Legal Politics and Family Resilience from Ibn Khaldun's Perspective: A Study of the Muqaddimah and Its Relevance for Gaza Palestine[*]

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Abstract:
The study of legal politics and family resilience is crucial for understanding the social dynamics of a nation, particularly when faced with a crisis. Ibn Khaldun, through his monumental work, al-Muqaddimah, provides an in-depth perspective on the relationship between the state, law, and family resilience within the context of human civilization. In general, his thinking emphasizes the importance of ʿasabiyyah (social solidarity) as the basis for political power and societal resilience. Specifically, this idea can be applied to understanding the contemporary situation in Gaza, where war, poverty, and social trauma have undermined family structures and weakened national resilience. This study aims to examine Ibn Khaldun's legal political thinking, particularly his views on the role of the family in supporting the continuity of the state, and to explore its relevance to the realities of families in Gaza. The method used is a qualitative research approach with a literature review approach, which explores Ibn Khaldun's classical literature and compares it with contemporary academic findings related to the Palestinian situation. The results indicate that the family plays a fundamental role as the last bastion in maintaining the existence of society, especially when the state fails to provide legal and political protection. The social solidarity initiated by Ibnu Khaldun was the key for the Palestinian people to survive colonialism, as well as the basis for building legal politics that sided with the people. Thus, Ibn Khaldun's thoughts are not only relevant in a historical context, but also provide a conceptual framework for solutions to Gaza's resilience today.
Keywords: Legal Politics; Family Resilience; Ibn Khaldun; Al-Muqaddimah; Gaza Palestine

A. INTRODUCTION

Legal policy plays a strategic role in directing and shaping the national order. Through legal regulation, the state not only governs relations among citizens but also strengthens family resilience as the smallest social unit that underpins the stability of society and the state. Within legal theory, legal policy is not confined to formal legislative processes alone. It is also understood as an instrument of social engineering designed to guide change, maintain stability, and create harmony between religious norms, positive law, and the social realities experienced by the community. Thus, legal policy functions as a bridge that aligns normative principles, practical needs, and societal developments, ultimately contributing to the formation of a responsive and socially just legal system. (Mahfud, 2011)

A strong and well-functioning family is the primary foundation for shaping individuals and society. Within the family environment, moral values, character, discipline, empathy, and responsibility are instilled from an early age, forming a generation with resilience, the ability to face crises, and a firm moral orientation in their actions. When families are able to perform their nurturing, educational, and protective roles effectively, they produce individuals who are socially and emotionally healthy. Such a generation contributes positively to public life, supports social order, and strengthens national cohesion. Therefore, the solidity of the family institution has a direct impact on social stability and state resilience, since the strength of a nation ultimately rests on the quality of the families within it. (Ali & Effendy, 2020)

Ibn Khaldun, in his seminal work al-Muqaddimah, argues that the strength of a society and the state is rooted in 'asabiyyah, or social solidarity, which originates within the family. The family is the primary unit that cultivates feelings of cohesion, loyalty, and mutual protection, which subsequently expand to larger groups and communities. He contends that no state can achieve stability and power without a solid family foundation, because it is within the family that moral values, discipline, education, and work ethic are formed—the very elements that sustain civilization. When family bonds weaken, social solidarity declines, leading to political deterioration and civilizational decay. Therefore, strengthening the family institution is essential for the endurance of authority and the stability of the state. (Rosenthal, 2015) Thus, family resilience is not merely a private issue, but an integral part of legal politics in building the nation.

The urgency of strengthening the family becomes even more apparent when viewed in the context of Gaza, Palestine, which has endured prolonged conflict and blockade. War does not only destroy state infrastructure—such as homes, schools, hospitals, and public facilities—but also undermines the family as the primary social unit. The consequences are not merely material; they are deeply psychological, including long-term trauma, the loss of family members and breadwinners, and increased vulnerability of women and children. These conditions contribute to social disintegration, weaken networks of solidarity, and threaten the continuity of education and character formation among the younger generation. Thus, in Gaza, protecting the family is not simply a social concern but an essential component of community resilience and the rebuilding of a civilization affected by conflict. (Thabet, et.al., 2014) Therefore,

legal policies that support strengthening family resilience are an urgent need as an effort to maintain the identity, morals, and social sustainability of the Palestinian nation.

