

Coexistence between Muslims and non-Muslims in Ibn Khaldun's Sociological Perspective

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Article History:

Received: October 9, 2024

Accepted: December 20, 2024

DOI:

<https://doi.org/10.62032/aijit.v2i2.50>

Abstract: Religion was initially intended to provide solutions for humanity to live a better and more harmonious life. However, in recent decades, numerous conflicts have arisen due to the actions of certain religious adherents in the name of their religious teachings. One of the primary causes of these conflicts is the emergence of radical attitudes, where adherents of one religion view those of other religions as inherently wrong. This has resulted in strained relations between religious communities, fostering hostility rather than understanding. Consequently, various studies and efforts have emerged to promote coexistence among different religious groups. Most of these studies focus on strategies for harmonious interaction between Muslims and non-Muslims but often overlook a critical aspect: the extent to which Islamic teachings permit Muslims to interact with adherents of other religions. This paper explores the perspective of Ibn Khaldun, a pioneering Muslim sociologist, on the concept of coexistence between Muslims and non-Muslims. Specifically, it examines Ibn Khaldun's views on how coexistence can be realized and the limits Islam sets for interactions between its adherents and followers of other religions. Furthermore, the paper analyzes how Ibn Khaldun's ideas can be applied to contemporary religious contexts. The goal is to position religion, particularly Islam, as a means to address and resolve issues arising from religious diversity rather than being a source of conflict. These efforts are carefully framed within the boundaries established by Islamic Sharia, ensuring that solutions remain faithful to the principles of Islamic teachings.

Keywords: *Coexistence; Muslim and non-Muslim; Ibn Khaldun; wāzi'; cultural interaction.*

INTRODUCTION

One thing that is interesting when discussing the various groupings of mankind is the relationship that arises from the interaction pattern between one another. Although humans are social creatures, there is also a sense of enmity and hostility within humans, especially towards groups and people outside them (Ibn Khaldun, 2004). Therefore, to avoid disputes

between groups, it is necessary to have a good interaction pattern between one another. This is often referred to as "coexistence."

Here, the author will try to explain how coexistence between human groups exists. However, of course, this does not mean that all patterns of interaction between groups will be discussed in this article. However, the author will limit it to coexistence or harmony between Muslims and non-Muslims. This is based on several reasons, one of which is an interesting thesis from Samuel Huntington, a political scientist from the United States. He stated that currently, religion is the most significant cause of conflict between several human civilizations (clash of civilizations).

According to Huntington, the era of globalization has succeeded in removing the identity barrier between countries. This means that the identities and values between people in one country and another may merge due to the impact of globalization. Therefore, conflicts between countries are not a big deal in the current era. Unlike culture or religion, because they contain fixed values, they will not be easily shaken by the impact of globalization. It will always maintain its actual values. On the other hand, because all religions have the same thing, for Huntington, it will cause friction between the actual values of one religion and another. This is where the conflict between civilizations occurs (Huntington, 1993).

Seeing this premise, it is felt that the direction of writing this paper to discuss the coexistence of Muslims and non-Muslims will be pretty relevant. This can answer Huntington's theory that religion, especially Islam, is a source of conflict today. To dissect the concept of coexistence between Muslims and non-Muslims, the author will analyze the concept of coexistence between Muslims and non-Muslims through Ibn Khaldun's sociological perspective.

There are not a few studies that have touched on the topic of religious relations. However, some of these studies are pretty biased in providing an ideal picture of relations between religions. There is no limit to how inter-religious relations with other religions can occur. In this paper, through Ibn Khaldun's views, the author presents a limit that religious adherents cannot exceed when interacting with adherents of other religions.

Then, at the end of the discussion, the author will explain how Ibn Khaldun's concept of coexistence can be applied in real life, especially in the current era. The author will also provide realistic examples of efforts to translate the figure's views into religious life. The hope is that harmonious relations between religions can always be maintained, but not beyond the limits set by religion.

