Ibn Khaldun’s Thoughts on Religion as a Personal Experience and a Social System

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Abstract

Dialogue and discussion about religion requires a cautious attitude. Because even though religion has a social function, its appreciation is very individual. Religion is the deepest part of a person’s personality. The essential reality of religion is a special experience which expresses itself in symbols and seeks its intellectual expression in the science of kalam. Ibn Khaldun’s concept of God is the beginning of the world’s existence and theological phenomena. This is what equates ibn Khaldun with Muslim philosophers and scholastic theologians. Ibn Khaldun is firm about the relationship between man and his God because it is the law of causality. The creation process occurs because of the creation of the Absolute. It also rejects secondary causality, that all occurs in the world the elements come from the initiative or direct power of God. Similarly, there is no need to rationally prove God. Because absolute things in religion cannot be proven rationally. because the truth has been guaranteed by Allah’s revelation. But this does not mean ignores reason, or autonomous thinking. According to him, sense is very precise and careful scale, innovative and reliable for the results. But in relation to the attribut of God, the role of reason is very limited. Ibn Khaldun's concept of religion as social legitimacy, that religion an important role that has the power of reconciliation, unifying, and unifying a large society. he projected on nomadic society, which was an unruly nation. But when religion comes to them, they submit to the rules created by religion, so something of solidarity is realized. Thus, he saw that religion could add political power, and his enthusiasm could accelerate the movement of history. however, religion needs an ‘ashabiyyah foundation to be able to exert its influence. Between ‘ashabiyyah and religion there is a dialectical relationship that cannot be contradicted. 'Ashabiyyah supported by religion is the most powerful politics. And religion without the 'ashabiyyah foundation will not be able to exert its influence

Key words: Ibn Khaldun, personal experience, social system

Introduction

When the criticisms voiced by Marx, Nitzhe and Freud made religious people aware of the claim for the function of religion in the transformation of humans and society. The problem will become clear when the expression of doubt is in the tone of how religion can function as a transformation so that it does not become an opium for the people and does not lull them into surrendering because they have fled the real struggle to the world of illusion and the illusion of heaven.
In the history of civilization, religious legitimacy that humans as creatures of God seek their social language, legal language, and political language to protect and maintain the essentials of their humanity, then if human attention is only on one aspect of heaven or if it is vertical, then it will be criticized and will drawn horizontally. (Muji Sutrisno, 1993: 40).

With the birth of astronomical discoveries by Galileo Galilei to the birth of the theory of evolution, religion seems to be challenged by science and technology. There is an assumption that the joints of religious teachings have been shaken by the rationalism of science and advanced technology. The question that arises is where is the role of religion in the dynamics of human life on this earth?

It is an interesting reality, however fast the flow of world change and the high tide of knowledge, mankind does not stop talking about religion. His voice resonates in congresses, conferences, seminars, discussions, and the mass media which are increasingly productive in spreading religious issues. Thus, it seems that the changing world is not only dominated by science but also by religion (raising awareness and religious experience). Moreover, it is different from the previous centuries, the progress of science and religion does not contradict each other, but complements and utilizes each other, in line with enhancing human qualities. (Burhanuddin, 1993: 52).

In Ibn Khaldun’s view, religion is the force of integration, reconciliation and unification, because religion has a spirit that can ease conflict. Even religion can lead to the truth. Nevertheless, religion will have more meaning when it uses ‘ashabiyah in realizing the truth itself. (Zaenab Al-Khudairi, 1987: 141).

Religion is the perfection of human existence, a source of vitality that manifests changes in the world and preserves it, along with that religion is also a source of value, has a very large role and contribution in every level of human life. All historical cultures have been inspired by values rooted in major religions. And religion has an extraordinary bond that is both internal and external.

In the predictions and views of some scientists that the XXI century is the century of religion. This means that religion is predicted to have a bright future for human civilization in all corners of the earth, religion is the only alternative that can save human life, William McInner is very optimistic about the role of religion in anticipating the progress of the times, as well as science and technology. (Ahmad Subandi, 1990:45).

