

REVISITING IBN KHALDUN'S CONCEPTS OF *BADAWA* AND *HADARA* FOR AN ALTERNATIVE MODEL IN DEVELOPING A CIVILIZATION AT THE NEW CAPITAL CITY OF INDONESIA

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ABSTRACT

*Building a new capital city can be considered as building a new civilization. It is not as simple as providing land and building all necessary infrastructures, but it is also necessary to consider the different characteristics of people who will reside on the new capital city. This paper aims to provide an alternative model of building a new civilization at the new capital city by considering the magnificent work of Ibn Khaldun, especially related to his concepts of *Badawa* and *Hadara*. Using historical comparative perspective, this paper aims to provide an alternative model of developing the new capital city, especially related to the issue of minimizing any social problems that might emerge during the relocation process. Results show that the continuation from *badawa* to the formation of *hadara*, as clearly stated in the *Muqaddimah*, can be considered as valuable insights for developing the new capital city. The extended concept of *asabiya*, for example, can be used as a fundamental framework to build the strongest bond of nationality. By understanding how the concept of *asabiya* works, we can determine how we should create accommodative actions to harmonize traditional or local and modern values.*

Keywords: *Badawa and Hadara; Asabiya; Civilization; New Capital City; and Social Problem*

1. INTRODUCTION

The magnum opus of Ibn-Khaldun, the *Muqaddimah*, explores his ideas and observations on society, culture, socialization, social control, the state, *asabiya* (social solidarity), history as a cyclical movement, urbanization, and the typology of *badawa* and *hadara* (Alekseev 2007; Khaldun 2015). Moreover, it provides quite detailed information regarding the differences in characteristics between the Bedouin and the Urban people. Even though it was written in the 14th century, Ibn-Khaldun's explanation is still considered to have a strong relevance to describe the current situation. Studies on economics (Uddin, 2019), politics (Elizaga and Alvarez, 2016; Widiyanto 2018), law (Capezzone, 2020; Shihan, 2018), and sociology (Abdolhamid and Esmaeili, 2020; Alatas, 2013) are still discussing and developing some of his ideas and concepts.

The relocation of the State Capital to Kalimantan needs to deliberate various aspects comprehensively because this process will be followed by the displacement of tens or even

hundreds of thousands of people who will form a new civilization in the new capital city. Various social problems that are potential to emerge during the relocation process will certainly be a challenge that should be anticipated to ensure the smooth process of creating and developing a civilization of urban society (Arsi and Waluyo, 2021; Sembiring, 2022). In terms of infrastructure, the various forms of building models that are planned to be built in the location of the New Capital City will indeed describe a combination of symbols of modernity and locality, which represent a mixture value of modern vis a vis traditional people are quite interesting. However, this is of course not enough to guarantee that social problems have the potential to emerge as a consequence of the increasing heterogeneity of the people who inhabit the New Capital City. This paper attempts to offer a model of urban development based on the concepts of *badawa* (tribal life) and *hadara* (civilized life or urbanism) of Ibn Khaldun which can be used to anticipate various social problems that might arise during the process of developing a civilization in the New Capital City.

2. METHOD

The research of this paper employs a comparative-historical sociology, which in general, pays attention to analyze historical processes occurring in or across political, economic, or geographic units, including nation-state, regions, or even the entire world system to understand pattern of social stability and change within society (Sanderson, 2013). As a part of cross-cultural research, there are always potential problems, such as researcher may encounter difficulties in understanding different cultures and must be ready to deal with them. However, in the context of Ibn Khaldun's concept of *badawa* and *hadara*, there is at least one important aspect that would help to compare Ibn-Khaldun's space and time different with the current Indonesian context in general, which is Islamic teachings.