METHOD

In this paper, the author uses the character study method by collecting data through a literature review, which is part of qualitative research. In this case, the author tries to trace various kinds of literature, ranging from books, journals, and essays, that connect with the research the author brings. The literature includes books by Ibn Khaldun, books related to reading various figures on Ibn Khaldun's thoughts, and journals and essays that intersect with the literature.

Here, the author divides the literature references into two parts: primary references and secondary references. Primary references include Ibn Khaldun's book *Muqaddimah* and several books that contain readings (*dirāsāt*) about Ibn Khaldun's thoughts. Meanwhile, secondary references include literature that can help this research, such as books on sociology from various figures, books on the history of Muslim relations with non-Muslims, and so on. From

these sources, the author will use a descriptive approach. Through these references, the author will describe Ibn Khaldun's ideas about coexistence between Muslims and non-Muslims and how to realize it.

FINDING AND DISCUSSION

Coexistence in Ibn Khaldun's Sociological Perspective

The discourse around harmony between human groups is one of the essential objects of study in sociology. Few figures discuss the pattern of coexistence between community groups, especially related to harmony or coexistence. Here, the author will review the ideas of one of the Muslim figures quite famous in sociology, namely Ibn Khaldun, regarding his views on some of these objects of discussion.

Ibn Khaldun's full name is Abdurrahman bin Muhammad bin Khaldun. He was born in Tunis on 1 Ramadan 732 AH/27 May 1332 AD in Tunis, North Africa. He spent his youth studying various scientific fields, such as mathematics, logic, philosophy, and history, from Muslim scholars in Tunisia. Unsurprisingly, Ibn Khaldun is known for his critical thinking, and he was later dubbed the father of Islamic sociology.

To trace Ibn Khaldun's thoughts related to sociology, we can find them in the book *Muqaddimah*. The book is an introduction to understanding Ibn Khaldun's methodology in writing his historical book entitled *al-'Ibar wa Dīwān al-Mubtada' wa al-Khabar fī Ayyām al-'Arab wa al-'Ajam wa al-Barbar wa Man 'Āsarahum min Dhawi al-Sultān al-Akbar*. The excellent book tells the history of various human civilizations, ranging from Arabs, 'ajam, Barbarians, and others.

In writing the book *al-'Ibar*, Ibn Khaldun made an innovation regarding the writing of history books that anyone had ever done. If the writing of history had previously only been in the form of the flow of civilization, from its emergence and heyday to its collapse, Ibn Khaldun had a different method. He not only wrote the flow of events in civilization, but he also explained how these events occurred through sociological analyses. For example, he explains why civilizations emerge, why they prosper, and why they collapse. It can be said that he was the first person to initiate the science of sociology (Bouthoul, 1955).

In Ibn Khaldun's view, no specific discussion in his book (*Muqaddimah*) clearly explains coexistence or harmony between community groups (*al-ta'āyush al-silmi*). The discourse around group harmony at that time may not have been as extensive as today. However, one topic with an object of discussion is quite relevant to the theme, namely the discussion related to the concept of leadership (*sultah/mulk*).

Ibn Khaldun explained that humans, as social or civil beings, could not live without other humans. However, humans also have animal behavior in the form of mutual hostility (*al-'udwān*) towards other humans, where this nature is impossible to eliminate from humans. So, to avoid clashes between them, there needs to be something that can bind and restrain the group of humans, not destroy each other. Ibn Khaldun is discussed with the term *wāzi'* (Ibn Khaldun, 2004).

In more detail, Ibn Khaldun said that *wāzi'*, or something that can bind and prevent humans from anarchism, is the leader or king. A king is a figure who can prevent disputes between people in his area of government. According to Ibn Khaldun, the existence of a king or leader who has the power to subdue (*qahr*) the community is necessary in a social order. (Al-Jabiri, 2010)

Ibn Khaldun's thinking about the leader and his role in preventing chaos amid community groups is similar to the idea of a "social contract" owned by Thomas Hobbes (Al-Jabiri, 2010). However, a slight difference is, for Hobbes, the original human nature is hostile to each other (*bellum omnium contra omnes*), not as social beings. From this phenomenon, humans negotiated with each other to form political communities. Within the community, they are given the same security. In return, they must obey an agreed authority. The authority can be in the form of a ruler, as in Ibn Khaldun's thought, or the form of a constitution, as in the democracies we see today (Hobbes, 1998).

