

The Dialectical Spirals of the Civilization Paradigm

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Abstract

The existence of a civilization is of concern to both Western and Eastern scientists. Scientists observe and examine the various factors that led to the fall and rise of a civilization. They also explore various things that make the existence of a civilization survive amidst various challenges. In the perspective of Muslim scientists, there are various factors that cause a civilization to exist and a civilization to collapse. According to them, one of the factors that can cause the collapse of a civilization is tyranny. Meanwhile, one of the most dominant factors determining the existence of a civilization is social justice. This article will elaborate the dialectical spiral civilization paradigm from the perspective of Muslim scientists.

Keberadaan peradaban menjadi perhatian para ilmuwan Barat dan Timur. Ilmuwan mengamati dan meneliti berbagai faktor yang menyebabkan jatuhnya suatu peradaban. Mereka juga mengeksplorasi berbagai hal yang membuat eksistensi suatu peradaban tetap bertahan di tengah berbagai tantangan. Dalam perspektif ilmuwan Muslim, ada berbagai faktor yang menyebabkan munculnya peradaban dan kehancuran peradaban. Menurut mereka, salah satu faktor penyebab runtuhnya suatu peradaban adalah tirani. Sedangkan salah satu faktor yang paling dominan menentukan keberadaan suatu peradaban adalah keadilan sosial. Artikel ini akan menguraikan paradigma peradaban spiral dialektis dari perspektif ilmuwan Muslim.

Keywords: Dialectical Spiral, Civilization, Paradigm

A. Introduction

Civilization discourse in English is expressed in the term civilization. The term is commonly used to describe subtle, advanced and beautiful parts and elements of culture, for example: art, science, social manners, writing skills, state organizations and so on. But the term civilization is often used to refer to a culture that has a system of

technology, science, building art, fine arts, and a state system from our advanced and complex society.¹

While some other experts define civilization as a process of becoming civilized and a human society that has developed advanced in all its aspects, especially covering various material aspects, such as owning big cities, various industries in agriculture, mining, transformation, and others; as well as having political order and power, and being educated in the beautiful arts.²

Thus, when talking about civilization, according to Ali A. Allawi, every civilization has an outside and an inner side: the inner side in the form of beliefs, ideas and values coloring the outer side in the form of various institutions, law, government, and culture (institutions, laws, government and culture).³ Muslim scientists attempt to examine the existence of a civilization and describe the factors that cause the rise and fall of a civilization. Therefore, this article attempts to discuss the views of Muslim scientists on the paradigm of dialectical spiral civilization.

B. The Existence of A Dialectical Spiral Civilization

When discussing the existence of a civilization, Musa Asy'arie departed from the verses of the Al-Quran as a normative basis. The starting point of Musa Asy'arie are the following verses⁴:

"And do they (the polytheists of Mecca) not walk the earth, then pay attention to how the end of the people who were before them. Previously they (the previous generation) were greater than them (the polytheists of Mecca), their strength (it) and their remains on earth, so Allah tortured them for their sins and they did not have a protector from Allah's punishment" (Al-Ghafir: 21).

From this verse, according to Musa Asy'arie, the Qur'an encourages people to do the following things. First, the order to travel in order to read the history of mankind as well as to read the ups and downs of human civilization. This reading or observation includes two aspects of life. First, observations related to the fact of life in the form of

¹ Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 2015), p. 146.

² Siti Maryam, et.al, *Sejarah Peradaban Islam* (Yogyakarta: LESFI, 2002), p. 8.

³ Ali. A. Allawi, *The Crisis of Islamic Civilization*, (New York: The United State of America, 2009), p. 14.

⁴ Musa Asy'arie, *Rekonstruksi Metodologi Berpikir Profetik* (Yogyakarta: LESFI, 2016), p. 26.

the creation of the heavens and all that is in them, namely the bright stars that live and walk, the earths and everything in them, namely mountains, expanses, valleys, lands, bare land, trees, fruit, rivers and oceans. All this shows that it is new and that there is a creator who makes and is free to choose.⁵ All these passive facts of life are part of the elements of civilization built by humans.

Second, observations related to the dynamic social life of mankind. We need to carry out a kind of physical pilgrimage tour to pay attention to the phenomena of the social life of various nations with the history of their respective civilizations. Every nation has its own unique laws of life and social dynamics that have led them to reach heights of glory and experience destruction. There are several major classical civilizations that are still able to survive and incised influence into the 21st century today. But a few ancient civilizations also disappeared in the vortex of the history of human life without leaving a significant trace.

Second, a physical pilgrimage must be complemented by a pilgrimage intellectually. This means that we have to use our minds to understand the various facts of life, the universe as well as to understand the laws of life for the various civilizations of humankind before us. In the perspective of some commentators, between the 19th verse and the 20th verse in the Surah Al-Ankabut above there are points of emphasis on different meanings.