The main sources of data in this paper are the works of Ibn Khaldun and some influential commentators of them. Focus will be given to Ibn-Khaldun specific ideas on the fall and rise of a civilization, which include the concept of *badawa* and *hadara*, *asabiya*, and the features of civilized or urban people. These three ideas, then will be compared with the current situations of the new capital city of Indonesia to identify some potential social problems as a consequence of displacement of thousands of people with different social, cultural, economic, and political backgrounds.

3. FINDINGS AND DISCUSSIONS

Ibn-Khaldun Monumental work of the Muqaddimah was written more than seven hundred years ago, but still remains influential for the development of current social sciences (Alatas, 2013). His brilliant explanation on the fall and rise of a civilization has made him been followed by scholars in various disciplines, such as history, political, economic, and particularly sociology. There are at least two important concepts within his explanation on the rise and fall of a civilization that need to be addressed properly in order to understand and identify determinant factors of forming a civilization, which are: *badawa-hadara* and *asabiya*. In the context of the city formation, according to Ibn-Khaldun, the continuation from *badawa* (tribal or sedentary people) to *hadara* (civilized or urban people), *asabiya* becomes a determinant factor (Ahmad, Ahmad and Abdullah, 2016; El-Kholei, 2019). Therefore, it is necessary to understand detailed concept of *asabiya* first before revealing the characteristics of urban people to describe how the concept of *badawa-hadara* can be used to analyze the possible model in developing civilization in the new capital city of Indonesia.

3.1. Redefining Asabiyah

The word *asabiya* is often misunderstood as a form of group solidarity associated only with tribes or nomadic groups. This kind of understanding often arises because of the assumption that the concept of *asabiya* was introduced by Ibn-Khaldun in the 14th century, where Europeans themselves were still in the dark ages, with a very strong feudal model of life. In fact, the life of Ibn-Khaldun was at the end of the golden age era of Islam. He certainly experienced the life at some big cities with high civilization. However, Ibn-Khaldun argued that *asabiya* is cyclical and directly relevant to the rise and fall of civilizations: it is strongest at the start of a civilization, declines as the civilization advances, and then another more compelling *asabiya* eventually takes its place to help establish a different civilization. This pessimistic view on maintaining a high level of *asabiya* should be considered as a starting point to identify the best ingredients to bond a heterogenous society at the new capital city of Indonesia.

3.2. The Continuation of Badawa-Hadarah Society

The transformation from *badawa* to *hadarah* is quite complex in the Muqaddimah. Moreover, Ibn-Khaldun explains the transition process by taking the example of the most primitive and simple model of *badawa* society, such as nomadic society. The transformation process of this continuation process reveals clearer description on each phase needed to build civilized or urban characters. Chapters four, five, and six in Muqaddimah show eloquently how city is started, the buildings, the craft industry, the character of its people, and the possible factors that cause the ruin of the city (Khaldun, 2015). These can be a valuable information for building the new capital city.

3.3. Alternative Model for Developing the New Capital City

Related to the issue of developing a new capital city in East Kalimantan, Ibn-Khaldun's explanation on the rise and fall of a civilization will certainly give us a guidance on what should be seriously considered to form a new city, including to anticipate some social problems that have a potential to disrupt its development. The continuation from *badawa* to the formation of *hadara*, as clearly stated in the Muqaddimah, can be considered as valuable insights for developing the new capital city. The extended concept of *asabiya*, for example, can be used as a fundamental framework to build the strongest bond of nationality (Baali, 1988). By understanding how the concept of *asabiya* works, we can determine how we should create accommodative actions to harmonize traditional or local and modern values.

The high level of heterogeneity of people and their cultures to form the new capital city is perhaps beyond our imaginations. Therefore, it necessarily needs serious attention for the policy makers to understand the characteristics of the people in anticipating the emergence of social problems.

4. CONCLUSION

The concepts of *badawa-hadara* from Ibn-Khaldun provide a valuable information and can be used as a guidance in developing a civilized society at the new capital city of Indonesia. It also shows the character of urban people needed to find the best ingredients for creating social cohesiveness through redefining the concept of *asabiya*.

RECOGNITION

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