Even the realization of cooperation between faith and learning related, religion and science will integrate revelation and learning, between worship and action. The discussion of religion presented in the background of this problem, when the position and role of religion in modern society shifted with the birth of new ideologies that filled human civilization. There are scientists who stand tall on the optimistic line, that religion has the power of integration, and is the only alternative that can save human life, and can fill human civilization.

In this discussion the author will discuss Ibn Khaldun’s thoughts that religion has the power of integration, peukun and unifying, religion can also reduce conflict, religion is also a source of individual peace; something that can glorify and can make humans civilized. And religion is a very high source of culture.

Ibn Khaldun agrees with Emile Durkheim that religion can function as a unifying factor in people’s lives. Ibn Khaldun projects his opinion on nomadic society, which is a nation that is difficult to govern, subjugate and lead. But with religion they can be regulated and so their cohesiveness can be increased. Religion makes them submissive and obedient to gather and create social unity, and with religion they can also gain political power and sovereignty.

Results & Discussion

Results

There are basically three experiences: the experience with nature, the moral experience, and the religious experience. (Loren Bagus, 1991: 46). At the first level that science departs from experience with nature, with physical objects around it. Medical science departs from the human experience of the physical body. Natural science also departs from the fact that Nature is changing, which moves from its physical reality. History as a science records the reality that used to be in the past, starting from physical things, such as inscriptions and writings. Psychology also departs from the physical reality of a patient, then traces the psychological reality. Sociology, too, departs from the reality that is captured, seen and observed or researched. (Loren Bagus, 1991: 47).

At the second level is moral experience. Human behavior, customs are forms of experience at this level. Love relationships can be associated with these second-order experiences. Because there is a very strong personal involvement. This experience is formulated in the form of laws, rules, etiquette. And also customs that can be internalized in a person so that they can be combined with the motion and dynamics of his life.

The third experience is religious experience. This experience is with God. However, God is so far away and cannot be captured by humans in a coherent and complete manner. The experience of God is a deeper and higher discovery. It requires personal involvement without reference to physical matters. A religious person needs to realize that he is dealing with another person, but he does not see it. What we know as faith. As we have discussed that religious experience, is an experience with God. This requires personal experience without reference to physical things. Phenomenologically, things that are physical or visible are self-embodiments of the Divine. The universe and humans proclaim the presence or existence of God for religious humans.
Religious experience is a structured practice. In reality it is much more than a rudimentary and vague form of emotional extension, in other words religious experience is an orderly experience. Julian Huxley said that the essential religious reality, namely in the form of a special experience that seeks to express itself in symbols and intellectual statements in theology and theology, namely a sense of holiness. (Joachim Wach, 1994: 43). And this sense of holiness, is something that cannot be explained coherently and completely, and can only be communicated with people who have had the same experience. In Islam, for example, God is always declared to be the Most Holy, purifying God is the preferred dhikr, supported by a hadith: "Two sentences are light on the tongue, but heavy on the scales: Glory be to God, Praiseworthy." Then the sense of holiness is very closely related to the sense of goodness, truth, justice, glory and so on. The existence of a sense of holiness that is all-encompassing in the human soul, naturally has made humans become hanif in Islamic terms. Thus, religion is very natural, and is an essential human need, because religion expresses the nature of human hanif that has been embedded in the human soul.

Discussion

Ibn Khaldun have name complete Abdurrahman Ash Zaid Waliuddin son Muhammad bin Muhammad bin Hasan bin Muhammad bin Jabir bin Muhammad bin Ibrahim bin Abdirrahman bin Khalid bin Uthman. His real name is Abdurrahman, while his family name is Abu Zaid and his title is Waliuddin. He is better known as name Ibn Khaldun (Ali Abdul Wahid wafi', 2004: 25). Ibn Khaldun born in Tunis on beginning Ramadan 732 H (27 May 1332 M). He originated from family which lead inwhich is his paternal lineage—except for his father who is more intense in the field education—is expert in field political (Samsul Nizar, 2004: 29). Because that, first teacher Ibn Khaldun is his father alone.

