Asabiyah and Social Inequality in the Digital Age: An Ibn Khaldunian Perspective on TikTok Culture in Indonesia

Ahmad Farid Fanani[1], Teguh Iswahyudi[2], Muhammad Fadhlurrahman Zakaria[3], Herdianto Wahyu Pratomo[4]

[1,2]Universitas Islam Negeri Sunan Kalijaga, Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta, Indonesia

[3]UIN Syarif Hidayatullah Jakarta, Jl. Ir H. Juanda No.95, Ciputat, Kec. Ciputat Tim., Kota Tangerang Selatan, Banten, Indonesia

[4]Universitas Majalengka, l. Raya K H Abdul Halim No.103, Majalengka Kulon, Kec. Majalengka, Kabupaten Majalengka, Jawa Barat, Indonesia

*Correspondence Email: 25205011003@student.uin-suka.ac.id

Abstract

Indonesia's significant social inequality is increasingly visualized in viral trends on TikTok, moving from statistical reality to digital performance. This research analyzes this digital phenomenon through the lens of Ibn Khaldun's concepts of asabiyah (social cohesion) and umran (civilization). Its significance lies in bridging contemporary digital media studies rarely utilize classical Islamic sociological theory, and conversely, Khaldunian analysis has not been systematically applied to digital-age inequality. The research employs a qualitative method, integrating digital content analysis of selected TikTok videos depicting educational, employment, and wealth disparities with a theoretical library analysis of Ibn Khaldun's framework. Findings reveal that these viral visuals are not mere entertainment but reflect a fragmented society. This fragmentation, characterized by status hierarchies and vast economic gaps, is symptomatic of the erosion of social asabiyah. The research argues this aligns with Ibn Khaldun's description of the 'asr al-da'f (phase of decline) in a civilizational cycle. This research contributes a novel theoretical lens for digital media studies, demonstrating that classical sociology can interpret digital content as a reflection of deep structural disruptions, not just as entertainment.

Keywords: Social Inequality; TikTok; Asabiyah; Ibn Khaldun; Social Media

ملخص

صبحت الفجوة الاجتماعية في إندونيسيا تُعرض بشكلٍ متزايد من خلال الاتجاهات المنتشرة على منصة "تيك توك"، حيث تتحوّل الأرقام

والإحصاءات إلى مشاهد رقمية. تتناول هذه الدراسة هذا الظاهرة من منظور فكر ابن خلدون، وخصوصًا مفهومي العصبية (التضامن الاجتماعي)والعمران (الحضارة.)تكمن أهمية هذه الدراسة في سعيها لربط دراسات وسائل الإعلام الرقمية المعاصرة بنظريات علم الاجتماع الإسلامي الكلاسيكية التي نادرًا ما تُستخدم، بينما لم يُطبَّق تحليل ابن خلدون بشكل منهجي لفهم عدم المساواة في العصر الرقمي. تعتمد الدراسة على المنهج النوعي من خلال تحليل محتوى مجموعة من مقاطع الفيديو في "تيك توك "التي تُظهر الفوارق في التعليم والعمل والثروة، مع الاستناد إلى تحليل مكتبي لأفكار ابن خلدون. وتُظهر النتائج أن هذه المقاطع المنتشرة ليست مجرد ترفيه، بل تعكس مجتمعًا منقسمًا ومتباعدًا اجتماعيًا. وتُعدّ هذه الحالة دليلاً على ضعف العصبية أو روح التضامن، كما وصفها ابن خلدون في مرحلة تراجع الحضارة. وتُقدّم هذه الدراسة منظورًا جديدًا لفهم وسائل الإعلام الرقمية، مبينةً أن المحتوى الترفيهي في ظاهره قد يكشف عن مشكلات اجتماعية أعمق.

الكلمات المفتاحية: الفجوة الاجتماعية؛ تيك توك؛ العصبية؛ ابن خلدون؛ وسائل التواصل الاجتماعي

Abstrak

Kesenjangan sosial di Indonesia kini semakin sering terlihat melalui tren viral di TikTok, yang mengubah data dan angka menjadi tontonan digital. Penelitian ini membahas fenomena tersebut dengan menggunakan pemikiran Ibn Khaldun, khususnya konsep *asabiyah* (kebersamaan sosial) dan *umran* (peradaban). Penelitian ini penting karena berusaha menghubungkan kajian media digital masa kini dengan teori sosiologi Islam klasik yang jarang digunakan, sementara pemikiran Ibn Khaldun sendiri belum banyak diterapkan untuk membaca ketimpangan sosial di era digital. Metode yang digunakan adalah kualitatif, dengan menganalisis konten beberapa video TikTok yang menampilkan perbedaan dalam pendidikan, pekerjaan, dan kekayaan, serta dikaitkan dengan kajian pustaka tentang teori Ibn Khaldun. Hasil penelitian menunjukkan bahwa konten viral tersebut bukan sekadar hiburan, tetapi mencerminkan masyarakat

yang terpecah dan penuh jarak sosial. Kondisi ini menandakan melemahnya *asabiyah* atau rasa kebersamaan dalam masyarakat, sebagaimana digambarkan Ibn Khaldun dalam masa kemunduran peradaban. Penelitian ini memberikan cara pandang baru dalam memahami media digital, bahwa konten yang tampak ringan sebenarnya menggambarkan persoalan sosial yang lebih dalam.

Kata Kunci: Kesenjangan Sosial; TikTok; Asabiyah; Ibn Khaldun; Media Sosial

A. Introduction

The poverty rate in Indonesia as of September 2024 stood at 8.57%, equivalent to approximately 24.06 million people.[1] owever, according to SMERU, if the national poverty threshold is adjusted from $3.16 PPP per day (or monthly spending below IDR 535,547) to $6.85 PPP per day (or approximately IDR 1,200,000 per month), the number of Indonesians classified as poor would rise to around 78 million.[2] Such an adjustment is essential to more accurately reflect the population living in poverty, especially as Indonesia had entered the category of upper-middle-income countries by 2023.[3] In contrast, the middle class as of February 2024 comprised 66.35% of the population, or about 178.35 million people[4], while only 1.07 million were categorized as upper class, according to the 2024 National Socioeconomic Survey.[5] These statistics clearly reveal the presence of social inequality. Such disparities are not limited to wealth distribution but also encompass unequal access to education and employment. These realities are increasingly visible through trends on TikTok, which now functions as a virtual arena where this social inequality is explicitly performed and consumed.

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[1] Vira Amilia Fikrotun Nabila, "Peran Green Economy Dalam Pengurangan Kemiskinan Di Indonesia," *JEPP : Jurnal Ekonomi Pembangunan Dan Pariwisata* 5, no. 1 (May 2025): 21–28, https://doi.org/10.52300/jepp.v5i1.19819.

[2] smeru, "Miskin Menurut Siapa? Solusi Menaikkan Garis Kemiskinan Indonesia," *Smeru*, 2023.

[3] Sartika N Panjaitan, Fanny Yolan Tamba, and Fransiska Situmorang, "Skema IVE Model Sebagai Stimulus Perekonomian Indonesia Untuk Lolos Dari Jebakan Pendapatan Menengah," *JURNAL ACITYA ARDANA* 3, no. 2 (December 2023): 102–15, https://doi.org/10.31092/jaa.v3i2.2240.