Gaza, Palestine, is one of the regions most severely affected by protracted conflict. Not only have the political and security dimensions been shaken, but also family life, the most fundamental social institution. Families, which should function as a source of protection and resilience, are instead confronted with extreme pressure resulting from prolonged blockades, armed violence, the loss of loved ones, displacement, and the destruction of public infrastructure. These conditions disrupt access to essential services such as education, healthcare, clean water, and livelihoods. The ongoing humanitarian crisis has created new vulnerabilities, heightening the risk of family fragmentation, traumatic stress, and shifts in household roles. Consequently, family dynamics in Gaza have become fragile and require sustained attention, support, and recovery efforts in legal, social, psychological, and economic terms.

Studies indicate that children in Gaza experience extremely high levels of trauma as a result of prolonged exposure to conflict. Psychological symptoms such as post-traumatic stress disorder (PTSD), persistent anxiety, and depression appear with significant prevalence and have a direct impact on family well-being. These conditions affect not only the emotional stability of children but also shape patterns of family interaction, increase domestic tension, and influence parents' ability to fulfill their caregiving and educational roles. Parents frequently bear a double burden: recovering from their own psychological distress while supporting traumatized children. Consequently, family harmony becomes fragile, caregiving roles may shift, and children's educational processes are disrupted, highlighting the need for systematic and sustained psychosocial support. (Thabet, et.al., 2014) In addition to psychological impacts, economic pressure is a major factor undermining family resilience in Gaza. Limited employment opportunities, damaged means of production, and restricted access to livelihoods have pushed many families into chronic poverty. Unstable income creates tension within households, heightens interpersonal conflict, and in some cases results in divorce. The heavy financial burden also generates multiple forms of social vulnerability, including child labor, early marriage, and reduced access to education and healthcare services. This situation demonstrates that economic hardship is not merely a material issue; it profoundly affects family harmony, social structures, and the overall quality of community life. (El-Khodary & Samara, 2020) In this context, families are not only victims, but also important actors in maintaining the continuity of social, cultural, and religious values of the Gaza community.

Examining the family crisis in Gaza is crucial for understanding how armed conflict affects the fundamental foundations of social life. In the Muqaddimah, Ibn Khaldun emphasizes that the family is the starting point for forming social solidarity (ʿasabiyyah), which sustains the continuity of society and the state. When families are weakened, the networks of solidarity that maintain social cohesion are also disrupted. Thus, Ibn Khaldun's perspective offers a conceptual framework for assessing how legal and political policies should be designed to safeguard family resilience amid the prolonged conflict experienced by the people of Gaza. Through this lens, analysis of

Gaza extends beyond political and humanitarian dimensions to address the most basic element of civilization—the integrity of the family.

Ibn Khaldun's thought in the Muqaddimah offers a comprehensive analytical framework for understanding the relationship between the family, the state, and the continuity of civilization. He views the family as the smallest social unit that forms the foundation for *'asabiyyah* (social solidarity), which later develops into political power and enables the establishment of the state. When the family foundation is weak, *'asabiyyah* declines, and the state loses its cohesive force to maintain stability and social order. Thus, the strength of families is not merely a domestic matter but is directly linked to political resilience and the survival of civilization. This perspective underscores that building a strong state must begin with strengthening the institution of the family. (Khaldun, 2015) Thus, for Ibn Khaldun, the family is not just a private institution, but a public entity that supports the continuity of society and civilization.

The strength of Ibn Khaldun's thought lies in his ability to explain the rise and decline of civilizations through the lens of family bonds and social solidarity. He argues that historical development begins with strong cohesion within families and kinship groups, which later evolves into collective power and the prosperity of the state. This prosperity eventually deteriorates when social ties weaken, and communal values erode. This perspective is highly relevant for understanding how legal policy can be directed toward strengthening family resilience as the foundation of state stability. As emphasized by Mahdi (2019), Ibn Khaldun's theory of the civilizational cycle demonstrates that a crisis within families directly contributes to state crises, political disintegration, and even the collapse of civilizations. (Mahdi, 2019)

In the modern context, Ibn Khaldun's ideas remain highly relevant for analyzing social and political phenomena, particularly in conflict zones such as Gaza, Palestine. In this region, families experience intense pressure due to prolonged war, blockade, loss of loved ones, and the disruption of basic services. Strengthening family resilience under such circumstances is not merely a social concern but is closely linked to the preservation of civilization, collective identity, and state continuity. Examining Ibn Khaldun's Muqaddimah, therefore, offers an important theoretical framework for understanding the close relationship between legal policy, family resilience, and state stability. His thought clarifies that safeguarding the family institution is a fundamental strategy for maintaining social cohesion and preventing the collapse of political order.