In verse 19, God says by using the editor in the form of a question, namely, "awalam yarow kaifa yubdiullah". This form of questioning entails instinctive observations that can be obtained without maximizing reasoning. Whereas in the 20th verse, God says by using the editor in the form of an order, namely, "qul siiruu fil ardh". This requires the knowledge that is gained by using the thought process and the search process to its full potential.⁶

As readers of the facts of life and the laws of social dynamics of human civilization, we are not only making observations instinctively, but more than that, we

⁵ Wahbah Az-Zuhaili, *Tafsir Al-Munir Jilid 10*, trans. Abdul Hayyie al-Kattani, et.al (Jakarta: Gema Insani, 2016), p. 470.

⁶ Look inside Az-Zuhaili, Wahbah. *Tafsir Al-Munir Jilid 10*, trans. Abdul Hayyie al-Kattani, et.al, (Jakarta: Gema Insani, 2016), p. 470-471.

are also required to use our minds by reasoning critically-constructively. Here we integrate observative observation with discursive reasoning.

Regarding the facts of life in the universe, the idealism of the verse requires scientists to walk the earth to uncover the process of the initial way in which all things, such as animals, plants and inanimate objects were initiated. In fact, the traces of the first creation are visible between the layers of the earth and its surface. Therefore, the earth is a record filled with the history of creation, from its inception to the present.⁷ The universe is transformed into an open book where page after page we can read meaningfully.

As for the dynamic phenomenon of human social life, we need to understand the laws of life which are the key to the success of a civilization in a nation and the causes that destroy it. According to scientists, in the social life of a nation, there are social laws or regulations for society. These societal laws are necessary and certain so that no society can escape them. When a society obeys these laws, they will achieve civilizational glory. But on the contrary, when they violate these laws, they will undoubtedly experience the collapse of civilization.

Alexis Carrel, a renowned scientist who won the Nobel, stated that the laws of society are general and definite, no one in any country can be exempt from sanctions if they break them. The laws do not warn who breaks them and the sanctions are as silent as the laws themselves. People who do not differentiate between what is forbidden and what is lawful will be hit by calamity, tearing, and death. This is simply an automatic sanction, because extinction is the end of all that violates the laws of nature or society.⁸ Then why should we pay attention to and understand the laws of the social life of a nation's civilization?

Here we enter the third moral message suggested by the above verse, which is to take effort and learn better lessons for our use today. Our understanding of the keys to the dynamics of social life that lead a nation to progress is with the aim of reconstructing a better civilization. In Musa Asy'arie's view, when we are able to understand how the process of forming a civilization, we will have the ability to develop

⁷ M. Quraish Shihab, *Tafsir Al-Misbah Vol. 10* (Jakarta: Lentera Hati, 2002), p. 469.

⁸ M. Quraish Shihab, *Tafsir Al-Misbah Vol. 2* (Jakarta: Lentera Hati, 2002), p. 211.

a better and more advanced civilization. Our understanding is not only to admire the works of the past, but also to think about how to continue the development of future civilizations.⁹ So there is a reconstructive interest in this third moral message.

At this point, the big question that deserves to be asked is what is the core problem that causes the civilization of a nation to experience destruction? Conversely, what are the main factors that lead to a nation's civilization experiencing glory? In the perspective of Musa Asy'arie, the downfall of a civilization actually occurs due to their own internal life which makes them act beyond the limits of their authority.

"The fall of civilization," said Musa Asy'arie, "happened more because the internal life of the nation itself has been divided and the moral foundation is torn apart by the interests of each party. As a result, conflicts arise that lead to violence in which one group tends to attack other groups destructively".¹⁰ In this case, Musa Asy'arie again revealed a verse from the Al-Qur'an as a normative basis:

"Generations before you We destroyed when they did wrong: their messengers came to them with clearsigns, but they would not believe! thus do We requite those who sin!". (Yunus 10: 13)¹¹

If we examine the above verse, the main problem that causes the downfall of a nation's civilization is injustice. A great nation with a great civilization but doing oppression, abuse, and injustice, no matter how big and friendly the civilization of that nation is, in the near future that civilization will experience collapse. According to some scholars, wrongdoing behavior is universal, that is, its negative impact applies to anyone regardless of their religious background. Because the essence of injustice is putting something not in its place and deviating from the truth.

In the study of Ar-Raghib Al-Ashfahani, the word zalim or dzulm, means putting something not in its designated place either by reducing something or by adding it, either by diverting its time or place (*wadhu'asy syai'i fii ghoiri maudhi ' ihil mukhtasshu bih*). But more than that, zalim can also mean a behavior that deviates from

⁹ Musa Asy'arie, *Rekonstruksi Metodologi*, p. 126.

¹⁰ *Ibid.*, p. 139.

¹¹ *Ibid.*, p. 145.

the principles of truth, whether the deviation is a lot or a little (mujaawazatil haqil ladzi yajrii majro naqtho tiddaairoh).¹²

In connection with this, according to Ashfahani, there are three forms of injustice. First, injustice between humans and God. Humans greatest injustice to God is infidel, polytheism and hypocrisy. Second, injustice between fellow human beings. This is a form of tyranny in social life; between one person and another, between one group and another; between a community and another community; between one society and another; between one nation and state to another nation and state. Third, someone's tyranny towards himself (dzulm bainal insan wa bainallah, dzulm bainahu wa bainannas, dzulm bainahu wa baina nafsih).