[4] Rahayu Subekti, "Jumlah Kelas Menengah Merosot, Migrasi Pekerja Formal Ke Informal Sedikit," *Katadata.Co.Id*, 2024.

[5] Tasya Natalia, "Ada 1 Juta Orang Kaya Di Indonesia, Jajannya Sebulan Rp10 Juta!," *CNBC Indonesia*, 2024.

The digital age has transformed how social disparity is presented and perceived, particularly through social media platforms such as TikTok, which has become a virtual arena where inequality is explicitly manifested.[6] ince its launch in 2016, TikTok has experienced rapid user growth, becoming a stage where disparities in wealth, employment, and education are displayed and consumed as entertainment. The phenomenon of "rich kids of TikTok" flaunting their luxurious lifestyles creates a sharp contrast with the economic reality of the majority of users, creating a dimension of inequality that is performative and consumerist. Exposure to this economic disparity content has been shown to affect users' self-perception and psychological well-being. More than just an entertainment platform, TikTok has evolved into a space where algorithms reinforce echo chambers and confirmation bias, directly challenging fundamental issues of social cohesion.[7]

Studies on social inequality have been conducted by several researchers with various theoretical and methodological perspectives. First, research discussing the transformation of social media algorithms and their impact on the digital public that analyzes how digital platforms create new clusters of social interests.[8] Second, research examining TikTok's role in social movements and digital activism.[9] Third, a study on the use of TikTok for public and adolescent mental health that shows the complexity of this platform's impact.[10] Fourth, research on the impact of social and parasocial relationships on TikTok on student well-being.[11] Fifth, a comprehensive analysis of the future influence of TikTok on the 2021 Ecuadorian presidential election.[12] Sixth, a

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[6] Sintiya Kartika et al., "Pengaruh Kesenjangan Pendidikan Terhadap Pola Pikir Siswa SMA Dan Mahasiswa: Analisis Kuantitatif Dari Trend Tiktok Di Indonesia," *Al-Wasathiyah: Journal of Islamic Studies* 3, no. 1 (July 2024): 60–64, https://doi.org/10.56672/alwasathiyah.v3i2.291.

[7] Aparajita Bhandari and Sara Bimo, "Why's Everyone on TikTok Now? The Algorithmized Self and the Future of Self-Making on Social Media," *Social Media + Society* 8, no. 1 (January 2022), https://doi.org/10.1177/20563051221086241.

[8] Paolo Gerbaudo, "TikTok and the Algorithmic Transformation of Social Media Publics: From Social Networks to Social Interest Clusters," *New Media & Society*, December 2024, https://doi.org/10.1177/14614448241304106.

[9] Jin Lee and Crystal Abidin, "Introduction to the Special Issue of 'TikTok and Social Movements,'" *Social Media + Society* 9, no. 1 (January 2023), https://doi.org/10.1177/20563051231157452.

[10] Darragh McCashin and Colette M Murphy, "Using TikTok for Public and Youth Mental Health – A Systematic Review and Content Analysis," *Clinical Child Psychology and Psychiatry* 28, no. 1 (January 2023): 279–306, https://doi.org/10.1177/13591045221106608.

[11] Xin Wang and Qian Shang, "How Do Social and Parasocial Relationships on TikTok Impact the Well-Being of University Students? The Roles of Algorithm Awareness and Compulsive Use," *Acta Psychologica* 248 (August 2024): 104369, https://doi.org/10.1016/j.actpsy.2024.104369.

[12] María Paula Galarza Fajardo and Andrea De-Santis, "Use of Social Technology for Political Communication: Influence of TikTok on Voter Engagement," 2024, 199–209, https://doi.org/10.1007/978-981-99-7210-4_19.

study on Ibn Khaldun's asabiyyah theory of socio-political conditions in Ibn Khaldun's time.[13] Seventh, research on teaching methods, similar to contemporary methods, developed by medieval Muslim thinkers, one of whom was Ibn Khaldun.[14] Thus, the explicit research gap becomes clear that contemporary social media studies (including TikTok) make very little use of the lens of classical Islamic socio-political philosophy, and conversely, Ibn Khaldun's studies have not been systematically applied to analyze the phenomenon of inequality in the digital age. This research directly fills that gap.

Social inequality is a universal phenomenon that continually adapts to its historical and cultural context. In today's digital era, its most vivid representations are found on social media platforms like TikTok. To unpack the roots and dynamics of this inequality, the ideas of Ibn Khaldun a 14th-century Muslim historian and sociologist offer a critically relevant analytical framework. Its relevance lies not in its historical context, but in its analysis of the dynamics of social power. Its central concept, asabiyah (group solidarity), is the driving force behind the rise and fall of civilizations (umran).[15] In the digital age, asabiyah is no longer merely physical or kinship-based, but also algorithmic. Platforms such as TikTok can simultaneously weaken broader social asabiyah by highlighting extreme inequalities that undermine cohesion, and create new fragmented asabiyah (digital tribes) within echo chambers. His view of the role of education and employment as the foundation of the economic system also offers a critical lens for understanding the roots of the inequality of access displayed on TikTok.[16]

Based on Ibn Khaldun's thinking and the phenomenon of social inequality on social media, this research attempts to answer the main question is how can Ibn Khaldun's concepts of asabiyah and umran explain the representation and perception of social inequality on TikTok in the context of contemporary Indonesian society. In line with this, this research has three main objectives. First, to analyze Ibn Khaldun's thoughts on social inequality. Second, to explore how viral content about social

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[13] Syed Hamid bin Syed Jaafar Albar, "Ibn Khaldun's Socio-Political Condition and Theory of 'asabiyyah and 'Umran," in *Ibn Khaldun's Theory and the Party-Political Edifice of the United Malays National Organisation* (Singapore: SpringerBriefs in Political Science, 2023), 19–33, https://doi.org/10.1007/978-981-19-7388-8_2.

[14] Antar Abdellah and Abdelbaset Haridy, "Medieval Muslim Thinkers on Foreign Language Pedagogy: The Case of Ibn Khaldun," *Lingua* 193 (July 2017): 62–71, https://doi.org/10.1016/j.lingua.2017.05.001.

[15] Mohammad Taufiq Rahman, *Sosiologi Islam* (Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2021).

[16] Christian Fuchs, "Ibn Khaldûn and the Political Economy of Communication in the Age of Digital Capitalism," *Critical Sociology* 50, no. 4–5 (July 2024): 727–45, https://doi.org/10.1177/08969205231206488.

inequality reflects and reinforces social hierarchies in Indonesia. Third, to contextualize the concepts of asabiyah, umran, education, and work in the social dynamics of TikTok.

This research is driven by three central hypotheses. First, it argues that viral social inequality content on TikTok is not merely a form of entertainment but mirrors the lived experiences of many Indonesians, reflecting the empirical reality of widening inequality. Second, it proposes that the phenomenon of social inequality on TikTok can be meaningfully interpreted through Ibn Khaldun's concept of asabiyah the social cohesion and collective solidarity that sustain a society's rise and decline across historical phases. From this perspective, Indonesia's contemporary society appears to be in a late phase of Ibn Khaldun's social cycle, characterized by weakened solidarity, material excess, and declining trust between social groups. Finally, Ibn Khaldun's framework is not only diagnostic but also prescriptive: revitalizing asabiyah through equitable access to education, fair labor opportunities, and collective moral renewal could strengthen social cohesion and enable upward mobility in Indonesian society.