When already achieve age for study, it continue the lesson and taught to a number of members. Among his many teachers, there are two teachers who has a great influence in the field of science that he struggles with, both in terms of law, language, and wisdom, namely: Abu Muhaimin Ibn Abdul Muhaimin al– Hadhramy (priest Para member hadith and Nah at Morocco) and Ashes 'Abdillah Muhammad Ibn Ibrahim al-Abil. It is starting memorize Al Quran and tajwid suitable by method which happen at partly big countries Islam. Mosque on the times that is central education. Ibn Khaldun even demanding knowledge at Mosque which until now mosque that stillknown society Tunis, is that Mosque Dome. It is also deepen Recitation Sabah and Recitation Jacob , the basics knowledge language Arabic, literature and grammar, then deepening the knowledge of usual fiqh and fiqh from the Malikic school, then the knowledge of tafsir and hadith as well as delve into philosophy and logic (Ali Abdul Wahid Wafi', 2004: 37–39).

It is evenacquire knowledge pen from the sect al–Ash’ariyah (Ali al–Jumbulati, 1994: 180). Calamity plague disease tha’un on year 749 H which result in Deadsecond person old has compel Ibn Khaldun for work with choose plunin politics and government, as their ancestors did. During his career, he once hold amount position in a number of time government and the place that different, including: Kitabah al–'Allamah (late 751 H) in Tunis , Member of the council for science and one of the secretaries of the Sultan (755–758) in Fez, Head/ secretary (760), Diplomat/ambassador country (765) in Granada, Hijabah (a kind of prime minister) in Bijayah.

His most famous work is Kitab al– 'Ibar wa Diwan al–Mubtada’ wa al- Khabar fi Ayam wa al-Arab wow al–'Ajam wow al–Barbar wow Man 'Asharahun min Dzawial–Sulth¯an min Ajam wa al-' Ajam (Ali Abdul Wahid Wafi', 2004: 292–293) calls it "researcher" first which write autobiography by large and detailed". The interesting thing about Ibn Khaldun’s life is that he is known to have many skills. Wafi’ notes Ibn Khaldun’s services and skills include: Builder which first and knowledge ‘Umran Basari (Sociology), Imam and reformer knowledge History, Imam and mujadid in knowledge Auto-Biography, Imam and reformer at area Literature and Composing, Scholar of Hadith, Scholar of Jurisprudence Imam Malik, ‘Alim and master diverse sciences, Imams and reformers in the field of education, studies and knowledge soul, Administrator and organizer, as well as Statesman and politician big on 25 Muharram 786 H, he was appointed by the king, al–Dzariq al–Barquq, for became a lecturer in Malikic jurisprudence at the Madrasah al–Qamhiah in Egypt. Even the Sultan too once appointed him as an ustazd (head teacher) in the subject of Fiqh Malikic at Madrasah adz–Dzahirah al–Barquqah. The Madrasah was made a Madrasah Aliyah (school height) and very famous at time that (Ali Abdul Wahid Wafi’, 2004: 60–61). If summarized department which it hold regularly consecutively suitable by government the place on duty, as the following:

These experiences have influenced his Muqaddimah book so that of high value, not only based on his genius thinking, but departing from experience in the life journey of Ibn Khaldun. On 26 Ramadan 808 (16 March 1406), Ibn
Khalidun died suddenly at the age of 76 years and at that time he was still serving as a judge. He buried in cemetery which is at in Khairi babu nasr which is at in area Ridaniah, who is now called the Abbasids (Ali Abdul Wahid Wafi’, 2004: 77). This cemetery is only reserved for the Sufis, as Ibn Khalidun included member board sufi, therefore he entitled on the place.

As we know that religious experience is an experience with God. However, God is so far away and cannot be grasped by humans in a coherent and complete manner. The experience of God is a deeper and higher discovery. (Loren Bagus, 1991:48). This requires personal involvement without reference to physical things. A religious person must realize that he is dealing with another person, but cannot be seen. People call it that this attitude is an attitude of faith.

Religious experience involves the whole person. This experience is richer and more direct, so it is difficult to express it coherently and completely.