Interestingly, the three kinds of injustice are essentially oppression towards oneself who do them; For a human being when he commits injustice, in fact he has wronged himself. Therefore, injustice is always preceded by injustice against oneself even though this injustice is also related to fellow human beings and to God.

Of the three injustices, the main problem that causes the destruction of a nation's civilization is the tyranny committed by one person against another, a social community to a different community, one nation to another. This second type of injustice relates to political, social, cultural and economic aspects by denying the principles of religion, morality, social life ethics and norms in social interactions. Injustice in a government is like a disease that exists in humans, which will bring death to them within a certain period of time.

Then the tyranny in a government will soon lead to destruction, due to complications of disease in the government and only God knows for sure when that destruction will occur. Death is the level assigned to the nation, namely the level in accordance with the common sunatullah, which God determines on the life or death of mankind based on factors of preservation such as justice or destructive factors such as injustice whose effects are visible, namely the destruction of the nation itself after a certain period of time.¹³

¹² Al-Raghib Al-Ashfahani, *Mu'jam Mufrodah Al-Fadz Al-Quran* (Libanon: Darul Kutub Al-Ilmiyah, 2008), p. 353.

¹³ Ali Muhammad Ash-Shallabi, *Bangkit dan Runtuhnya Khilafah Utsmaniyah*, trans. Samson Rahman (Jakarta: Pustaka al-Kautsar, 2003), p. 663.

According to Musa Asy'arie, today this injustice takes the form of demoralizing power politics by concentrating power in one's own group and conducting power conspiracy politics with various interested parties that have divided a nation into various interest groups. No solidarity and moral bonds can unite them because there has been an atmosphere of mutual suspicion due to narrow fanaticism.¹⁴

Furthermore, the demoralization of power politics makes corruption and abuse of power even more uncontrollable. Injustice and slander are part of the demoralization of power politics which results in a sharp decline in the character of the nation, while moral standards are increasingly unclear, as if everyone can act at will, especially for those who have wealth and power. The circulation of money is only centered on a handful of people and rulers so that the rich get richer and the poor get poorer and impoverished.¹⁵

At its peak, the social balance is disturbed, the harmony of life with nature is getting worse and socio-economic disparities are getting sharper. Wrong law applies, who is strong will win and determine everything.¹⁶ This message is implied by the Al-Qur'an Surah Ar-Rum 30: 41;

*“Mischievousness has appeared on land and sea because of (the meed) that the hands of men have earned that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil)” (Ar-Rum 30: 41)*¹⁷

The above verse mentions land and sea as the place where the facade occurs. This can mean that land and sea become arenas of destruction, for example by killing and robbery in both places, and it can also mean that land and sea themselves have suffered damage, imbalance and lack of benefits. The sea has been polluted, so fish die and sea products are reduced. The land is getting warmer, causing a long drought. As a

¹⁴ Musa Asy'arie, *Rekonstruksi Metodologi*, p. 141.

¹⁵ *Ibid.*, p. 142.

¹⁶ *Ibid.*

¹⁷ Abdullah Yusuf Ali, *Holy Qur'an Holy Qur'an: Text, Translation and Commentary*, (Maryland: Amana Corporation, 1983), p. 278.

result, the environmental balance is chaotic. This is what led while contemporary scholars understand this verse as a sign of environmental damage.¹⁸

In Ibn Assyur's view, God created the universe in a system that is very compatible with human life. But they do bad, destructive activities, resulting in lameness and imbalance in the natural work system.¹⁹ Sins and transgressions (facades) committed by humans have resulted in disturbances of balance on land and at sea. On the other hand, the unbalance on land and at sea results in torture for humans.

The more damage to the environment, the greater the negative impact on humans. The more numerous and varied human sins, the more severe the damage to the environment. This essence is a fact that cannot be denied even more today. Indeed, God created all creatures, interrelated. In that connection, harmony and balance are born from the smallest to the greatest, and all submit to the arrangement of God the Greatest. If there is a disturbance in the harmony and balance, then the damage will occur, and this is small or large, it must have an impact on all parts of nature, including humans, both the one who destroys and the ones who favor the destruction.²⁰

Likewise, according to Thabathaba'i, the universe, with all its detailed parts, is interrelated with one another as a body in relation to pain or health, as well as in carrying out its activities and obligations. All influences each other, and all in the end-as explained in the Qur'an and return to Allah SWT. If one part does not function properly or deviates from the path it should have taken, the negative impact will appear on the other part and this in turn will affect all parts. This applies to the universe and is a natural law established by Allah SWT that does not change; including humans and humans are unable to escape from it.

Human society which deviates from the straight path established by God for its happiness - its deviation within a certain limit - causes its surroundings, including the laws of cause and effect relating to the universe and which affect humans, disturbed and this in turn has a negative impact. When that happens, there will be crises in people's lives as well as disturbances in their social interactions, such as moral crises, lack of compassion, cruelty and even more so that calamities and natural disasters will

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah Vol. 11* (Jakarta: Lentera Hati, 2002), p. 77.

¹⁹ *Ibid.*, p. 77-78.