B. Research Method

This research employs a qualitative research design, specifically a form of library research integrated with digital qualitative content analysis. This method was chosen to analyze how representations of inequality related to lifestyle, consumption, and social mobility are constructed and negotiated within the digital public sphere.[17] The data for this research consist of two main categories: theoretical data and digital data. Theoretical data (primary sources) include core works and scholarly articles on Ibn Khaldun's thought, focusing on the concepts of *asabiyah* and *umran*. Digital data (primary sources) serve as the material object of analysis and specifically consist of audiovisual TikTok content, textual narratives (captions), and relevant hashtags (e.g., *#kesenjangansosial, #trend*). Secondary sources include news articles and sociological reports on inequality in Indonesia, used to provide contextual triangulation. Digital data collection employed purposive sampling, focusing on videos that met two criteria of participation in social inequality trends and relevance to economic, educational, or social disparities. A total of nine videos were selected for in-depth analysis.

The data analysis process follows Miles and Huberman's interactive model data reduction, data display, and conclusion drawing guided thematically by Ibn Khaldun's theoretical framework.[18] This means that Ibn Khaldun's concepts were not used merely as a point of comparison at the end but as analytical lenses throughout the process of data reduction and interpretation. For example, the concept of *asabiyah* (group solidarity) was applied to interpret how algorithmic echo chambers and "us versus them" discourses form around wealth-related content. The concepts of *umran*

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[17] Nanang Martono, *Metode Penelitian Kuantitatif: Analisis Isi Dan Analisis Data Sekunder (Sampel Halaman Gratis)* (RajaGrafindo Persada, 2010).

[18] Miles and Huberman, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia Press, 1992).

(civilization) and *taraf* (luxury) were used to analyze how the display of consumerist lifestyles on TikTok reflects a phase of "declining social cohesion," as described by Ibn Khaldun. Data presentation utilized descriptive narratives and thematic matrices to map and interpret these findings.
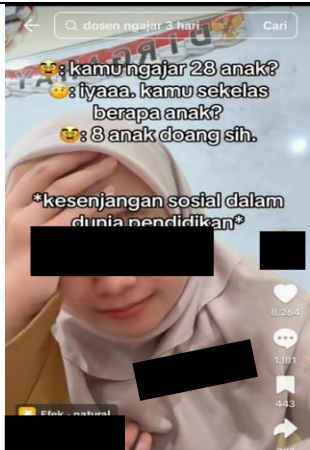
To ensure the trustworthiness of the data, this research applied two validation strategies. First, theoretical triangulation, by employing multiple Khaldunian concepts (*asabiyah*, *umran*, education) to interpret the same digital phenomena. Second, source triangulation, by comparing representations on TikTok with information from secondary data (news articles and sociological reports). In terms of ethics, this research adheres to digital research ethics guidelines. All TikTok content analyzed was obtained from the public domain, with no access to private messages or personal data. To protect privacy, all usernames and profile pictures of non-celebrity or non-public accounts were anonymized in the publication. The focus of analysis is the content as a public phenomenon, not on private individuals.
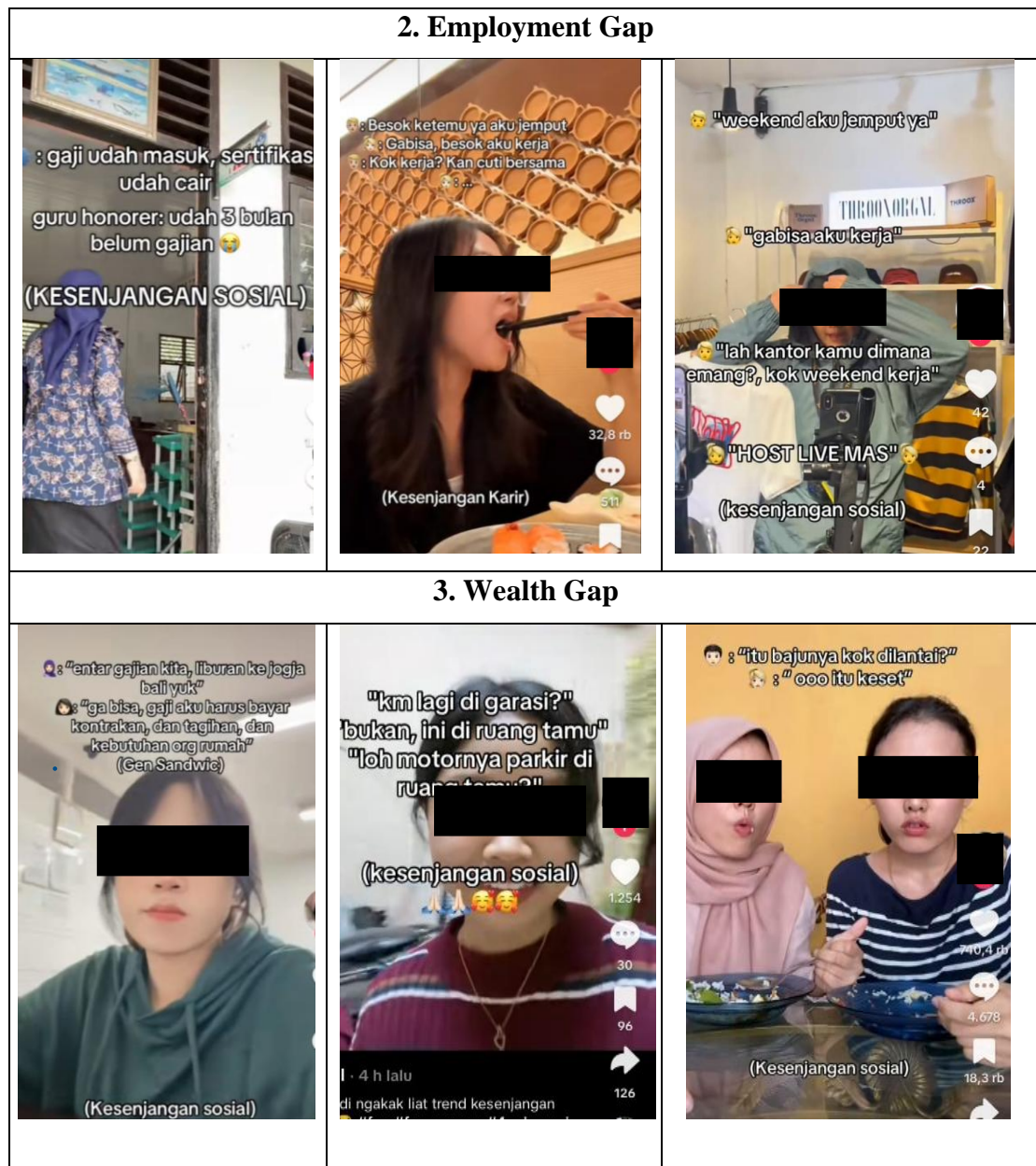
C. Results and Discussion

1. Social Inequality in TikTok Trends in Indonesia

Social inequality is a structural phenomenon increasingly evident in everyday life, especially in the digital era where social realities are visualized through social media. A series of viral short video images captures various dimensions of social disparity particularly in education, employment, and asset ownership. These visuals reflect real conditions experienced by different social groups. The materials presented show how unequal distribution of resources and opportunities continues to appear in daily contexts. Through these visual representations, the research identifies patterns of disparity that highlight differences in living conditions, access, and representation as seen on digital platforms.