Religious experience is a structured experience, i.e., in reality it is further from an incomplete and vague form of emotional extension, in other words, religious experience is a regular experience. Essential religious experience, namely in the form of special experiences that seek to express themselves in symbols and seek intellectual statements in theology and theology.

Talking about religion requires an attitude of caution. Even though religion is a social issue, its appreciation is an individual issue. What a person understands or experiences as a religion is very much dependent on his overall background and personality. Thus religion is always concerned with emotional sensitivity (Nurcholis Madjid, 1987: 121).

Humans in dealing with their environment often feel helpless. In a state of helplessness, humans can give birth to rituals that can protect humans from doubt and danger by overcoming and anticipating them symbolically. Rites can calm anxiety, provide emotional relief and strengthen confidence, so that a person feels capable of carrying out the work. (Djamari, 1993: 67).

Through religious teachings, humans are directed and guided in developing intellectual interpretations that shape humans in getting meaning from their life experiences. Religion helps humans in solving problems that are unanswered by humans themselves; death, good and bad luck. (Djamari, 1993: 68). For example, why do pious people like the prophet Job suffer? Such problems raise meaningful awareness in religious individuals, that the measure of good and bad, profit and misfortune given by God is not the same as human size. Sometimes what people think is good is bad according to God. Therefore, one of the important functions of religion is to give moral meaning to human experience.

Religion provides psychological support and gives its adherents a sense of self-confidence in dealing with an uncertain life. Religion provides answers to the problems of world life that cannot be predicted perfectly, humans feel fear and worry because they are aware of weakness and dependence.

Philosophical systems of thought only provide insight into the cosmic world, but are seldom focused on deep human emotions, and thus do not encourage people to realize that they are ruled by belief systems. For him, emotional issues get less attention. Meanwhile, the communication of concepts through ritual systems and religious symbols is interwoven in the affective and cognitive dimensions. This is where the answer of science will look for empirical causality in contrast to religion which deals with values. Religion places experiences, events, in a higher position and contains meaning.

Ibn Khalidun as it is known is very concerned with the ability to think and adhere to logic in solving problems. That’s what makes him considered a very rational thinker, thinking is the source of perfection and the peak of all glory and highness. And thinking is a characteristic that distinguishes humans from animals.

With this pattern, actually Ibn Khalidun refers to reality both in sociological and political terms. Ibn Khalidun’s attitude is because of the pattern of thinking in relation to issues of religious legitimacy over socio-political life. And this does not happen to religion personally, or in personal experience. Because people must submit to religious authorities and should not question the validity of religious authorities. Moreover, the existence of the human soul is always caused by the existence of another Being. That is what ultimately gives the soul to understand and explore the creator.

Religious issues concern the unseen reality, which is beyond the physical, such as Allah, angels, resurrection, heaven, spirit, hell and so on which Allah revealed to the Prophets. This must be accepted because God’s authority is
Ibn Khaldun is firm in the relationship between man and his creator, because it is causality. This process occurs because of the creation of absolute problems. He also rejects secondary causality because it is not in accordance with the teachings of revelation or scripture that everything that happens in the world of elements must be considered from the direct initiative or power of God. Thus, Ibn Khaldun views that the purpose of all religious practices is to cultivate discipline in the soul, which will lead to the happiness of the hereafter. (Kamal Abdullah, 1991:83).

With the above concept, Ibn Khaldun wants to show that all the power in the world is only in the hands of God. Here Ibn Khaldun wants to show that these signs are the power of God, because that power spreads throughout all existence, both universal and particular, that power is included and contained in every aspect, not only in terms of form and material, but it is in its independence alone.

Ibn Khaldun goes on to state that there is no need to rationally prove the existence of God. We only have to believe in everything He commands, however, this does not mean that Ibn Khaldun ignores the role of the autonomous mind or mind, in his opinion that reason is a weighing scale that is accurate, innovative, and the results are reliable. But in relation to the Oneness, essence, and attributes of Allah, the role and position of reason is very limited. This happens because the ability of reason is limited by firm lines. The brain is just one of several atoms that Allah created.