²⁰ *Ibid.*, p. 78.

accumulate, such as "the reluctance of the heavens to rain down or the earth to grow plants", floods and droughts, earthquakes and other natural disasters.

All of these are signs given by Allah SWT to warn people to return to the straight path. If they are reluctant to return, then their hearts are locked and at that time they suspect that life is nothing but material life which is full of crises, and that life is nothing but an attempt to confront nature and subdue it. And at that time, man arranged his life on the basis of that viewpoint, and tried his best and his mind to create with science and technology what could prevent natural disasters.

But really people are very arrogant when they think that their knowledge and technology will be able to defeat the power of God Almighty. How he can defeat Him while humans and the universe are all under His control and He is also — not other than Him — who connects the small particles to the largest one with another from all parts of this universe.²¹

So human wrongdoing not only causes the destruction of the social system of life, but also causes chaos in the work system of the universe. As a result, said Musa Asy'arie, the progress of civilization and culture of a nation experienced a decline. There is damage everywhere because of the actions of human hands themselves. Whereas human authority is limited because humans do not own the universe in its entirety, and do not have absolute authority and freedom to use and utilize the universe at will and for their own or their own interests.²² All that is because "lust has enslaved people to do wrong and they fall by their own iniquity".²³

If moral decadence, arbitrariness, and injustice are the core problems that cause the downfall of a nation's civilization, then virtue, welfare and justice are the main factors that lead to the glory of a nation's civilization. If we narrow it down further, the fundamental factor that can lead to the success of a nation in creating a superlative civilization is social justice. Interestingly, according to some scholars, injustice and justice are universal laws of life with their respective negative and positive consequences.

²¹ M. Quraish Shihab, *Tafsir Al-Misbah Vol. 5* (Jakarta: Lentera Hati, 2002), p. 183-184.

²² Musa Asy'arie, *Rekonstruksi Metodologi*, p. 143.

²³ *Ibid.*, p. 144.

Here we need to briefly explore the meaning of justice and its scope. Literally, the word 'adl is an abstract noun, derived from the verb adala which means: first, to straighten or sit straight, to amend or change; second, fleeing, departing or dodging from one (wrong) path to another (correct) path; third, equal or equivalent or equate; fourth, balancing or off setting, comparable or in a state of balance (state of equilibrium).²⁴

Ar-Raghib al-Ashfahani stated that the word 'adl means giving equal division. Meanwhile, other experts identify the word by placing something in its proper place. There is also a claim that 'adl is giving rights to the owner by means of the nearest way. This is in line with Al-Maraghi's opinion which gives the meaning of the word 'adl by effectively conveying rights to the owner.²⁵ In M. Quraish Shihab's research, in general there are four meanings of justice:

First, fair in the sense of "equal." We can say that A is fair, because what you mean is that he treats the same or does not differentiate someone from another. But it must be underlined that the equality in question is equality in rights. In Surah Al-Nisa 4: 58 it is stated that: "If you decide a case between humans, then you should decide it fairly ..."

The word "fair" in this paragraph - if it means "the same" - only includes the attitude and treatment of the judge during the decision making process. This verse guides the judge to place the disputing parties in the same position, for example regarding seats, mention of names (with or without respect), cheerful faces, serious listening, and thinking about their words in the decision making process.²⁶

Second, fair in the sense of "balanced." Balance is found in a group in which there are various parts that lead to a certain goal, as long as certain conditions and levels are met by each part. With the accumulation of these conditions, the group can survive and fulfill its purpose of presence. If there is one member of the human body that is excess or decreases from the level or condition it should be, then there will definitely be no balance (justice).

²⁴ Majid Khadduri, *Teologi Keadilan* (Surabaya: Risalah Gusti, 1999), p. 8.

²⁵ Sahabuddin (ed.). *Ensiklopedi Al-Qur'an Jilid 1* (Jakarta: Lentera Hati, 2007), p. 6.

²⁶ M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1997), p. 114.

Here, justice is synonymous with conformity (proportionality), not against the word "injustice". It should be noted that equilibrium does not require equal levels and conditions for all parts of the unit to be balanced. It can be that one part is small or large, while small and large are determined by the function expected from it.²⁷

Third, fair is "attention to individual rights and gives those rights to each owner" (*i'tha'u kulli dzi haqqin haqqohu*).²⁸ This understanding is defined by placing something in its place or giving another party its rights through the nearest way. The opposite is tyranny, in the sense of violating the rights of other parties. Thus watering the plants is justice and watering the thorns is the opposite. It is really damaging to the game (chess), to put an elephant in the king's place, said a wise writer. This definition of justice gives birth to social justice.

Fourth, just who is "ordained to the Divine." Just here means maintaining the reasonableness of the continuation of existence, not preventing the continuation of existence and obtaining grace when there are many possibilities for it. All beings have no right to God. Divine Justice is basically His mercy and goodness. His justice has the consequence that God's grace is not restrained to be obtained as far as that creature can reach it.

It is often stated that when A takes rights from B, then at that time B takes rights from A. This rule does not apply to God because He has rights over everything that exists, whereas everything that exists has nothing by His side.²⁹ In this context, Maulana Jalaluddin Rumi said beautifully:

Is it justice? Put something in its place.