Table 1. Social Inequality on TikTok

1. Education Gap

2. Employment Gap

3. Wealth Gap

Source: Tiktok Social Media

In education, inequality appears in multiple forms related to workload, recognition, and perception. The first image shows a teacher instructing 28 students compared to another with only 8, indicating unequal distribution. The second image depicts a conversation about UTY being unfamiliar to one character, showing the difference in recognition between educational institutions. The third image portrays a nursing student being mocked for not studying medicine, illustrating the public hierarchy of academic majors. Together, these visuals depict disparities in access,

reputation, and social perception that reflect ongoing inequalities within Indonesia's education sector.

Income and labor inequalities are presented through the fourth, fifth, and sixth images. The fourth image shows differences in earnings between honorary and certified teachers, reflecting unequal compensation for similar responsibilities. The fifth image depicts a worker unable to take leave because their company did not observe a collective holiday, indicating unequal labor rights. The sixth image shows a "live host" job being viewed as strange or unrecognized, representing the lack of understanding toward emerging digital professions. These three visuals collectively portray the imbalance of labor protection and recognition across formal and informal sectors in contemporary society.

Economic inequality is illustrated in the seventh and eighth images, each revealing the constraints of daily living. The seventh image shows a person unable to afford a vacation because their income is consumed by basic needs such as rent and utilities, portraying financial vulnerability. The eighth image displays a motorcycle parked inside a living room due to limited space, symbolizing inadequate housing conditions. Both images show how income and asset ownership determine quality of life and comfort levels, illustrating that economic disparity extends beyond financial capacity into spatial and material dimensions of well-being.

The final image presents a person mistaking an expensive piece of clothing for a doormat, reflecting differences in perception between social classes. This scene demonstrates that inequality exists not only in material access but also in lifestyle and cultural experience. The image emphasizes the distinct ways individuals from various economic backgrounds interpret value and objects in daily life. Altogether, these visual narratives capture the manifestations of inequality through everyday representations of education, employment, and wealth, forming a comprehensive depiction of Indonesia's current social structure.

2. The Concept of Asabiyah, Power, and Civilization in Ibn Khaldun's Thought

Ibn Khaldun (Abd al-Rahman ibn Muhammad ibn Khaldun al-Hadrami, 1332–1406 CE) was one of the most influential Muslim thinkers, born in Tunisia during the golden age of Islamic civilization in North Africa and al-Andalus. Living amidst intense political turmoil, he personally witnessed the rise and fall of various Islamic dynasties and kingdoms of his time, from the Marinid Dynasty in Morocco to the Nasrid Dynasty in Granada.[19] These empirical experiences led him to write his magnum opus *Kitab al-'Ibar wa Diwan al-Mubtada' wa al-Khabar fi Ayyam al-'Arab wa al-'Ajam wa al-Barbar*, commonly known as *al-Muqaddimah*, around the year 1377 CE. In addition to *al-Muqaddimah*, his other important works include *al-Ta'rif bi Ibn Khaldun*

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[19] Syed Farid Alatas, "Ibn Khaldun (1332–1406)," in *Sociological Theory Beyond the Canon* (London: Palgrave Macmillan UK, 2017), 17–45, https://doi.org/10.1057/978-1-137-41134-1_2.

(autobiography) and *Shifa' al-Sa'il li Tahdhib al-Masa'il*, which explores Sufism and philosophy.[20]

Drawing on his deep experiences, Ibn Khaldun developed the concept of *asabiyah* as the cornerstone of his revolutionary sociological thought, which remains relevant in contemporary sociology.[21] Asabiyah in Ibn Khaldun's thought is not merely understood as group solidarity or social bonds among members of a community based on shared lineage, tribe, or collective interests. More profoundly, Ibn Khaldun emphasizes that asabiyah is the primary force driving the establishment of a state or dynasty. In *al-Muqaddimah*, he states: " العصبية هي القوة المحركة للدولة، وهي الأساس الذي تقوم عليه

الدولة أو السلالة" (*Asabiyyah is the driving force of the state; it is the very foundation upon which a state or dynasty is established*).[22] Thus, this concept is not limited to emotional unity but forms the structural basis for political power and the establishment of governance within society.

Ibn Khaldun's depth of analysis on *asabiyah* is evident in his classification of two types, based on the social environment. *Asabiyah badawiyah* (nomadic solidarity) forms among rural or desert communities who live under harsh environmental conditions. These settings compel them to develop strong solidarity, military discipline, and physical resilience. In contrast, *asabiyah hadariyah* (urban solidarity) arises among city dwellers who enjoy luxury and convenience. Despite advances in knowledge, art, and technology, urban solidarity tends to be weaker due to the erosion of the communal spirit fostered by comfort and affluence.[23] Contemporary research shows that this concept of *asabiyah* remains useful for understanding the dynamics of social cohesion in modern societies.[24] These differing qualities of *asabiyah* form the basis of Ibn Khaldun's cyclical theory of political power, one of his most well-known contributions to understanding political dynamics. The first phase is the birth of a dynasty (*nash'at al-dawlah*), when a group with strong *asabiyah*—usually from nomadic backgrounds—defeats a weakened ruler and establishes a new regime.

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[20] Basma Ahmad Sedki Dajani, "The Ideal Education in Ibn Khaldun's Muqaddimah," *Procedia - Social and Behavioral Sciences* 192 (June 2015): 308–12, https://doi.org/10.1016/j.sbspro.2015.06.044.

[21] UI Ardaninggar Luhtitianti and Achmad Zainal Arifin, "ASHABIYAH THEORY OF IBN KHALDUN: AN ALTERNATIVE PERSPECTIVE FOR STUDYING THE INDONESIAN MUSLIM SOCIETY," *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat* 17, no. 2 (December 2020): 259–80, https://doi.org/10.22515/ajpif.v17i2.2969.

[22] Ibn Khaldun, "Muqaddimah," *Jakarta: Pustaka Firdaus*, 1986, ix.

[23] Khairul Amin, "BADAWAH & HADARAH : KONSEP SOSIOLOGI IBN KHALDUN," *Jurnal Sosiologi Agama* 12, no. 1 (December 2018): 85, https://doi.org/10.14421/jsa.2018.121-05.

[24] Theguh Saumantri and Abdillah Abdillah, "Teori Ashabiyah Ibnu Khaldun Sebagai Model Perkembangan Peradaban Manusia," *Jurnal Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam* 8, no. 1 (April 2020), https://doi.org/10.24235/tamaddun.v8i1.6326.

Their pure, intact *asabiyah* serves as the core strength to seize and sustain power. During this stage, rulers are still humble, close to the people, and possess a strong fighting spirit. Their legitimacy stems directly from military power and cohesive group support rather than inherited institutions.[25] From its vigorous beginnings, a dynasty transitions into a peak period (*'asr al-quwwah*), marked by political stability and economic prosperity. Rulers begin to enjoy the fruits of power, constructing lavish palaces, promoting the arts, and expanding territories. However, this luxury gradually undermines their original *asabiyah*. The second and third generations, raised in wealth, lack firsthand experience of the struggles that forged their predecessors.[26] This transformation creates a paradox in which the dynasty's success becomes the seed of its own downfall, as it alters the core characteristics that once sustained it.