The primary objective of this study is to examine Ibn Khaldun's thought on legal politics and family resilience, and to identify its relevance to the social reality of Gaza, which is experiencing protracted conflict. In the Muqaddimah, Ibn Khaldun asserts that the family is the core from which social solidarity *('asabiyyah)* emerges, forming the foundation of state continuity and civilization. Accordingly, understanding legal policies that can strengthen family resilience is not only essential for maintaining social stability but also for ensuring the long-term survival of civilization. Through this framework, the study argues that family resilience in times of crisis is not merely a domestic concern but a strategic factor determining the endurance of society and the robustness of political structures. (Alatas, 2013)

The Gaza context is significant because families in this region face immense challenges resulting from repeated military aggression, prolonged blockade, and deteriorating humanitarian conditions. Numerous studies indicate that the prolonged conflict has weakened family structures psychologically, emotionally, and socially, thereby threatening broader societal stability. In this setting, Ibn Khaldun's ideas provide a relevant analytical lens to reinterpret the relationship between legal politics, family resilience, and the continuity of civilization amid crisis. His thought helps explain that the family is not merely a domestic unit, but a foundation of social solidarity that shapes the strength and cohesion of society during prolonged conflict situations. (Thabet, et.al., 2016)

By examining Ibn Khaldun's ideas, this study aims not only to expand academic contributions in the fields of legal and family studies but also to provide practical insight into how family resilience can function as a strategic instrument for maintaining social cohesion in Gaza. The research seeks to demonstrate that legal politics is not limited to formal regulation, but also involves systematic efforts to strengthen the family as a fundamental institution of the state and civilization. From this perspective, the family is understood not merely as a private domain but as a key element that shapes social solidarity, political stability, and the endurance of a society amid prolonged conflict. (Chapra, 2008)

The urgency of this research lies in the need to develop both a theoretical and practical framework for understanding the relationship between legal politics, family resilience, and the continuity of civilization through Ibn Khaldun's thought. In the Muqaddimah, Ibn Khaldun emphasizes that the family forms the initial foundation of social solidarity *('asabiyyah)*, which later evolves into political strength and supports civilization. When family resilience deteriorates, the social structure becomes fragile and vulnerable in times of crisis. This analysis is highly relevant to the context of Gaza, Palestine, which faces prolonged conflict, economic blockade, and psychosocial pressure resulting from military violence. In such circumstances, the family often remains the only institution capable of providing protection, identity, and a sense of belonging, even though it is simultaneously exposed to fragmentation due to collective trauma. This study seeks to interpret these realities through Ibn Khaldun's conceptual framework.

From a legal-political perspective, this study is significant in highlighting how law can function as an instrument for strengthening family resilience in times of crisis. Ibn Khaldun emphasizes that the continuity of civilization is largely determined by moral strength, economic stability, and the resilience of the family institution, all of which must be supported by a just and effective legal system. Accordingly, this research offers not only theoretical analysis but also practical relevance for designing legal-political approaches that reinforce families in conflict-affected regions. A responsive legal policy is expected to sustain social solidarity and prevent social disintegration.

The urgency of this research becomes more evident given the scarcity of studies that specifically connect Ibn Khaldun's classical thought with the contemporary situation in Gaza. This lack of scholarship reveals an academic gap that needs to be addressed, particularly in understanding the relationship between legal politics, family

resilience, and the continuity of civilization in contexts of conflict. Therefore, this study is expected to make a meaningful scholarly contribution to the development of Islamic legal studies, family sociology, and legal politics. By integrating the intellectual legacy of Islam with current global realities, the research offers a comprehensive and relevant perspective for analyzing the humanitarian challenges faced by the people of Gaza.