The principle of coexistence or harmony between society groups is no different from the principle of leadership (*sulṭah*) stated by Ibn Khaldun. The main object of coexistence is the realization of harmonious relations between human groups. One of the most important things to realize is the existence of a *wāzi'*, or we can interpret it as "authority". For Ibn Khaldun, authority is the foundation for creating this harmonious relationship.

Authority or *wāzi'*, referred to by Ibn Khaldun, has two forms, namely those sourced from humans (*al-wāzi' al-sulṭāni wa al-'uṣbāni*) and those sourced from sharia (*al-wāzi' al-dīni*) (Al-Husri, 1953). Human-sourced authority can be in the form of agreements between several groups, rulers, constitutions, laws, and so on, which can prevent inter-community disputes. Meanwhile, the authority that comes from religion is the guidance in religion that has a binding nature for its adherents.

In more detail, there are two opinions regarding this *wāzi' dīni*. Some say it is the caliphate system because the caliphate, according to them, is a system of government that comes from the womb of religion—specifically Islam. The khilafah system gives leadership power to a caliph to govern the people who are members of his territory. This caliph is called an authority from a religious perspective (*wāzi' dīni*). He is a leader who is directly elected by Muslims based on the criteria set by the Sharia. That is why the caliph is included in the authority characterized as *wāzi' dīni*.

While the second opinion says that *wāzi' dīni* is prophecy, in the concept of prophecy, it is simply said that God has a guideline—or in our study, means 'authority'—to govern humans. He gives this guidance through the intermediary of a prophet. In Islam, the authority of *wāzi' dīni* conveyed by God to the Prophet Muhammad SAW is neatly preserved in Islamic teachings and is still authentic now. It is the teaching that the second group calls *wāzi' dīni* authority.

The second opinion will be used by the author in this study. That is, *wāzi' dīni* here is prophecy, which is further in the form of teachings passed down from the prophet. If we look at it in the context of Islam, it means the Qur'an and the Prophet's hadith, which later went through various interpretations by Muslim scholars.

The two forms of authority above basically can realize coexistence between human groups. For example, human-sourced authorities such as laws or constitutions, as we see in democratic countries, can limit interactions between groups to be more organized and avoid chaos. Meanwhile, the authority or *wāzi'* that comes from religion is the same. For Ibn Khaldun, it also influences good behavior for its adherents according to God's guidance.

The religious *wāzi'* has characteristics compared to the first form of *wāzi'*. According to Ibn Khaldun, because religious *wāzi'* is based on belief, it can regulate human behavior (such as avoiding disputes) from within themselves. Thus, by Ibn Khaldun, *wāzi'* sourced from the religion he termed *wāzi' bāthini*. Meanwhile, *wāzi'* sourced from human products (*al-wāzi' al-'uṣbāni*), although able to regulate human behavior, it does not come from within

(consciousness) themselves as religious *wāzi'*, but it is outside themselves. By Ibn Khaldun *wāzi'* he called *wāzi' khāriji* (Al-Hushari, 1953).

Furthermore, the author will examine the form of the concept of *wāzi'* that comes from religion (*dīni*), especially Islam, in maintaining the form of coexistence between several human groups. However, here, the author will not discuss how the concept of Islam regulates coexistence between fellow Muslims, but only the discussion of coexistence between Muslims and others.

Islam as Religious Authority

Islam as *wāzi' dīni*—to borrow Ibn Khaldun's term—in some of its teachings not only regulates the pattern of relations between fellow Muslims but also pays attention to the pattern of interaction with adherents of other religions. Islam always teaches how the relationship between Muslims and non-Muslims can go well. However, of course, there are separate boundaries that regulate how Muslims should interact with others. This has at least been illustrated from al-Maraghi's explanation in his interpretation of Surah Al-Hujurat verse 13, that the limits of the permissibility of Muslim interaction with non-Muslims are in the realm of worldly matters not in the realm of ukhrawi or creed (Al-Maraghi, 1946).