The degeneration process continues into a period of decline (*'asr al-da'f*), characterized by weakening internal solidarity, rampant corruption, fiscal mismanagement, and inner-circle conflicts. The asabiyah that initially served as the core strength of a dynasty gradually erodes as the nature of rule shifts. When governance ceases to reflect genuine leadership grounded in solidarity and instead becomes an instrument of domination, the internal cohesion begins to unravel. Ibn Khaldun explains: " إذا بدأت السلطة تستبدل القيادة، فإن العصبية تفقد قوتها تدريجياً حتى

تموت" (*When power begins to replace leadership, the 'asabiyyah loses its strength gradually until it disappears*).[27] At this stage, luxurious lifestyles, internal rivalries, and disconnection from cultural roots further accelerate social disintegration. Eventually, the weakened dynasty collapses (*suqut al-dawlah*) and is replaced by a new group with stronger asabiyah, thus restarting the cyclical rise of political power with a new ruling dynasty.

This cyclical pattern of power cannot be separated from Ibn Khaldun's concept of *umran* (civilization), which refers to the social condition where humans live in well-organized communities. Ibn Khaldun distinguishes between two types of *umran*: *umran badawi* (nomadic/rural civilization) and *umran hadhari* (urban civilization).[28] *Umran badawi* is characterized by simplicity, high discipline, and strong solidarity but is limited in scientific and artistic advancement. In contrast, *umran hadhari* excels in economy, technology, art, and science but tends to be vulnerable due to weakened

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[25] Neneng Sulastri, "The Concept of State and Government in Ibn Khaldunâ€™s Thought," *International Journal of Nusantara Islam* 7, no. 2 (August 2019): 143–49, https://doi.org/10.15575/ijni.v7i2.5634.

[26] Susan Carland and Anisa Buckley, "Beyond External Theories: Muslims, 'asabiyya, and the Jihad of Ramadan," *Contemporary Islam*, February 2025, https://doi.org/10.1007/s11562-025-00576-1.

[27] Khaldun, "Muqaddimah."

[28] Albar, "Ibn Khaldun's Socio-Political Condition and Theory of 'asabiyyah and 'Umran."

moral and social bonds.[29] According to Ibn Khaldun, moral integrity and social solidarity are the true foundations of civilizational strength—more vital than material wealth or technological sophistication [30]. The dialectical relationship between these two types of *umran* creates a continuous historical dynamic, where the strength of nomadic civilization periodically revitalizes urban civilization that has entered decline, only to eventually experience the same degeneration.

3.   Ibn Khaldun's Views on Economy, Education, and the State

The social dynamics explained through the concepts of *asabiyah* and the civilizational cycle cannot be fully understood without considering the practical aspects of societal life that serve as the material foundation of civilization. Ibn Khaldun recognized that social and political strength must be supported by a sound economic system, effective state institutions, and a continuous process of education. In *al-Muqaddimah*, he systematically analyzed these various dimensions of human life, offering a holistic understanding of how different social elements work synergistically to produce civilizational advancement. His insights into economy, governance, and education are not separate descriptions but integral components of his comprehensive social theory.[31]

The economic foundation of civilization, in Ibn Khaldun's view, rests on the concept of *kasb* (effort or endeavor), which serves as the philosophical basis for human economic activity. *Kasb* is not merely about earning a living but reflects the innate human nature to strive to meet life's necessities.[32] Ibnu Khaldun menegaskan: " الكسب

لا يتحقق إلا بالفعل الذي يُقصد به الادخار وجني الثمار، فالعمل هو سبيل الحصول على الرزق،

ولا بد من السعي لتحصيله بطرقه المشروعة" (*Kasb (gainful earning) is only realized through action intended for saving and reaping its results. Livelihood can only be attained through effort and proper means of acquisition*).[33] This concept reflects a balance between individual and collective interests, where each person has both a moral

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[29] Ali Murtadho et al., "From Labour- to Human-Oriented Views: Shifting Paradigm of Unemployment in Al-Muqaddimah by Ibn Khaldun (1332-1405 AD)," *Journal of Islamic Thought and Civilization* 15, no. 1 (April 2025): 296–313, https://doi.org/10.32350/jitc.151.17.

[30] Mawa Mohamed, "War and Social Solidarity: An in-Depth Literature Review and Conceptual Framework," *International Review of Sociology*, May 2025, 1–25, https://doi.org/10.1080/03906701.2025.2498705.

[31] Hasna Maliha, "Ibn Khaldun's Concept of Economic, Social and Political Relations," *Islamic Economics and History* 1, no. 1 (December 2022), https://doi.org/10.58968/ieh.v1i1.196.

[32] Ahmed Souaiaia, "Lesen Und Interpretieren Der Wirtschaftsphilosophie von Ibn Khaldun," *Journal of Philosophical Economics* Volume XVI, no. Articles (October 2023), https://doi.org/10.46298/jpe.10915.

[33] Khaldun, "Muqaddimah."

and social obligation to contribute through work that benefits themselves and the community. Contemporary studies suggest that Ibn Khaldun's economic theory holds significant relevance for discussions on sustainable economies and social justice, which are central to modern economic thought.[34]

From this foundational understanding of *kasb*, Ibn Khaldun developed a more complex analysis of labor value and economic justice. In his view, the value of labor is not solely measured by its material output but also by its contribution to societal welfare. He criticized economic systems that benefit only a small elite while the majority live in poverty, warning that such inequality would weaken *asabiyah* and threaten civilizational stability.[35] Economic justice, he argued, is achieved when everyone has equal opportunities to work and earn a fair return from their efforts, promoting healthy wealth circulation and encouraging innovation and productivity. These perspectives show that Ibn Khaldun understood the link between economic fairness and social stability long before the development of modern political economy theories. This understanding of economic justice is closely related to Ibn Khaldun's views on the role and function of the state in society. He believed that the state has an essential function as the guardian of order, enforcer of justice, and protector of public interests, including in economic affairs. Without effective state authority, society would descend into chaos and conflict, undermining productive activity.[36]

However, Ibn Khaldun also recognized the paradoxical nature of power: while necessary to maintain order, it is inherently prone to corruption and abuse by rulers for personal or group gain. He observed that many rulers who began their reigns as just and wise eventually became despotic and oppressive, especially as *asabiyah* the bond between rulers and the people began to deteriorate. To mitigate this risk of power abuse, Ibn Khaldun emphasized the importance of limiting authority through legal and moral principles derived from religion, and maintaining a healthy relationship between rulers and the people [37]. He reminded that the legitimacy of power ultimately depends on public support and the state's ability to deliver justice and welfare. A state that fails to

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[34] Zhilwan Tahir and Abdul Wahed Jalal Nori, "TEMPORAL AND GEOGRAPHICAL FORCES IN SHAPING IBN KHALDUN'S THEORY: RELEVANCE AND APPLICATION IN MODERN SOCIETAL DYNAMICS," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 28, no. 2 (December 2023): 315–42, https://doi.org/10.31436/shajarah.v28i2.1648.