What is tyranny? Putting something out of place.

Is it justice? You pour water on the trees.

What is tyranny? You pour water on the thorn.

It would really spoil the game, if we put the "king" in the "pawn" place.³⁰

²⁷ *Ibid.*, p. 115.

²⁸ Nurcholish Madjid, *Islam Doktrin dan Peradaban* (Jakarta: Paramadina, 1995), p. 515.

²⁹ *Ibid.*, p. 116-117. See also the meaning of justice in perspective Murtadha Muthahhari, *Keadilan Ilahi*, trans. Agus Efendi (Bandung: Mizan, 1997), p. 53-60.

³⁰ Murtadha Muthahhari, *Keadilan Ilahi*, p. 57.

Of the four kinds of definitions of justice, it is the third meaning of justice that can also include the meaning of social justice. Justice in this sense is the opposite of injustice. As injustice is a universal law that causes the downfall of a nation's civilization, so is immortality as a universal law that can bring success to the civilization of a nation. From here, the necessity to uphold justice is part of *sunatullah*, which is a decree from God which is certain and does not change.

As *sunatullah*, the necessity of upholding justice is necessity which is an objective law, does not depend on the will of any human person, and is immutable (it will not change). It is mentioned in the Qur'an as part of the cosmic law, namely the law of balance (*al-mizan*) which becomes the law of the universe. Because its nature is objective or immutable, upholding justice will create goodness, whoever executes it, and violations against it would be disastrous, whoever did it.³¹

In other words, breaking justice, namely doing wrong, is a cosmic sin (violating the rules of the universe), a very big sin, and not just a personal sin. Therefore, God's threat to destroy a country, nation, society, people, and others, is associated with social injustice. A society that does not manifest justice will be destroyed by God, regardless of whether that society formally claims to adhere to the correct teachings or not (see QS. 16:16, and 47: 38). Based on that, Ibn Taymiyyah said that justice is the rule of everything (*nizham-u kull-I syai*), as the statute of God (*sunatullah*) which will not change or change, which is objective (applies to anyone regardless of their position and personal understanding.).³²

Indeed, an infidel country can be just, meaning that its laws do not wrong humans and humans also do not abuse one another. Then this country, even though he is an infidel will still stand. Because it is not *sunatullah* to destroy a country with infidel. However, if in that infidel there is injustice among its people and people oppress each other, then God will destroy them.³³

In Ibn Taimiyyah's view, the human case will be right and right with justice in which there are several sins committed, rather than an injustice which is not accompanied by one sin. That is why it is stated that God will actually enforce a just

³¹ Nurcholish Madjid, *Islam Agama Kemanusiaan* (Jakarta: Paramadina, 2003), p. 84.

³² Nurcholish Madjid, *Islam Kerakyatan Dan Keindonesiaan* (Bandung: Mizan, 1996), p. 20.

³³ Ali Muhammad Ash-Shallabi, *Bangkit dan Runtuhnya Khilafah Utsmaniyah*, p. 665.

government even though it is a infidel country and will not establish a wrongdoing government, even though that government is an Islamic government. It is also stated that the world will be eternal with justice in which there is infidel and will never last with the injustice in which there is Islam. Because justice is the essence of everything.

So if the affairs of the world are founded on justice he will be upright, and if it is founded on injustice then he will not be upright even though the perpetrator is a believer who will be rewarded in the hereafter because of his faith.³⁴ So social justice that will be able to create prosperity and social welfare is one of the principal prerequisites for the existence of a nation's civilization.

The question is: Will creating social justice make the civilization of a nation exist forever? Musa Asy'arie answered no. No human civilization is eternal, because humans as actors as well as creators of civilization are not eternal. Because the nature of the human subject that forms civilization is not eternal, then a civilization created by humans also never exists.

In the history of mankind in the world, civilization has experienced a process of falling and rising, a process of progress and also a process of decline so that the peaks of civilization can actually shift and move from one nation to another, and from one region to another. Nothing is eternal in human life. The highest civilization that can be built by humans, in the end it will also experience decline and even destruction.³⁵

Right at this point, we can photograph the concept of the rise and fall of civilization which was constructed by Musa Asy'arie with the spiral-dialectical theory of Ibn Khaldun. According to experts, the process of historical development in Ibn Khaldun's view is not a circle or a straight line, but a spiral. However, this spiral takes on a dialectical character, namely that since its creation, a living being has contained the seeds of unstoppable death (destruction) and development. In the end he will return to certain death.

A similar opinion was also expressed by Baali. According to him, the destruction of a country in Ibn Khaldun's view meant the emergence of a new state. The clash between badawah (nomadic civilization) and hadharah (permanent civilization)

³⁴ *Ibid.*, p. 666.