In the ukhrawi aspect, or more specifically, the realm of faith, Muslims are prohibited from interfering with other religious beliefs. Simply put, Muslims should not believe that other religious beliefs are true. However, this does not mean that Muslims must be cynical towards adherents of other religions. However, they still have to establish harmonious relationships in worldly matters, such as trade and the life of the nation and state. In more detail, this has been reviewed by Farid Anshari, a Moroccan scholar in a concept termed *al-barā'*.

Al-barā' itself comes from the word بَرٍّ, which means free or not interfering. The concept departs from several verses of the Quran that explain the position of Muslims towards the beliefs of polytheists, including surah Yunus verse 41 and surah Al-Kafirun verse 6. The two verses generally explain that Muslims should not interfere (*barā'*) in what the polytheists believe. However, this does not mean that the command not to interfere implies that the beliefs of the polytheists are correct, but rather that the position of non-interference is accompanied by the view that these beliefs are wrong.

In one of his essays, Farid Anshari explains the essence of the concept of *al-barā'*, namely the attitude of "hate" and non-interference of Muslims in the affairs of non-Muslims. However, the meaning of hate here has a special meaning and scope. Muslims are required to hate infidels only in the realm of their kufr. Because being pleased with *kufr* is *kufr*, in various matters of muamalah, Muslims must still be kind to them (Al-Anshari, 2014). As we also know, there are not a few religious texts that explain the obligation of Muslims to be fair (*qist*) towards non-Muslims, good neighbors, and so on.

Islam allows its followers to interact with non-Muslims in the aspect of muamalah. The muamalah aspect has a broad scope, including the economic, political, and cultural domains. Here, the author will focus on explaining the interaction between Muslims and non-Muslims in the cultural realm. What is the form of cultural coexistence between Muslims and non-Muslims? How does history present a picture of Islamic cultural interaction with non-Muslims? Some of these questions will be answered and reviewed in the following discussion.

Cultural Interaction between Muslim and non-Muslim

Before exploring Islamic cultural interaction with non-Islamic cultures, we must first understand the meaning of culture (*thaqāfah*). Culture is often defined as a system of values

and behaviors considered good and adopted by a particular group, which can be a reference to describe the group (Abdurrahman, 2015). Meanwhile, Islamic culture means several values, including behavior and life patterns adopted by Muslims. From this value system, we can know their characteristics and identity. Culture includes language, literature, art, and the system of knowledge and science that develops in the group.

Of the several patterns of interaction between cultures in the sociology discussion, the author feels that cultural acculturation is the most appropriate form of interaction to describe the interaction of Islamic culture with others. Cultural acculturation is the process of merging a culture with another culture but does not eliminate the original value of the original culture (Luthfi, 1977). Let us bring it to the context of Islamic cultural acculturation with non-Islamic cultures. It means mutual influence between Islamic culture and other cultures but does not eliminate the original value of the culture. Departing from that, the author will then discuss how the form of acculturation of Islamic culture with non-Islamic in historical records.

The aspect of culture has a broad scope, including art, literature, knowledge systems, languages, and others. Here, the author will only discuss the relationship between the mutual influence of Muslim and non-Muslim scientific cultures. This is because the knowledge or scientific system is a civilization's most important cultural component.

At the beginning of its emergence, the scientific system and knowledge of the Islamic civilization only focused on the sciences derived from the text, such as kalam, fiqh, hadith, and Arabic (Abduh, 2005). However, after the expansion of Islamic territory, Islamic civilization began to intersect with other civilizations, including Rome, Andalusia, and Persia. As a result, mutual influence between cultures was unavoidable. Islamic civilization began to take much scientific culture from some of these great civilizations, such as the sciences of philosophy, physics, sociology, and medicine.

The acculturation of knowledge systems from cultures outside Islam became more visible during the translation of various sciences into Arabic initiated by Caliph al-Ma'mun of the Abbasid Dynasty. In this phase, we can see the role of non-Islam, in this case, Syrian Christians, commonly called Suryani, in the development of various sciences, especially those from Greece. For, if we look closely, the Suryani people themselves were a group that preserved some of the scholarly traditions inherited from the Greek civilization.