[35] Ahmad Mahfudzi Mafrudlo et al., "Economic Development Theory of Ibnu Khaldun: Interrelation between Justice and Umran Al-Alam," *Share: Jurnal Ekonomi Dan Keuangan Islam* 13, no. 1 (February 2024): 43–70, https://doi.org/10.22373/share.v13i1.20552.

[36] Ris'an Rusli et al., "Rechtsstaat from the Perspective of Al-Ghazali and Ibn Khaldun," *International Journal of Law and Society (IJLS)* 4, no. 1 (March 2025): 1–21, https://doi.org/10.59683/ijls.v4i1.106.

[37] Mohammad Sabarudin et al., "Exploring the Foundations of Islamic Education: Insights from Ibn Sina and Ibn Khaldun," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (March 2024): 127–42, https://doi.org/10.33367/tribakti.v35i1.4266.

uphold its core functions will lose the people's trust and collapse, as repeatedly demonstrated in historical cycles. This view reflects Ibn Khaldun's implicit understanding of a social contract, where political power is a trust that must be held accountable. The stability of a state thus depends not only on military strength or wealth, but more fundamentally on its ability to uphold justice and collective well-being.[38]

The sustainability of a just political and economic system, according to Ibn Khaldun, requires an educational system capable of producing high-quality human resources. His educational philosophy reflects an understanding of learning as a gradual process that requires appropriate guidance. He criticized overly theoretical teaching methods detached from real life and emphasized the importance of pedagogical approaches aligned with students' psychological development.[39] For Ibn Khaldun, effective education must begin with tangible and simple concepts, gradually progressing toward more abstract and complex ideas. He explained: " يُكرر التعليم ثلاث

مرات: الأولى بإيجاز لشرح جوهر الدرس، والثانية بتفصيل أشمل وتقريب المعاني، والثالثة بإتمام

الفهم وبيان الترابط بين الأجزاء؛ ويُراعى في هذا التعليم قدرات المتعلم، إذ لا يمكن أن يُدرك العلم

الفهم استعداد حسب بالتدرج إلا" (*Instruction is repeated three times: first, briefly explaining the core of the lesson; second, with more detailed exposition and clarification; and third, by refining comprehension and showing interconnections among the parts. Such instruction must be adapted to the learner's capacity, as the acquisition of knowledge can only occur gradually in accordance with the readiness of understanding.*[40] The success of education heavily depends on teaching methods that are repetitive, systematic, and proportionate to the learners' cognitive readiness. Instruction that is rushed or forced may hinder comprehension and diminish students' motivation.

Therefore, Ibn Khaldun underscores the critical role of educators in adjusting the pace and approach of teaching in accordance with each student's intellectual capacity. This gradual learning process cannot succeed without competent and dedicated teachers. In Ibn Khaldun's view, a teacher is not merely a transmitter of information but also a mentor, motivator, and role model. A good teacher must possess deep mastery

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[38] Ahlis Fatoni, Sebastian Herman, and Adam Abdullah, "IBN KHALDUN MODEL ON POVERTY: THE CASE OF ORGANIZATION OF ISLAMIC CONFERENCE (OIC) COUNTRIES," *Journal of Islamic Monetary Economics and Finance* 5, no. 2 (July 2019): 341–66, https://doi.org/10.21098/jimf.v5i2.1066.

[39] Ferianto Ferianto et al., "Ibnu Khaldun's Constructivism in Islamic Education," *Al-Hayat: Journal of Islamic Education* 8, no. 2 (April 2024): 550, https://doi.org/10.35723/ajie.v8i2.557.

[40] Khaldun, "Muqaddimah."

of the subject, effective communication skills, and exemplary moral character.[41] The teacher-student relationship should be built on mutual respect and trust, not fear or coercion. Ibn Khaldun stressed that harsh or intimidating teaching methods would hinder students' creativity and enthusiasm, whereas a patient, wise, and encouraging approach would foster optimal and sustainable learning.[42] This perspective reveals that long before the advent of modern pedagogical theory, Ibn Khaldun had already understood the fundamental psychological principles of creating a conducive and supportive learning environment.

4. The Dynamics of Social Inequality on TikTok: An Ibn Khaldunian Perspective

The phenomenon of social inequality going viral on TikTok through a series of short videos can be better understood through Ibn Khaldun's conceptual framework of *asabiyah* and civilizational dynamics. When visual content depicting disparities in education, employment, and asset ownership goes viral, it reflects the weakening of social solidarity (*asabiyah*) in modern society. In these contexts, inequality represents both economic and moral fragmentation within the social order. Empirical evidence shows that inequality in Indonesia continues to worsen, with the wealthiest 1% controlling more than 50% of national assets.[43] Ibn Khaldun's model suggests that when *asabiyah* declines, collective unity gives way to division, as visible in the fragmented economic and occupational structures portrayed on social media platforms.[44]

Ibn Khaldun's distinction between *asabiyah badawiyah* and *asabiyah hadariyah* is represented in the educational disparity depicted in the image of a teacher handling 28 children versus one teaching only 8. In his theory, rural or nomadic societies (*badawi*) facing limited resources tend to develop stronger solidarity to survive, as seen in how rural teachers endure disproportionate workloads. Several studies confirm that the student–teacher ratio in rural public schools is far from ideal compared to urban or private institutions.[45] In contrast, materially advanced urban (*hadari*) communities

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[41] Mohd Syaubari Bin Othman et al., "The Concept of Malakah Ibn Khaldun in the Context of Teaching That Applies High Order Thinking Skills (HOTS)," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 11, no. 1 (April 2023): 61–74, https://doi.org/10.21093/sy.v11i1.5937.

[42] Moh. Hayatul Ikhsan, "IBN KHALDUN'S EDUCATIONAL THOUGHTS AND THEIR RELEVANCE TO ISLAMIC BASIC EDUCATION," *Jurnal Asy-Syukriyyah* 25, no. 2 (December 2024): 152–61, https://doi.org/10.36769/asy.v25i2.529.

[43] Sri Wahyuni, M Shabri Abd Majid, and Muhammad Ridwan, "Mekanisme Distribusi Kekayaan Negara Dalam Ekonomi Islam," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 10, no. 5 (2023): 2652–66, https://doi.org/10.31604/jips.v10i5.2023.2652-2666.

[44] Taleb Bilal, "The Arab Spring: Remembering Ibn Khaldun's Notion of" Asabiyah"," *Journal of Ibn Haldun Studies [İbn Haldun Çalışmaları Dergisi]* 2, no. 2 (2017): 145–50, https://ideas.repec.org/a/ihu/ihujur/v2y2017i2p145-150.html.