³⁵ Musa Asy'arie, *Rekonstruksi Metodologi*, p. 126-128.

occurs in a dialectical cycle of ups and downs. This dialectical cycle will go on without stopping.³⁶

In this context, it is quite interesting to see Ibn Khaldun's analysis of the stages of the rise and fall of a nation which includes five stages: First, is the success stage, the overthrow of all opposition, and the mastery of the sovereignty of the previous dynasty or the conquest stage (*thourul dzofari bil bughyah*). At this stage, the person who leads the country becomes a model for its people. Whether it's about obtaining honor, collecting taxes, defending property rights, or preparing military guard. In making and determining decisions, he is not alone, but includes his subordinates. Because such an attitude is dictated by social solidarity, and it is solidarity that gives power to the dynasty, and continues to live on.³⁷

Second, the authoritarian phase and the arbitrariness of their people and the individual attitude in running the government by restraining, castrating, silencing, and limiting their role in governmental affairs (*thourul istibdaadi 'ala qoumih*). In this phase, the ruling regime trusted outsiders who were loyal and willing to join him, and increased their numbers to silence members of fanaticism and their families who demanded a division of roles and tasks in running the government based on merits and parts of each. The regime in power will block access roads to these goals, and keep them away from the center of power for several generations and all power is under their control. With this kind of political policy, he can prepare a place for his descendants to enjoy and continue the greatness he has built.

For this reason, all of his concentration is focused on defending and protecting his power, as the struggle of the first generation in building a government or even harder than that. Because the first generation struggled to get rid of people who were outside the group, so that their support came from all members of fanaticism. Whereas the next generation got rid of their own family members and fanaticism, so that not all members of fanaticism and their families supported it except for a few and even those from

³⁶ Toto Suharto, *Epistemologi Sejarah Kritis Ibn Khaldun* (Yogyakarta: Fajar Pustaka Baru, 2003), p. 101.

³⁷ Zaprul Khan, *Filsafat Islam Sebuah Kajian Tematik* (Yogyakarta: Idea Press, 2017), p. 289-290.

distant families. With this authoritarian policy, the regime has gone down a very difficult path.

Third, the phase of stability and calmness because the benefits of power have been obtained, where human character tends to be like this: accumulating wealth, perpetuating influence, and expanding popularity (*thourul farogh*). For this reason, his efforts are also focused on collecting user fees, managing income and expenditure, calculating all costs spent, constructing various monumental buildings, large factories, and large cities, skyscrapers, pinning prizes to delegates and diplomacy from various nations and tribal leaders, as well as providing benefits to their citizens. In addition, the government also raises salaries and provides allowances to loyal and willing people to join him and his guards by providing assets, ranks, strengthening his troops, and increasing their monthly salary as best as possible.

With an abundance of such benefits and salaries, it will appear in them (signs of prosperity), in terms of clothing, weapons, and rank signs that must be worn at the royal parade. With this kind of luxurious and majestic appearance, the kingdoms that have submitted and are under his control will be amazed and the opposing kingdoms will feel afraid because of it. This phase is the peak authoritarian stage that can be carried out by the regime in power. Because in these phases as a whole, they are free to argue and make choices to build their glory and greatness, while explaining the work program to the next generation.

Fourth, the phase of satisfaction and easy surrender (*thourul qunu'i wal musaalamah*). In this phase, the ruling regimes are satisfied with the development achieved by their predecessor generations in a peaceful life with rulers who are both friendly and hostile to them. This was done by imitating his predecessors, so that he followed in their footsteps step by step and calculatingly. He believes that breaking out of their traditions is a breakdown, because they feel better acquainted with the glory they have built.

Fifth, the phase of waste and excess life (*thourul isroof wat tabdzir*). In this phase, the ruling regimes tend to destroy the glory that their predecessors have built, by immersing themselves in the indulgence of the passions and pleasures of the world, easily squandering the wealth of the kingdom to meet the needs of its stomach and the

parties it organizes, gathering the champions. and prostitutes to perform important royal duties which they do not have the competence to perform. They also don't know what to do and what not to do. The regime also seeks to get rid of leaders and politicians who are supported by its nation and those who were part of the past administration.

This kind of government policy will ultimately trigger people's anger against him so that they become hostile and withdraw his support for his regime. In addition to weakening their military forces because their salaries and benefits are mainly channeled into the fulfillment of passions while preventing them from controlling and monitoring them. This kind of attitude undoubtedly destroyed the building of glory and undermined the strength built by his predecessors. In this phase, the kingdom is on the brink of collapse as a natural process. The kingdom was plagued by a chronic, incurable, and almost irretrievable disease, until it was completely destroyed.³⁸

Although Ibn Khaldun's description of the stages of the rise and fall of the civilization of a nation seems classical, the phases describe a spiral with a dialectical tone. The phases of the fall and rise of a civilization will experience a cyclical process towards evolution and progress, thus forming a spiral. However, since the destruction of a dynasty meant the establishment of a new dynasty, history took on a dialectical tone.³⁹

However, as the concept coined by Musa Asy'arie, what is interesting in Ibn Khaldun's description of the process of the fall of a nation is that the collapse of a nation is precisely determined by internal factors rather than external factors. It is the weakness, corruption, and fragility in a nation itself that makes a nation fall apart before being conquered by other nations. It seems that Ibn Khaldun's hypothesis is shared by the great historian of the modern age, Will Durant when he states; A civilization is not conquered from without, until it is destroyed from within, "A civilization cannot be conquered from the outside, until the nation has been destroyed first from within".⁴⁰

Here actually Ibn Khaldun is not only an expert on historical problems, but also a great sociologist who is able to create a theory called *ilm al-imran*, namely the science of culture. The relation between cultural science and history is that both are related to

³⁸ Al-Allamah Abdurrahman Muhammad bin Khaldun, *Mukaddimah Ibnu Khaldun* (Libanon: Beirut, 2002), p. 138-139.