The novelty of this research lies in its attempt to revisit Ibn Khaldun's classical perspective in the Muqaddimah to construct an analytical framework on legal politics and family resilience in contemporary Gaza. Previous studies on Ibn Khaldun have largely focused on theories of civilization, dynastic cycles, and the concept of *'asabiyyah* as the foundation of social solidarity and state continuity. However, the dimension of family resilience as the smallest social unit supporting societal stability and political life has rarely been explored in depth. This study offers a new reading of Ibn Khaldun's ideas by placing the family at the center of analysis, thereby expanding the meaning of *'asabiyyah* in the context of prolonged conflict experienced by the people of Gaza. (Alatas, 2014)

This research offers novelty by linking family resilience—understood in Ibn Khaldun's thought through kinship ties, *'asabiyyah*, and basic social structures—with the context of legal politics in Gaza. Within this framework, the family is viewed not merely as a domestic unit but as the primary source of social solidarity that shapes societal strength. This concept is revisited in light of Gaza's prolonged exposure to external pressures, including military conflict, economic blockade, and political instability that weaken core social structures. By integrating Ibn Khaldun's classical perspective with Gaza's contemporary reality, the study seeks to show how legal politics can be designed to reinforce family resilience as the foundation for societal and state continuity amid ongoing crisis. (Hroub, 2010) Accordingly, this study not only reaffirms the relevance and vitality of classical Islamic thought in providing normative and ethical frameworks to interpret and respond to contemporary issues, but also demonstrates that the family institution occupies a strategic position as the primary basis for shaping character, solidarity, and social resilience. When the state faces functional limitations, service failures, or multidimensional crises, the family serves as a sphere of protection, care, and value transmission that ensures societal continuity. The findings underscore that strengthening families—through education, spirituality, and supportive public policies—is a crucial prerequisite for social reconstruction and long-term stability amid rapid and challenging transformations. This also opens opportunities for the development of interdisciplinary studies that are more responsive to local realities and global dynamics today.

Moreover, the novelty of this research is evident from its methodological perspective, namely by linking Ibn Khaldun's theory of social resilience with a legal–political approach. Most studies on Gaza tend to concentrate on political dynamics, security issues, or human rights, without giving sufficient space to the family dimension as both a cultural actor and an institutional pillar that sustains civilization. This study, therefore, offers an original perspective by integrating legal studies, family sociology, and classical Islamic thought to present a more comprehensive analysis. Through this synthesis, the research provides strategic reflections on how families can function as

centers of value formation, social resilience, and civilizational reconstruction within Gazan society, which continues to confront prolonged crises and structural challenges. (Roy, 2011)

Based on the above background, this research focuses on several questions, namely: What is Ibn Khaldun's Concept of Political Law and the State? How does Ibn Khaldun's Muqaddimah (The Prophecy) examine family resilience? How relevant is Ibn Khaldun's idea of family resilience to Gaza, Palestine?

B. METHODS

This research employs a library research approach, making use of authoritative written sources. The primary source is Ibn Khaldun's Kitab al-Muqaddimah, which serves as the main reference for exploring the conceptual framework of his thought. In addition, the study is supported by secondary sources such as scholarly journals, articles, and relevant books that discuss legal politics, social resilience, and family dynamics in Muslim societies. Through library research, the researcher systematically traces Ibn Khaldun's ideas concerning the relationship between family structure, the concept of *'asabiyyah,* and the strength of social solidarity as the foundation for societal resilience and state continuity. This approach enables the development of a comprehensive theoretical analysis while linking classical intellectual heritage with contemporary research contexts.