During this translation period, the Christians of Suryani played an important role in translating several sciences into Arabic. Two leading scientific objects were translated from Suryani into Arabic. *First*, there are practical sciences, such as astronomy, architecture, chemistry, science, and medicine. *Second*, philosophical sciences and their derivatives, such as logic, morals, and literature (Abduh, 2005). These sciences changed the characteristics of the scientific world in Islamic culture.

Let us take the influence of philosophy and logic in Islamic culture. The presence of logic and Greek philosophy in the Islamic scientific world gave a distinctive style to the Islamic scientific tradition. One aspect that was affected was the science of kalam. The entry of Greek philosophy, especially logic, also became a means to strengthen the foundation of the Islamic faith, one of which was through logical arguments that supported the beliefs of Islamic teachings. The science of kalām and the science of *uṣūl al-fiqh* are also more or less influenced by logic and various other Islamic sciences.

More specifically, the discussion of the influence of the science of ushul fiqh on ancient Greek sciences such as logic is interesting. This is because many believe the science of ushul fiqh is a pure product of the Islamic scientific tradition without any external influence. However, it turns out that several frameworks of ushul fiqh are rooted in the foundation of

logical thinking. For example, the use of dialogical methods (*manhaj jadali*) that we often encounter in ushul fiqh, the division of data into *qat'i* and *zanni, istiqrā'*, and so on. Some of these things are evidence of the influence of the science of ushul fiqh on the science of logic (Al-Harithi, 2012).

Furthermore, various kinds of literature even say that some Arabic rules, which are the foundation of ushul fiqh, also influence the Greek scientific tradition. For example, using general (*'āmm*) and specific (*khaṣṣ*) rules is one of the main topics in Aristotle's logic. Descriptions (*taṣawwur*) and definitions also play an important role in the dynamics of Arabic grammar. In short, these facts prove that the science of ushul fiqh also has connections with civilizations outside of Islam (Nashshar, 2012).

The various forms of coexistence of outside cultures with the Islamic knowledge system above, arguably, is one of the tools that led Islam to its golden era. It cannot be denied that the entry of these foreign cultures made Islamic civilization, especially in the scientific field, much more advanced, which ultimately shaped Islam into a superior civilization at that time.

Then, what we call the coexistence of Islamic and non-Islamic cultures does not only have a positive impact on Islamic civilization. The process of cultural exchange also had a positive impact on Christianity and modern Western civilization. We can see this from the history of the European Renaissance, where one of the driving factors was the entry of various Islamic scientific cultures into their culture. The situation can be marked through the project of translating sciences from Islamic civilization into Latin at the beginning of the 13th century AD (Zaqquq, 1997).

Some of the scientific culture of the Islamic community, such as medicine and mathematics at that time, influenced the development of medical science and mathematics in the West. For example, the Salerno Medical School in Montpellier was influenced by the medical science developed in the Muslim community in the 13th century AD. This could happen because Muslims then occupied the northern region of Spain, which borders Montpellier geographically. The Salerno medical school itself was one of the forerunners of medical science in the modern West.

Then, in mathematics, quite a few historical records say that Islamic civilization influenced the scientific system of mathematics in the West. The simplest example is Arabic numbering in Western science, which dates back to the 10th century AD. Of course, there are still many partial examples of Western influence on Islamic scientific culture, such as astronomy, architecture, art, etc.

Coexistence of Scientific Culture in the Modern Era

The cultural interaction between Islam and non-Islam continued until the modern era. In modern times, in the 19th century AD, we encounter many modernist or Islamic revival movements. Few of these Islamic reformers borrowed non-Islamic methodologies (in this case, the West) in their various ideas. (Hourani, 2013) Just mention Rifa'at Tahtawi, Taha Husain, Jamaluddin al-Afghani, Muhammad Abduh, and others. (Imarah, 2014) What the author terms "borrowing" Western methodologies in Islamic studies is a form of interaction between Muslim culture and Western scientific culture because it cannot be denied that the West is the center of science in this era.