[45] Nasir Nasir and Mujiati Mujiati, "Pengelolaan Tenaga Pendidik (Guru) Di Rural Area," *Didaktis: Jurnal Pendidikan Dan Ilmu Pengetahuan* 20, no. 1 (February 2020),

enjoy better educational access, including more favorable student–teacher ratios.[46] Ibn Khaldun emphasizes the need for equitable redistribution of teaching resources and the reinforcement of social cohesion through collective recognition that quality education is a right for all children.[47]

Social stigma toward lesser-known educational institutions, such as in the dialogue about UTY, illustrates what Ibn Khaldun termed moral decline during the *'asr al-da'f* (period of decay).[48] He observed that as civilizations reach their peak, societies often construct artificial hierarchies based on symbolic status rather than real contributions. Empirical studies suggest that campus reputation significantly affects public trust in graduate quality, though it may not directly correlate with actual academic standards.[49] The phenomenon of "academic branding" that discriminates against students from non-prestigious universities reflects a society trapped in superficial assessments, ignoring educational substance.[50] Ibn Khaldun advocates evaluation systems based on competence and real achievement, rather than institutional reputation, emphasizing that value lies in skill and dedication.

The professional hierarchy that belittles nursing students compared to medical students exemplifies what Ibn Khaldun identified as an identity crisis in declining civilizations. In the concept of *umran hadari*, advanced urban societies tend to equate

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https://doi.org/10.30651/didaktis.v20i1.4383; Nurmayuli Nurmayuli, Lailatussaadah Lailatussaadah, and Cut Rizki Mustika, "Analisis Pemetaan Penempatan Guru Sekolah Dasar Se-Kota Lhokseumawe," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 8, no. 2 (May 2024): 313–26, https://doi.org/10.31004/obsesi.v8i2.5298; Yosef Patandung and Selvi Panggua, "Analisis Masalah-Masalah Pendidikan Dan Tantangan Pendidikan Nasional," *Jurnal Sinestesia* 12, no. 2 (2022): 794–805; Felia Siska and Reindy Rudagi, "Analisis Ketimpangan Pendidikan Pada Masa Covid-19 Di Nagari Sisawah Kabupaten Sijunjung," *AL MA'ARIEF : Jurnal Pendidikan Sosial Dan Budaya* 3, no. 1 (June 2021): 1–11, https://doi.org/10.35905/almaarief.v3i1.2032; S Suryana, "PERMASALAHAN MUTU PENDIDIKAN DALAM PERSPEKTIF PEMBANGUNAN PENDIDIKAN," *Edukasi* 14, no. 1 (May 2020), https://doi.org/10.15294/edukasi.v14i1.971.

[46] Amin, "BADAWAH & HADARAH : KONSEP SOSIOLOGI IBN KHALDUN."

[47] Khaldun, "Muqaddimah."

[48] Khaldun.

[49] Yekti Asmoro Kanthi, "Pengaruh Iklan Dan Public Relation Terhadap Citra Institusi Dan Keputusan Mahasiswa Memilih Kampus STIKI Malang Sebagai Tempat Studi," *Jurnal Ilmiah Teknologi Informasi Asia* 12, no. 1 (July 2018): 75–80, https://doi.org/10.32815/jitika.v12i1.230; Rika Wahyuni Parapat et al., "Peran Public Relation Dalam Meningkatkan Citra Universitas Medan Area," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 1 (March 2023): 127–37, https://doi.org/10.47467/dawatuna.v4i1.3304; Putri Nanda Leri, Elfitri Santi, and Irda Rosita, "Pengaruh Minat, Dukungan Orang Tua Dan Citra Kampus Terhadap Keputusan Mahasiswa Memilih Kuliah Di Jurusan Akuntansi Politeknik Negeri Padang (Studi Empiris Pada Mahasiswa Program Studi D-III Dan D-IV Akuntansi Politeknik Negeri Padang)," *Jurnal Akuntansi, Bisnis Dan Ekonomi Indonesia (JABEI)* 1, no. 1 (February 2022): 79–85, https://doi.org/10.30630/jabei.v1i1.14.

[50] Sulastri, "The Concept of State and Government in Ibn Khaldunâ€™s Thought."

success with symbolic status and material prestige.[51] Studies show that society continues to assign greater value to doctors compared to nurses, teachers, or social workers, despite all playing essential roles in public service.[52] Ibn Khaldun reminds us that morality and social contribution should be the foundation of evaluating professions, not prestige or income alone.[53] The solution lies in reconstructing social values through education that emphasizes the significance of every profession in sustaining a functional society and fostering appreciation based on contribution rather than symbolic power.

The income disparity between honorary and certified teachers depicted on TikTok can be analyzed through Ibn Khaldun's lens of economic justice and the concept of *kasb* (effort). He argues that justice is realized when individuals receive fair compensation for their work and have equal opportunities for productivity.[54] In reality, honorary teachers in Indonesia often earn below the minimum wage, while certified teachers receive regular salaries, benefits, and allowances.[55] This inequality demonstrates a failure to implement justice principles. Ibn Khaldun's solution involves structural reform to ensure wage distribution reflects contribution and dedication rather than administrative status, reinforcing the state's responsibility to ensure educator welfare as a foundation for civilization.

The difference in labor rights between formal and informal sectors, as shown in complaints about exclusion from collective holidays, reflects the state's weakened function in upholding social justice. According to Ibn Khaldun, the state plays a crucial role in maintaining order and enforcing justice, including in labor regulation.[56] In Indonesia, informal workers such as freelancers and contract employees often lack access to basic rights like leave, health insurance, and job security, whereas workers in

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[51] Khaldun, "Muqaddimah."

[52] Holijah et al., "Etika Antar Tenaga Medis Dalam Penyelenggaraan Pelayanan Kesehatan," *Lentera Perawat* 4, no. 2 (July 2023): 131–37, https://doi.org/10.52235/lp.v4i2.249.

[53] Albar, "Ibn Khaldun's Socio-Political Condition and Theory of 'asabiyyah and 'Umran."

[54] Mafrudlo et al., "Economic Development Theory of Ibnu Khaldun: Interrelation between Justice and Umran Al-Alam."

[55] Safitta Amanah et al., "Paradigma Pemerintah Terhadap Upah Guru Honorer Dalam Persefektif Hukum," *Jurnal Pro Hukum : Jurnal Penelitian Bidang Hukum Universitas Gresik* 11, no. 4 (2022), https://doi.org/https://doi.org/10.55129/.v11i4; M. Khairullah, Nina Zulida Situmorang, and Ahmad Muhammad Diponegoro, "Hubungan Antara Kebersyukuran Dengan Kebahagiaan Pada Guru Honorer," *Psyche 165 Journal*, June 2021, 158–63, https://doi.org/10.35134/jpsy165.v14i2.41; Syifa Ul Qalbi and Yaya Sunarya, "Motivasi Guru Honorer Terhadap Pelaksanaan Program Pendidikan Profesi Guru," *Jurnal Ilmiah Pendidikan Profesi Guru* 6, no. 2 (2023): 422–33, https://doi.org/https://doi.org/10.23887/jippg.v6i2.59380.

[56] Sulastri, "The Concept of State and Government in Ibn Khaldunâ€™s Thought."

Malaysia benefit from stronger labor protection frameworks.[57] Ibn Khaldun advocates strengthening institutions that ensure equal protection for all workers and implementing universal social security systems that acknowledge every form of labor's contribution to collective prosperity.