This method is significant because Ibn Khaldun's thought, as a classical intellectual legacy, can be actualized within modern contexts, including understanding issues of family resilience in Gaza. The study also employs a normative-historical analysis, examining Ibn Khaldun's ideas within the framework of Islamic normative values and the sociopolitical history of the fourteenth century. Through this approach, his concepts of law, society, and the strategic role of the family are linked to the social conditions that shaped and influenced the emergence of these ideas. Consequently, Ibn Khaldun's work is not read merely textually as abstract theory but is also interpreted contextually through the historical dynamics surrounding it, offering a more comprehensive understanding of the relevance of his thought to contemporary discussions on family resilience. (Hozien, 2011)

This method is enriched with contextual reflection, which links the concepts formulated by Ibn Khaldun to contemporary realities in Gaza. The situation in Gaza—marked by armed conflict, prolonged blockade, and humanitarian suffering—requires strong family resilience as the primary foundation of social structure. Through this reflection, classical theories are compared with modern phenomena, producing insights that are relevant and applicable (Ismail & Rashid, 2019). This combined approach is expected to yield a comprehensive analysis: normative in terms of Islamic scholarship, historical in understanding the context of Ibn Khaldun's thought, and contextual in applying it to current conditions in Gaza. Thus, the study is not merely textual, but also reflective, up-to-date, and solution-oriented.

C. RESULTS AND DISCUSSION

1. A Theoretical Study of the Legal Politics of Family Resilience

Legal politics may essentially be understood as the state's basic policy in directing, designing, and implementing the legal system in line with societal needs and dynamics. It encompasses strategic decisions about which laws should be created, what reforms must be undertaken, and how those laws are to be enforced so they can address emerging social problems. Through legal politics, the state sets regulatory priorities, identifies the values to be protected, and determines the orientation of law enforcement consistent with ideals of justice and public welfare. Thus, legal politics is not limited to legislative products, but also includes the vision, orientation, and overall direction of legal development to align with the real needs of society. (Asshiddiqie, 2006)

From an Islamic perspective, legal politics is not merely understood as state policy, but is closely connected to the *maqāṣid al-sharīʿah*, the higher objectives of the Sharia. Legal politics is considered meaningful when it aligns with efforts to realize public welfare, uphold justice, and protect fundamental human rights, including religion, life, intellect, progeny, and property. Accordingly, the formulation, reform, and implementation of law should be directed toward safeguarding collective interests, preventing harm, and ensuring a dignified social order. Thus, in Islam, legal politics is not only a technical-legal process but also a normative and ethical endeavor grounded in Sharia principles aimed at bringing mercy and well-being to all human beings. (Auda, 2008)

The scope of legal politics encompasses the entire process of lawmaking, implementation, and interpretation within a state. It includes the formulation of policies through legislation, their application in law enforcement, and their interpretation by judicial institutions and legal authorities. Because it covers these comprehensive stages, legal politics never stands in isolation; it constantly interacts with the social, cultural, economic, and political conditions of society. Shifts in values, power structures, and public interests frequently influence the direction of legal policy. Therefore, legal politics becomes a field where legal norms intersect with social reality, through which the state seeks to regulate collective life in accordance with the goals of justice, public welfare, and the evolving needs of society. (Lukito, 2019)

In Islamic law, legal politics serves to maintain harmony between religious norms and the needs of modern society. It is therefore not merely a state instrument but also an ethical and spiritual mechanism that guides the formulation and implementation of law. Through legal politics, the values of justice, public welfare, and the protection of human dignity are sought to be realized within social life. This role becomes particularly significant in relation to the family, which is the smallest social unit shaping the character of society and the state. Thus, legal politics in Islam ensures that religious norms remain connected to contemporary social realities and function as a foundation for establishing a just and harmonious family and social order. (An-Naʿim, 2008)

Family resilience refers to a family's capacity to confront various pressures, adapt to changing circumstances, and recover from crises originating both internally and

externally. This concept involves not only survival but also the ability to manage conflict, utilize social support, and restore family functions after disruption. From a sociological perspective, the family is seen as a fundamental social institution that plays a crucial role in value transmission, character formation, primary socialization, and social control within society. Through the family, cultural norms and values are passed across generations; therefore, the level of family resilience has a direct impact on broader social stability and the overall functioning of societal and state life. (Cherlin, 2012)

In sociology, family resilience emphasizes the dimensions of adaptation, solidarity, and the socio-economic functions that sustain the continuity of society. This concept includes how families manage resources, provide emotional support, and maintain cohesion when facing pressures such as poverty, conflict, or social change. The family is not only regarded as a private sphere but also as an institution that produces social stability through role distribution, value education, and fulfillment of basic needs of its members. Therefore, the level of family resilience significantly shapes the quality of social order, since adaptive and cohesive families tend to form individuals who can participate constructively in community life. (Walsh, 2016)