In the postmodern era, Islamic studies began to come into contact with multidisciplinary studies. Various studies such as tafsir, Hadith, or fiqh are studied from the scientific point of view that is currently developing in the West, such as the study of tafsir with science (*tafsīr*

'ilmī) or the study of tafsir with the humanities (Abdullah, 2020). This is also proof that scientific coexistence between Muslims and non-Muslims has always taken place from time to time.

The author will discuss the thoughts of several contemporary Muslim figures constructively influenced by the modern Western scientific tradition. *First*, Muhammad Abduh with his interpretation style that uses *ādābī ijtīmā'ī* interpretation. *Ādābī ijtīmā'ī* interpretation is a style of interpreting the Qur'an using a cultural and societal approach that is developing. *Ādābī ijtīmā'ī* interpretation is also often referred to as socio-cultural interpretation. The focus of interpretation with this style is simultaneously solving people's problems (Shihab, 2007). After Muhammad Abduh, some scholars followed this interpretation style, such as Rasyid Ridha, Musthafa Al-Maraghi, Buya Hamka, and Quraish Shihab.

Second, there is the name Abed al-Jabiri. Like Abduh, Al-Jabiri is also influenced by the modern Western tradition of thought in his various studies. One of them was that the thought of the school of post-structuralism influenced him. In his book, *Takwīn al-'Aql al-'Arābī*, he uses a post-structuralist style, precisely the deconstruction methodology, to examine the reading model of Islamic *turats*. Al-Jabiri wants to reconstruct the method of reading Islamic *turāth* to catch up with Muslims from the rapid flow of modernity. If, at first, the method of reading the text by Arab Muslims was through the *bayānī* and *'irfānī* models, according to Al-Jabiri, they had to start moving to the *burhānī* method. The *burhānī* method is a thinking style that focuses more on ratio or logic. Al-Jabiri argues that this can help Muslims to regain their golden age (Al-Jabiri, 2011).

From the two examples above, we get the idea that the pattern of scientific coexistence between Muslims and non-Muslims has always been ongoing until the current era. In essence, some partial examples of historical events that the author puts forward above can prove that interaction and mutual cultural influence, especially science, is one form of ideal coexistence between Islam and non-Islam. The pattern of coexistence does not violate the teachings of Islam as stated in various verses of the Koran as *wāzi' dīnī* for Muslims—as Ibn Khaldun says, which does not go beyond the realm of faith. Not only that, the coexistence of Islamic culture with non-Islamic culture itself, if we pay attention, is one of the means of achieving the progress of civilization, especially Islam, as the author has previously described.

Religious Authority (*wāzi' dīnī*) in the Contemporary Context

After examining Ibn Khaldun's view of religion and its role as an authority that can create harmony among humans, I will explain how this view is realized in the current context. Long after Ibn Khaldun, the term religious authority continues to evolve in understanding. However, there is a common ground between Ibn Khaldun's views and those of later generations: Religion by some people becomes a kind of authority capable of realizing social control (Stark, 2012).

In recent years, the discourse around religious authority has also been widely discussed, especially in Indonesia. The authority of Islam as a social control was initially under the control of the Prophet Muhammad, the messenger of prophecy from God. After the death of the Prophet Muhammad, the legitimate authority of Islam began to shift. The holder of the authority of Islam—in the sense of the party entitled to translate the meaning of Islam to the broader community—after the apostle died shifted to his successor, the *ulama*. Apart from *ulama* or Muslim figures, the authority of Islam is also controlled by Islamic institutions, such as Al-Azhar in Egypt and Nahdlatul Ulama or Muhammadiyah in Indonesia (Alatas, 2021).

In instilling the values of Islamic coexistence in its followers, the authoritative people or institutions above play a vital role. Islam can become a *wāzi' dīnī*—in Ibn Khaldun's terms—through the role of these religious authorities. It is the authority that translates Islam to the general public. Likewise, in translating the values of coexistence, institutions and authoritative figures become the primary benchmark for the congregation. If the religious authority is radical and intolerant, then the people will also not practice the value of coexistence taught by Islam (Alatas, 2021). In conclusion, the views of Ibn Khaldun and several figures who consider the role of religion as social control (*wāzi' dīnī*) are very dependent on the authority or figures and institutions that translate Islam into their society.