³⁹ Toto Suharto, *Epistemologi Sejarah*, p. 105.

⁴⁰ Zaprul Khan, *Filsafat Islam*, p. 292.

events experienced by humans. History looks at this event from an outward perspective - and this is the main task of historians. Meanwhile, cultural science looks at the inner aspects of these events — namely, the forces and internal causes or universal laws — which are behind, and become the driving force for the birth of these external events which we call history.

The importance of this "cultural knowledge" for the study of history is because it is a "means" so that we can understand history more carefully. We can also distinguish between correct and incorrect information. Apart from that, there are also important differences between the two: history is always concerned with particular events; while cultural science is concerned with laws or causes which are more universal, and can be applied to any particular historical event.⁴¹ With this cultural knowledge, Ibn Khaldun seeks to uncover universal laws that cause the ups and downs of a nation's civilization.

The question that teases our minds is what is the main factor that causes the fall and rise of a national civilization? If we look at his explanation at the stages of his spiral-dialectical theory above, we can identify that injustice is the core problem that causes the downfall of a nation's civilization as justice becomes the main factor leading to the success of a nation's civilization.

In the *Muqaddimah*, in chapter three, before describing the phases of the fall of a nation's civilization, Ibn Khaldun explained that there are three types of injustice committed by a kingdom, government or nation that will lead to the collapse of the nation's civilization:

The first injustice, the rulers want to enjoy their own greatness (*taqtadhil infirod bil majdi*). According to Ibn Khaldun, when a leader has been appointed, his animal character will give birth to arrogance. When pride has infiltrated him, he will refuse to share the power to subdue and control them. Over time, this kind of attitude will foster arrogance to claim to be God.⁴² This leader will personally enjoy his power to the maximum without letting anyone feel it.⁴³

⁴¹ Mulyadhi Kartanegara, *Nalar Religius* (Jakarta: Erlangga, 2007), p. 79.

⁴² Ibnu Khaldun, *Mukaddimah Ibnu Khaldun*, p. 133.

⁴³ *Ibid.*

The second tyranny, the rulers like to live proudly (*taqtadhit tarof*). This magnificent and luxurious lifestyle requires a very large cost of living. The cost of living necessities increased and exceeded their income. As a result, their income is not able to cover their needs.

The disbelievers will perish among them, while the rich will drown in their wealth. This kind of condition will grow and be more rooted in the next generations. That way, the income they earn is not enough for luxury and pursuing life's pleasures. They also fell into poverty. When their rulers asked the people to save money and asked for help with the costs of war and expansion, they were unable to keep up. Eventually the rulers imposed sanctions on them, confiscating the assets of most of the people.

Ironically, these rulers monopolized the use of the wealth that they confiscated from their people, then gave them to their sons and daughters and different people in their circle of government. This unpopular policy will weaken them to build up people's strength and capability. That way, the royal government will experience weakness along with the weakness of the people.

In addition, if the luxurious lifestyle in the government has become endemic so that their income is not sufficient for their living needs and spending costs, the government will need additional income so that it can cover their shortages and treat them. We also know that retribution (tax) income is limited, does not increase and does not decrease. Even if new charges were attempted, the volume range would be limited.⁴⁴

This unsanitary condition will last for three or four generations until the number of military personnel shrinks to a minimum. This condition will weaken their ability to protect and defend the kingdom. The kingdom will collapse. The neighboring kingdoms will easily abuse and dominate him. Likewise the tribes and fanaticism that are under his control. Only with God's permission will it all end. The end of everything that God has set for His creatures.

In addition, a luxurious lifestyle can damage one's personality, because it adorns the soul with various crimes, irregular living habits, and various other bad effects. The attitude of living extravagantly will remove their laudable character, which is part of the signs of power. They tend to be of the opposite character, ugly and evil,

⁴⁴ *Ibid.*

and to be signs of destruction and ruin. God made this a part of His creatures. Power will experience stagnation and decline, and be plagued with chronic diseases that haunt every kingdom, namely destruction to total annihilation.⁴⁵

The third tyranny, immersed in a relaxed, calm, and lazy life (*taqtadhir roohah wassukun, wadda'ah*). If a ruler prefers calm and relaxed in attitude and behavior, then this kind of attitude will become their character and disposition, like prosperity in general. Their next generations will be brought up in the luxury of living, having fun and being lazy.⁴⁶

They then built magnificent palaces, built fountains, built beautiful gardens, and tried to enjoy the pleasures of the world. They prefer to relax rather than have to live in an effort, choosing beautiful clothes, fine dining places, vessels, and various other symbols of luxury as long as they can afford it. They made up the dynamics of this kind of luxurious life and passed it on to their generations.⁴⁷

They always decorate their lives with an attitude of luxury, laziness, weakness, and lack of enthusiasm in dealing with various situations and conditions. They are immersed in the pleasures of life, which keep them away from primitive life and wildness. They try to break away from all of this gradually, forgetting the patriotism and heroism that are the motor of protection and self-defense.⁴⁸ These various forms of injustice ultimately lead to the destruction of the civilization of a nation.