Ibn Khaldun views religion in two ways. He views it in general in terms of functions which he sees as a unifier of society. In a position like this, the influence of religion as social solidarity, when solidarity is getting stronger, allows the establishment of an empire and conquest. And considering religion in terms of its essence and points, he sees religion specifically that (Islam) as law, truth, and justice which is a gift from Allah. (Bahrudin Musthofa, 1994: 94).

Religion, in its core meaning as total obedience to God, demands total surrender to Him (so that there is no religion without resignation). As if there will be an affirmation of religion without an attitude of surrender is not so meaningful. The correlation between the qualities of taqwa, trust and sincerity with divine awareness is absolute. Personal religious knots, taqwa, tawakkal and sincerity are the most important part as a real manifestation of total submission to Allah on a personal level. Furthermore, these qualities become the source of behavior in human association, and can give shape and pattern in that association.

Ibn Khaldun asserted that religion plays an important role in social life, namely: as a consolidating force, unifying, and strengthening large societies. It is different with ‘ashabiyah, which only functions as an integrative for crises in society, ethnicity and ethnicity. (Kamal Abdullah, 1991). However, if religion and ‘ashabiyah do not go hand in hand then its power will just disappear. It is different if there is a reciprocal process between religion and ‘ashabiyah, then its role in gaining political power will be even greater, and will contribute greatly to creating the integrity of political power.

Humans and politics have an important relationship in terms of social life. This relationship feels closer than other relationships that exist in society. Political relations show more aspects of power, violence, and coercion. (A. Rahman Zaenuddin, 1992:60). The role of politics in human life is very important. Because, according to Ibn Khaldun, partly because political life belongs only to humans. Other creatures do not have a political life style like humans. Therefore, humans should face political life with the best that they have in themselves, namely using their best qualities.

Politics is also a mechanism that humans must use in achieving the salvation of the world and the hereafter. Politics is trying so that humans can work to meet basic needs and defend themselves, both against threats from outside and hostilities that occur in society. Politics keeps people from sinking into the turmoil of lust, and keeps trying to improve human quality.

Political life, with all its advantages and disadvantages, in Ibn Khaldun’s thought, is a must in social life. Without political life, human life in society will not be orderly. Please help for the sake of achieving common goals will not be realized. Therefore, politics is a mechanism that makes human life in society run smoothly and can achieve the aspired goals. Thus, in community life, a leader is needed. Leaders must also have power so that they can carry out their duties in society effectively. The problems in society are decided by leaders. Without a powerful leader, then human life is in chaos.

Furthermore, Ibn Khaldun explains the forms of government that exist among the people as follows; The first is a government based on religious law revealed in the sight of Allah, based on faith in the existence of rewards and punishments. Government in this form is based on God’s revelation conveyed by the Prophet. This type of government is also useful for the life of this world and the hereafter, because syar’i knows the truth, because it looks after the servants in the hereafter. The second government is a government based on rational politics which are obeyed because they expect a reply from the ruler, because he also knows their interests. Government in this form, based on the thoughts and opinions of the rulers and thinkers contained in the country. This second government only works for the world.

The opinion of Ibn Khaldun, regarding the social role of religion, is that religion functions more as a unifying factor in the life of human society. Ibn Khaldun projected it on a nomadic society, according to him, that the nation was a nation that was difficult to regulate, subdue, let alone be led by other people. This is because of his rude nature, proud of himself, ambitious, and racing to become a leader. But with religion they can be regulated; arrogant attitude,
excessive pride in themselves, and their cohesiveness can be improved. This is what makes them submissive, obedient and assembled, so that they are able to form social unity.

Ibn Khaldun believes that power can be obtained by victory, and that victory must be based on the unity of purpose found in the group that relies on the participation and role of religion, and with the help of God a power can be obtained. (Ibn Khaldun, 1981: 197). And if the tendency of the heart to falsehood, then focus its attention on the problems of the world only, then it will produce a sense of mutual envy and will appear conflicts between them.