From the perspective of Islamic law, family resilience is a primary concern because the family is regarded as the fundamental foundation of the Muslim community, with the *usrah* seen as the core of society. Islamic law comprehensively regulates various aspects of family life, including marriage, the rights and obligations of spouses, the education and upbringing of children, and mechanisms for resolving domestic conflicts. All of these regulations aim to establish families characterized by tranquility, affection, and mercy like *sakīnah, mawaddah, wa raḥmah.* A strong family is therefore expected to produce individuals and communities with emotional, moral, and spiritual stability. (Esposito & DeLong-Bas, 2001)

Thus, family-centered legal politics can be understood as a strategy to integrate the principles of *maqāṣid al-syarī'ah* into state policy while simultaneously strengthening social resilience. This approach emphasizes the family as the fundamental unit supporting stability and social solidarity, particularly during crises. The context of Gaza, Palestine, facing prolonged conflict, blockades, and humanitarian crises, illustrates the urgency of implementing legal policies that reinforce family resilience. By incorporating ethical, spiritual, and social values into policy, the state can play a role not only in upholding formal law but also in protecting and sustaining the family institution as the cornerstone of societal resilience. (Abu-Raiya & Ayten, 2019)

2. Ibn Khaldun's Thoughts in the Muqaddimah

Through his monumental work Muqaddimah, Ibn Khaldun provides a strong theoretical foundation for understanding the relationship between legal politics and family resilience. Three key concepts relevant to this discussion include *'asabiyyah* or social solidarity that binds communities, the role of the state and power in maintaining social stability, and the family as the fundamental unit sustaining civilization. Khaldun emphasizes that the family is not merely the smallest social institution but also a moral, economic, and political foundation that fosters societal cohesion and state strength. This

framework allows an analysis of how legal politics can be directed to strengthen family resilience, particularly in modern contexts facing social crises and conflict.

Ibn Khaldun emphasizes that *'asabiyyah* represents a social solidarity bond that forms the fundamental basis of society and the state. This concept emerges from extended families and kinship ties, developing into a social force that supports political stability. Without *'asabiyyah,* a state becomes vulnerable to collapse due to weakened social cohesion (Alatas, 2014). In the context of family resilience, this concept is highly relevant, as the family serves as the center for building social solidarity. Strong families instill values, morals, and cohesion that extend into the broader society, enhancing social and political resilience. Thus, *'asabiyyah* functions not only as a political theory but also as a tool to assess and strengthen family resilience amid social pressures and conflict.

In Ibn Khaldun's thought, the role of the state and authority is not merely political or military but also serves as an instrument to uphold justice, welfare, and societal continuity. The state ensures legal stability, including the protection of families as the fundamental pillars of society. According to Ibn Khaldun, the legitimacy of power depends not only on military strength but also on the state's ability to enforce justice and safeguard public welfare (Al-Khazraji, 2016). Therefore, family-oriented legal policies form an integral part of the state's responsibilities. In a modern context, this principle remains relevant for developing policies that strengthen family institutions as social and political foundations, ensuring societal stability even amid pressure or conflict.

Ibn Khaldun viewed the family as the fundamental unit of civilization and the primary foundation for societal continuity. He emphasized that the strength and resilience of families determine the quality of moral, social, and economic education passed to future generations. Strong families can produce individuals with high capabilities and resilience, which in turn support the stability and progress of broader civilization. Consequently, the family functions not only as a private institution but also has a public dimension, since family resilience directly impacts the strength and stability of the state (Sulaiman, 2020). This perspective highlights the importance of legal policies and political strategies that reinforce the family as a central pillar for social and political development.

Thus, Ibn Khaldun's thought underscores the close interconnection between legal politics, social solidarity, and family resilience. He explains that these dimensions mutually shape the continuity of society and its capacity to withstand crises. In the case of Gaza, for instance, this perspective becomes highly relevant, as the family often serves as the final stronghold for preserving social and political existence amid protracted conflict. When state structures weaken, families continue to nurture solidarity, reinforce social networks, and protect communal dignity. Therefore, strengthening the family carries strategic implications not only for the private sphere but also for broader political stability and social endurance.

