth analysis is the influence of environment and geography. Ibn Khaldun also considered the influence of the physical environment, such as geography and natural conditions, on the economy of a society. He realized that geographical conditions can affect the types of

production and resources available, which in turn affects economic development (Tahir & Nori, 2023).

Work Philosophy According to Ibn Khaldun

The concept of work according to Ibn Khaldun does not only include the physical aspects of work activities, but also includes a wider social, economic, and political dimension. Ibn Khaldun linked the concept of work with the development and sustainability of a civilization. Work is an activity that is necessary to generate wealth and meet the needs of human life. The concept of 'asabiyyah' or social solidarity is at the heart of Ibn Khaldun's understanding of work. He argues that strong social solidarity among members of society (high asabiyyah) can promote work productivity because communities will work together to achieve common goals. Ibn Khaldun observed that the productivity of work and the economic success of a society are closely related to its social and political conditions. Societies that have a stable and fair system of government, as well as high social solidarity, tend to be more productive in their economic activities (Samah et al., 2020).

Ibn Khaldun critically realized that injustices in the distribution of wealth or the accumulation of wealth in the hands of a few people or groups can hinder social solidarity and the productivity of society as a whole. This can lead to economic and social instability. Ibn Khaldun also considered the influence of the physical environment, such as geography and natural conditions, on the types of production and resources available. Geographical conditions can affect the way people work and the types of jobs available, which in turn affects the economy and the development of society. In his theory of the historical cycle, Ibn Khaldun posits that civilization goes through repeated phases of formation, emergence, glory, decline, and destruction. He points out that this cycle can be influenced by community work productivity and social solidarity. This approach provides deep insights into how these factors interact with each other and affect productivity and economic success in the history and development of human civilization (Al-Zubaidi, 2022).

Unification of the Concept of Work and Urbanization According to Ibn Khaldun's Thought

Ibn Khaldun observed that civilization often flourished around large and important urban centers. He realized that the city was a place where economic, social, political, and intellectual activity developed intensively. These urban centers became centers of trade, cultural exchange, and scientific development. Although Ibn Khaldun did not use the term 'urbanization' as we know it today, he was aware that the growth of large cities could be influenced by economic factors, such as trade and industry, as well as social and political factors. The existence of urban centers can affect the migration of people from rural areas to urban areas. Ibn Khaldun linked the development of civilization with the development of urban centers. He realized that in large cities, there was an exchange of ideas, knowledge, and culture that allowed for more advanced intellectual and social development. Ibn Khaldun also noted that poor urban conditions, such as inadequate sanitation or an imbalance in the distribution of wealth, can threaten the social and economic stability of a society. He observed that imbalances in urban development can lead to instability that can affect the sustainability of civilization (Alatas, 2022).

Ibn Khaldun observed that urban centers are places where economic activity flourishes. These centers became focal points for trade, production, and cultural exchange. This is where

hard work and productivity become important in building wealth and community welfare. Ibn Khaldun realized that urbanization was thriving thanks to strong economic growth in the big cities. Ibn Khaldun linked urban growth to intellectual and social development. Urban centers become places where new ideas emerge, where art, science, and culture flourish. This creates a stimulating environment for innovation and advancement in different areas of life. Ibn Khaldun also noted that unbalanced or unjust urbanization, where wealth and power are concentrated in a handful of people or groups, can threaten the social and economic stability of cities. He observed that imbalances in the distribution of wealth and access to opportunity can hinder the full potential of urban centers (Samah et al., 2020).

Thus, in Ibn Khaldun's thought, the concepts of work and urbanization are closely related in the context of the development of society and civilization. Thriving urban centers become centers of economic, intellectual, and social activity, where work productivity, social solidarity, and infrastructure development interact with each other to create an environment conducive to growth and progress. However, he also acknowledged that to achieve sustainable success, urbanization must be managed fairly and in balance to prevent social and economic instability that could threaten the sustainability of cities and societies as a whole (Latifah et al., 2024).

D. CONCLUSION

Ibn Khaldun, a prominent figure in Islamic thought, is known for his contributions to the modern economy. His work, *Al-Muqaddimah*, explores the relationship between humans and Arabs in Arabic. Its contribution to the economy can be analyzed through the perspective of Islamic history, particularly the period of the Mongol invasion and subsequent internal conflicts. Ibn Khaldun's contribution to modern thought is significant, as it has influenced contemporary thinkers and scholars. His contribution to Islamic thought was also influenced by the quality of knowledge he possessed and the influence of his tendencies. This research aims to identify Ibn Khaldun's views on economic and social issues, using a systematic approach to collect, evaluate, and synthesize relevant information from various sources. The research methodology includes a systematic approach to collecting, evaluating, and synthesizing relevant information from a variety of sources, such as books, journals, conferences, and research reports. This research aims to provide a comprehensive understanding of Ibn Khaldun's economics and contribute to the understanding of modern economics.

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