Thus, if the religious spirit begins to weaken and is damaged, automatically the victory obtained will experience setbacks. And allows the defeated country to return to the fight. Such excesses are mostly caused by the weakening of religion, or having forgotten the ‘ashabiyah that was previously held. In such circumstances, people who rebel, both from the jurists or ordinary people who rise up to correct abuses, will experience total failure, even though they use the issue of religious issues.

Ibn Khaldun also emphasized that between ‘ashabiyah and religion there is a dialectical relationship that should not be contradicted. If the law is ignored, the disintegration of the state will come faster. As the call for religious power to gain power was initially a force supported by the ‘ashabiyah. (Ibn Khaldun, 1981: 197). If the ‘ashabiyah and religious roles are used in truth and carry out Allah’s commands, then victory will be achieved. ‘Ashabiyah supported by religion is a powerful political force. However, if religion is without the power of ‘ashabiyah, it will not succeed in instilling its influence.

Ibn Khaldun saw that religion could gain political power, and its zeal could accelerate history. On the other hand, religion needs the basis of ‘ashabiyah (group solidarity), because no religion or government institution can work without a unified group that enforces and determines all regulations to be implemented, without ‘ashabiyah everything cannot be enforced.

Society needs religion, because humans need help, protection, and self-preservation. This power is used to deal with natural and social upheavals. In this case, religious assistance in the form of influencing the behavior and orientation of human life in the form of symbols. (JB. Sudarmanto, 1987: 39).

Ibn Khaldun emphasized that the Shari’a does not condemn sovereignty (al– mulk) nor does it prohibit its implementation. The prohibition or criticism of the Shari’a is only focused on the bad excesses caused by the problems of tyranny, tyranny, and consumerism. What the Shari’a wants is sovereignty that stems from issues of justice, honesty, carrying out religious duties, and defending the weak, which are part of sovereignty.

In Ibn Khaldun’s view of the political civilization which was accompanied by the ‘ashabiyah continued to seek its final, even though the religious scholars did not participate in it. Ibn Khaldun’s attitude is none other than because he believes that the social function of religion is: as a cohesive, unifying force, and as a uniting force for large communities to unite groups.

Conclusion

Religious experience is a meeting with something that is beyond the reach of human physical experience, religious experience involves the entire personality dominantly, so that a religious person needs to realize that he is dealing with something outside reality. Religious experience is an essential reality in the form of special experiences that seek to express themselves in symbols and seek intellectual statements in theology and theology. As Ibn Khaldun stated that the rise of Islam was a unique and incomparable event. In the first years of its history, Islam as a religion experienced extraordinary progress. Because there is divine intervention in human affairs.

Ibn Khaldun’s thought about religion as a personal experience, As we know that religious experience is an experience with Allah. However, God is so far away and cannot be grasped by humans in a coherent and complete manner. The experience of God is a deeper and higher discovery. It requires personal involvement without reference to physical things. A religious person must realize that he is dealing with another person, but cannot be seen. People call it that this attitude is an attitude of faith.

Ibn Khaldun asserted that religion plays an important role in social life, namely: as a consolidating force, unifying, and strengthening large societies. It is different with ‘ashabiyah, which only functions as an integrative for crises in society, ethnicity and ethnicity. (Kamal Abdullah, 1991). However, if religion and ‘ashabiyah do not go hand in hand then its great power will just disappear. It is different if there is a reciprocal process between religion and ‘ashabiyah, then its role in gaining political power will be even greater, and will contribute greatly to creating the integrity of political power.

The contribution of religion to society is that religion provides a horizon about the outside world that is unreachable by humans. So that humans in relation to something that is outside the empirical world (beyond), creates a deep sense of admiration. In the end the admiration was followed by a set of practices and worship. On the other hand, religion becomes an adjustment mechanism to things that are disappointing, as when science and technology possessed by humans are unable to prescribe adaptation to disappointment, powerlessness, and scarcity. So in a situation like this, religion acts as a recipe for peace and consolation when humans are hit by deep frustration. On the other hand,
religion can contribute to society a set of sacred symbols, and bonds, resulting from a deep admiration for something that is outside the empirical world.

References