3. The Concept of Legal Politics and the State According to Ibn Khaldun

In the Muqaddimah, Ibn Khaldun emphasizes that law and the state cannot be separated from efforts to maintain social order. For him, law is the primary instrument

for preserving stability and preventing conflicts between individuals and groups. Without law, society would fall into fitnah, marked by disorder and chaos. He further argues that law is not merely a set of legal norms but also a means of moral formation, especially when it is derived from Islamic law. Consequently, law performs a dual function: it serves as a guide for human conduct and as a mechanism of social control that safeguards communal harmony. In this way, law becomes the fundamental foundation for the survival of civilization and the proper functioning of the state. (Al-Azmeh, 2015)

Second, Ibn Khaldun views the state as the central actor in regulating law and safeguarding social stability. The state is needed not merely to manage political administration but also to ensure that the law is implemented fairly and consistently. In his thought, state authority represents the concrete manifestation of strong 'asabiyyah, which becomes institutionalized through government. Thus, the state functions as a collective instrument for establishing order that cannot be achieved solely through ordinary social relations. It integrates social solidarity, legal authority, and moral guidance so that communal life remains stable and protected from disorder and prolonged conflict. (Rosenthal, 2017)

Third, Ibn Khaldun emphasizes the close interrelationship between law, religion, and political authority. He argues that law can function effectively to maintain social order when it is rooted in religion, since religion provides the moral and spiritual legitimacy for existing rules. Religious law restrains the arbitrariness of rulers and supplies an ethical foundation for governance. Political power without religion tends to produce tyranny, while religion without power struggles to enforce law in practice. Thus, law, religion, and authority form a mutually reinforcing triangle in the creation of a stable society, ensuring both ethical legitimacy and the effective implementation of governance. (Ahmad, 2019)

Ibn Khaldun's concept is highly relevant to the situation in Gaza, Palestine, where prolonged conflict and political crisis have weakened social stability. A legal system grounded in justice and the principles of Islamic law can serve as an essential instrument for strengthening state legitimacy and enhancing family resilience. From Ibn Khaldun's perspective, the ideal Palestinian state enforces law fairly, integrates religious values into governance, and reinforces social solidarity ('asabiyyah) among its people. The combination of just law, spiritual foundations, and cohesive social bonds is viewed as crucial for sustaining Gazan society and for facing the ongoing consequences of conflict. (Kamali, 2018)

4. Family Resilience from Ibn Khaldun's Perspective

In the Muqaddimah, Ibn Khaldun emphasizes that the family is the core from which social solidarity ('asabiyyah) emerges and later develops into a civilizational force. He argues that blood ties and kinship generate loyalty, affection, and a strong sense of mutual responsibility among family members. These bonds form the primary foundation of social cohesion, which then expands into broader communal and political

associations. In this sense, family resilience is not merely a private matter but has direct implications for the formation of social and political power that sustains the continuity of the state and civilization. A strong family structure is thus viewed as a prerequisite for durable and stable collective solidarity (Adebayo, 2019).

Ibn Khaldun also stresses that family stability is closely shaped by education, morality, and economic conditions. For him, education is not merely the transmission of knowledge but also the formation of ethics and character that serve as a moral shield for the family. A generation that is spiritually, intellectually, and morally strong will enhance the family's role in creating robust social solidarity (Chapra, 2008). Moreover, economic factors are crucial supports. Economic resilience enables families to withstand crises, preserve dignity, and participate in social development. Ibn Khaldun even links moral decline and weak family economies to the acceleration of civilizational collapse (Alatas, 2014), indicating that strengthening both moral and economic foundations is essential.

Furthermore, Ibn Khaldun observes a close interconnection between the family, the state, and civilization. He argues that a state can only be strong when its familial foundations are solid. Fragile families weaken social solidarity, erode ʿasabiyyah, and ultimately undermine political stability. Conversely, a just and stable state can reinforce family resilience through legal policies, social protection, and adequate educational provision. Thus, the family and the state are mutually reinforcing entities: the family serves as the core arena for forming morality and solidarity, while the state functions as the regulator and protector of the broader social structure, ensuring the continuity of society and civilization. (Hozien, 2015)

In the context of Gaza, Palestine, Ibn Khaldun's ideas are relevant. Family resilience amidst conflict forms the basis for social solidarity that enables communities to survive. Strong family ties can foster a spirit of struggle, political solidarity, and the resilience of civilization despite severe external pressures.