According to Ibn Khaldun, there are three types of states that can be distinguished on the basis of their scales of justice. First, the category of countries whose public orders actually derive from rational sources; and its scale of justice is enshrined in religion and law.⁴⁹

The first type is a government based on religious principles (*siyasaḥ dinniyah*), namely a government that brings all its people according to religious guidance, both worldly and heavenly. According to Ibn Khaldun, this kind of government model is the best, because with the law that comes from religious teachings, it will guarantee not

⁴⁵ *Ibid.*, p. 134.

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*, p. 284.

⁴⁸ *Ibid.*

⁴⁹ Majid Khadduri, *Teologi Keadilan*, p. 276.

only religion and welfare in the world but also in the hereafter. And because what is used as the principle of government policy is the teachings of religion, especially Islam, the head of state is called the Caliph and the Imam. Caliph, because he is a substitute for the Prophet in maintaining the sustainability of religion and worldly welfare of his people. Imam, because as a leader he is like a prayer priest who must be followed by his people as a congregation.

Second, countries whose public order depends on laws established by humans; and the scale of justice consists of values that are truly secular in character, either based on rational norms or customs. Since these values do not come from law and religion, a scale of justice is utterly imperfect, because only God and His prophet provide a perfect and ideal standard of justice. Therefore, this type of justice depends more on a ruler. According to theory, a ruler who claims to improve the welfare of his people is expected to be loyal to him instead. This scale, the central theme in all mirrors of the princes, originated in the Persian traditions, and Ibn Khaldun considered it a model of a just scale, because the Persians considered it necessary that their rulers should have properties that guaranteed justice. The scale of justice under a similar public order is truly rational, but far from perfect, because the law is secular and in no way restrictive to the authority of a ruler who has a monopoly of power.

Third, the category of states whose public order consists of a mixture of secular and religious laws. This type of order prevailed in Islamic countries (Islamdom) after the transformation from a caliph form of government to a kingly form of government. In principle, the rulers were bound by law and religion, but in practice they pursued their own interests, determined by social customs, state security requirements, and the ambitions of members of the royal family. Next, this type of justice is not ideal and is not purely rational, but is a form of social justice or positive justice, consisting of norms and practices that have prevailed in the Muslim community.⁵⁰

Whenever a nation is able to realize the principles of social justice in the public sphere of the social life of its people, every nation, with its unique civilization, its existence will always continue. Whether social justice comes from rational sources, from rational secular laws, or from a combination of secular and spiritual law, a state,

⁵⁰ Majid Khadduri, *Teologi Keadilan*, p. 276-277.

nation and government that implements it will still exist. However, as mentioned above, nothing lasts forever in the civilization of a nation. In line with Musa Asy'arie, Ibn Khaldun believed that because human nature itself as the formation of civilization was not eternal, neither was civilization itself.

Every civilization built by humans always departs from spiral-dialectical stages. Starting from the phase of succession or consolidation, the phase of tyranny of power, the phase of prosperity and prosperity, the phase of contentment, serenity and peace to the extravagant phase of life that leads to the completion of a nation's civilization. However, because of Ibn Khaldun's dialectical theory of spiral, the destruction of a nation's civilization over time will give birth to a new civilization. This means that the historical cycle of human civilization in the perspective of Ibn Khaldun and Musa Asy'arie is dynamic, not static.

C. Conclusion

Based on all the above expositions, both Ibn Khaldun and Musa Asy'arie want the existence of a noble civilization capable of implementing harmoniously between moral and intellectual aspects, between emotional and spiritual aspects, between scientific and metaphysical dimensions, between science, philosophy, and religion. The supreme civilization actor is human being as a creative subject who applies prophetic thinking method. Humans must step in and play an active role in crocheting civilization in a positive-constructive way. Here, humans as creative subjects are required morally-spiritually to carve out a civilization that is dynamic-progressive, not static-regressive.

This is what Musa Asy'arie voiced about the existence of a transcendental civilization that is universal for the benefit and welfare of mankind regardless of social background, ethnicity, race, class, nation, understanding, belief, and even religion.

With prophetic thinking, it is hoped that human life will be balanced, whole and harmonious within the frame of truth. Prophetic thinking can be a blessing for universal life because human thinking is not controlled by the interests of lust which tend to do evil. By thinking of prophethood, civilization and culture will elevate the human status and morality as the subject of civilization and culture itself. Prophetic

thinking will integrate religious thoughts, philosophical thoughts and scientific and technological thoughts in concrete actions for the good and welfare of living together.⁵¹

⁵¹ Musa Asy'arie, *Rekonstruksi Metodologi*, p. 154.

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