One of the efforts to realize coexistence between Muslims and non-Muslims is through the actions of Islamic religious authorities who exemplify or at least always invite the practice of living in harmony with non-Muslims. Coexistence here certainly has a broader meaning than just tolerance. Tolerance is nothing more than a passive act of accepting outsiders to live with us. Coexistence is more than that; it is realized by the willingness of both parties to live together. Recognizing others also exists like us (Osman, 2006).

As an example of an Islamic religious authority in Egypt, Al-Azhar has translated the values of coexistence that Islam teaches. Through Imam Akbar Ahmad Al-Thayyeb, Al-Azhar has always maintained good diplomatic relations with religious authorities outside Islam, such as Pope Francis in 2019. Then, Nahdlatul Ulama in Indonesia has the same characteristics as Al-Azhar. It always translates the values of Islamic tolerance in living with non-Muslims. This is an important provision to realize a harmonious life for Indonesian Muslims who live amid diversity.

So, to realize coexistence between Muslims and non-Muslims, Islamic religious authorities in various parts of the world should follow the example of Al-Azhar or Nahdlatul Ulama. Because the Prophet Muhammad SAW, as the foremost authority figure of Islam, also always exemplified how to live in harmony with people of other religions. The Prophet traded with the Jews. He also included Jews in government affairs in Medina. However, everything returns within a limit, namely the muamalah aspect. Meanwhile, in matters of faith (creed), the Prophet did not compromise with the Jews of Medina at that time. The Prophet told the companions to be careful in narrating a religious history from them or what is known as *Isrā'iliyyāt* (Al-Dhahabi, 2005).

CONCLUSION

As social beings, humans are dependent on other humans. From the relationship between human individuals, human groups are formed. For Ibn Khaldun, although humans are civil beings, in humans, there are also animal traits in the form of mutual hostility (*al-'udwān*), especially against other groups. Seeing this fact, it is necessary to peacefully maintain a pattern of coexistence between several individuals and human groups. That is what is then plural, known as coexistence.

Coexistence itself is one of the important objects in sociology. Not a few sociological figures have studied the pattern of coexistence between a group of people, including Ibn Khaldun. Ibn Khaldun never specifically discussed coexistence (*al-ta'āyush al-silmī*). However, there is one view of Ibn Khaldun about leadership (*sulṭah*), which is not much different from the discussion of coexistence. For Ibn Khaldun to maintain the stability of society and avoid disputes among them, there needs to be a *wāzi'* (something that can subdue). *Wāzi'* itself, by

Ibn Khaldun, is divided into two, namely those derived from religion and its guidance (*wāzi' dīnī*) and those derived from humans, such as kings or leaders (*wāzi' sultānī*).

Because the object of our study is the coexistence of Muslims with non-Muslims, the author presents how Islam as *wāzi' dīnī* regulates its people in terms of coexistence with non-Muslims. Islam allows, even obliges, its people to do business with non-Muslims in a reasonable, fair manner and does not discriminate against followers of other religions. As evidence, we can see how the Quran and Hadith always teach this. Then, specifically, the author presents a form of cultural coexistence (cultural crossing) between Islam and non-Islam as an ideal form of coexistence between Islam and non-Islam.

In today's reality, Ibn Khaldun's view is still quite relevant. Islam or other religions, to borrow Ibn Khaldun's term, can still be *wāzi' dīnī* (an authority capable of being a social control). However, to realize coexistence with adherents of other religions, there needs to be an initiative from Islamic figures or institutions (Islamic religious authorities) to translate and exemplify the values of coexistence to ordinary people. This is something that Al-Azhar has done in Egypt, or Nahdlatul Ulama and Muhammadiyah in Indonesia. Without the important role of these parties, the teachings of coexistence taught by the Prophet SAW will not be realized among the grassroots community.

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