The lack of social legitimacy for digital jobs such as "live host" reflects society's failure to adapt to structural changes, a pattern Ibn Khaldun recognized in his civilizational cycle. For him, a healthy civilization must integrate innovation and change without abandoning moral principles. Empirical research shows that digital workers are frequently excluded from labor regulations, despite being a vital part of the creative economy.[58] Ibn Khaldun's framework calls for lifelong education to enhance awareness of economic shifts and developing labor regulations that protect workers in emerging sectors while maintaining ethical and moral integrity.[59]

The "illusory middle class" condition—where individuals cannot enjoy leisure because income is consumed by basic expenses—reflects what Ibn Khaldun describes as structural poverty within seemingly advanced civilizations. His concept of *kasb* emphasizes not only meeting basic needs but enabling personal growth and contribution to society.[60] Empirical evidence indicates that Indonesia's middle class is in a fragile position, with many households one crisis away from falling back into poverty.[61] This demonstrates the failure of the economic system in ensuring equitable wealth distribution. Ibn Khaldun proposes economic reforms guaranteeing living wages, subsidies for housing and transport, and entrepreneurship programs to strengthen

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[57] Siti Duwi Lestari and Susilo Wardani, "LEGAL PROTECTION FOR HOME WORKERS IN PACKING THE POCI PRODUCTS," *Hukum Responsif* 15, no. 2 (August 2024): 251–62, https://doi.org/10.33603/responsif.v15i2.9475; Donna Yulianita et al., "Perlindungan Hukum Bagi Pekerja Harian Lepas Dengan Perjanjian Kerja Secara Lisan Berdasarkan 'PP Nomor 35 Tahun 2021 Tentang Perjanjian Kerja Waktu Tertentu, Alih Daya, Waktu Kerja Dan Waktu Istirahat Dan Pemutusan Hubungan Kerja,'" *Jurnal Ilmu Hukum, Humaniora Dan Politik* 4, no. 6 (September 2024): 2134–45, https://doi.org/10.38035/jihhp.v4i6.2528; Cicilia Anggi Sholina, "PEMENUHAN HAK-HAK ASASI ANAK TENAGA KERJA INDONESIA DI PERKEBUNAN SAWIT DI WILAYAH TAWAU, SABAH, MALAYSIA," *Jurnal Pembangunan Manusia* 3, no. 1 (February 2022), https://doi.org/10.7454/jpm.v3i1.1029.

[58] Fuat Edi Kurniawan and Norman Luther Aruan, "DIGITALISASI DAN POLA KERJA BARU: DAMPAK BAGI INDUSTRIALISASI DAN RESPONS KEBIJAKAN KETENAGAKERJAAN," *Jurnal Sosioteknologi* 20, no. 3 (December 2021): 395–409, https://doi.org/10.5614/sostek.itbj.2021.20.3.11.

[59] Luhtitianti and Arifin, "ASHABIYAH THEORY OF IBN KHALDUN: AN ALTERNATIVE PERSPECTIVE FOR STUDYING THE INDONESIAN MUSLIM SOCIETY."

[60] Mafrudlo et al., "Economic Development Theory of Ibnu Khaldun: Interrelation between Justice and Umran Al-Alam."

[61] Agil Septiyan Habib, "Nasib Kelas Menengah Indonesia Terancam Punah, Kok Bisa?," *Kompasiana*, 2024.

upward mobility.[62] Beyond material policies, he emphasizes that shared moral and ideological values such as honesty, justice, and collective responsibility are essential to sustain *asabiyah*. When corruption and moral decay prevail, *asabiyah* weakens, leading to institutional collapse and the eventual decline of the state.[63]

The image of a motorcycle parked in a living room due to space limitations illustrates a crisis of *umran* (civilization) in spatial planning and quality of life. Ibn Khaldun emphasized that physical environments profoundly affect human character and collective well-being. When people are forced to live in inadequate conditions, it diminishes both physical comfort and social dignity.[64] Substandard housing erodes pride and weakens *asabiyah*. Khaldun asserts that proper urban planning must prioritize decent housing as a basic right and promote affordable, dignified living environments as key to maintaining civilization's moral and social fabric.[65]

The perception gap illustrated by mistaking an expensive shirt for a doormat can be interpreted through Ibn Khaldun's insight into how social environments shape habits, worldviews, and tastes among groups. He believed that experiences between rural and urban populations, or between elites and commoners, produce divergent mentalities (Kuru, 2024).[66] This is consistent with Bourdieu's argument that perceptions and tastes are formed by *habitus*the social experiences specific to each class (Bourdieu, 2017).[67] These differences reveal that social inequality extends beyond material dimensions into cultural and experiential domains. Ibn Khaldun emphasizes the need for social integration, multicultural education, and shared public spaces to foster empathy and mutual understanding as the moral basis for collective *asabiyah*.[68]

D. Conclusion

This research reveals that viral TikTok content portraying educational, occupational, and lifestyle disparities reflects a deeper erosion of social cohesion within Indonesian society. The unequal access to education and income, as well as symbolic

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[62] Asmat Wazir et al., "Ibn Khaldun Theory of Asabiyyah and the Rise and Fall of the Mughals in South Asia," *Journal of Al-Tamaddun* 17, no. 2 (2022): 159–69, https://adum.um.edu.my/index.php/JAT/article/view/31076.

[63] Wazir et al.

[64] Khaldun, "Muqaddimah."

[65] Djamel Chabane, "The Structure of 'Umran Al-'Alam of Ibn Khaldun," *The Journal of North African Studies* 13, no. 3 (September 2008): 331–49, https://doi.org/10.1080/13629380701844656.

[66] Ahmet T. Kuru, "The Authoritarian State in the Muslim World: Comparative Insights From Ibn Khaldun and Stein Rokkan," 2024, 221–42, https://doi.org/10.1108/S0195-631020240000036007.

[67] Pierre Bourdieu, "Habitus," in *Habitus: A Sense of Place* (Routledge, 2017), 59–66.

[68] Tahir and Jalal Nori, "Temporal And Geographical Forces In Shaping Ibn Khaldun's Theory: Relevance And Application In Modern Societal Dynamics."

class distinctions performed online, embody the fragmentation of *asabiyah* described by Ibn Khaldun. Digital media not only mirrors real-world inequalities but also transforms them into algorithmic spectacles that normalize division. In this sense, TikTok functions as both a space of expression and a mechanism that amplifies disparity, aligning with Ibn Khaldun's notion of civilizational decline when moral and collective values give way to individualistic display and performative competition.

From a theoretical perspective, this research extends Ibn Khaldun's classical ideas of *asabiyah* and *umran* into the digital age, showing their capacity to illuminate new forms of social organization within algorithmic environments. The findings demonstrate that cohesion in digital societies operates not through kinship or geography but through shared symbols and algorithmic affinities that create fragmented digital tribes. By linking Islamic sociological theory with contemporary media studies, this work enriches the understanding of how moral and structural cohesion deteriorates under conditions of digital capitalism, offering a conceptual bridge between premodern philosophy and postmodern social dynamics.

In practical terms, these insights invite educators to cultivate critical digital literacy that encourages empathy and responsible engagement. Policymakers may apply Ibn Khaldun's ethical principles to design inclusive policies addressing educational and economic inequalities reproduced online. Digital activists can also reinterpret *asabiyah* as a form of collective digital solidarity that fosters collaboration rather than polarization. Future research could compare how similar dynamics unfold across platforms such as YouTube or Instagram, or employ computational and ethnographic methods to empirically trace the transformation of *asabiyah* in online communities and its influence on social cohesion in the digital public sphere.

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