5. A Study of Ibn Khaldun's Muqaddimah Book on Family Resilience

In the Muqaddimah, Ibn Khaldun emphasizes that the family is the primary social unit that forms the foundation of solidarity (ʿasabiyyah) within society. He explains that the strength of a civilization originates from emotional and social bonds that emerge within the family, which then extend to wider kinship networks and eventually shape communities and the state. From a legal perspective, Ibn Khaldun views norms and regulations as arising from the need to preserve social order and to safeguard that solidarity from being weakened by internal conflicts. Law, in his understanding, is not merely a formal set of rules but also a reflection of moral and religious values that sustain society. The state is therefore positioned as the authority responsible for regulating law and maintaining stability. Without a strong state, disorder would prevail, and law would lose its binding force. Hence, the close interrelationship among family, law, and the state constitutes the essential foundation of a resilient civilization. (Ahmad, 2019)

When compared with contemporary theories of family resilience, Ibn Khaldun's thought remains highly relevant. Modern approaches emphasize that family resilience is influenced not only by internal dynamics but also by external social, economic, and political conditions. Recent studies indicate that families with adequate access to education, economic stability, and strong moral or spiritual values are generally more capable of withstanding social pressures, conflict, and political crises. Thus, Ibn Khaldun's views on the importance of solidarity, morality, and structural support for families align with modern theoretical frameworks on family resilience, which regard the family as an active institution able to respond to change and societal challenges. (Walsh, 2016).

This perspective is consistent with Ibn Khaldun's idea that the family is the primary source of moral strength and social solidarity (ʿasabiyyah) that sustains the continuity of the state and civilization. The family is not merely a private sphere, but also a generator of values, loyalty, and a sense of belonging that forms the foundation of social cohesion. In the case of Gaza, this becomes evident: despite severe political pressure, blockade, and prolonged conflict, family resilience remains the main pillar for preserving social solidarity, psychological endurance, and the collective identity of the Palestinian people. Therefore, family resilience serves as a crucial factor in maintaining societal continuity when state institutions are weakened by ongoing crises and violence. (Kanaaneh, 2020)

Thus, an examination of the Muqaddimah demonstrates that Ibn Khaldun does not merely provide a historical framework for understanding the relationship between family, state, and law, but also offers a philosophical foundation that can be integrated with modern theories of family resilience. His ideas create a dialogue between the classical Islamic intellectual tradition and contemporary approaches to analyzing how families contribute to social and political stability. This synthesis reveals that classical thought can transcend time and remains relevant for interpreting family dynamics, power structures, and societal resilience in the contemporary era. Therefore, the Muqaddimah holds not only historical significance but also serves as an important theoretical reference for studying family resilience and the development of civilization today.

6. The relevance of Ibn Khaldun's idea of family resilience for Gaza, Palestine

The condition of families in Gaza is currently confronted with severe challenges resulting from prolonged war, structural poverty, and recurring social trauma. Military attacks have not only destroyed physical infrastructure, but have also undermined the very foundations of Palestinian family life. Many children experience deep psychological distress due to the loss of parents, the destruction of their homes, and prolonged displacement in refugee shelters. Psychological studies indicate that the prevalence of post-traumatic stress disorder (PTSD) among children in Gaza exceeds half of the child population, a deeply alarming figure for the future. This situation threatens the family's role as a space of protection, emotional nurturing, and character formation, and raises

serious concerns about family resilience and the prospects of the next Palestinian generation. (Thabet & Vostanis, 2017)

From the perspective of legal politics, the failure of international legal structures and the weakness of domestic legal protection have left Palestinian families without adequate safeguards. International humanitarian law is frequently violated with little or no tangible consequences, while local legal institutions struggle to function due to blockade, damaged infrastructure, and limited resources (Jabareen, 2020). This situation aligns with Ibn Khaldun's analysis that the decline of a civilization often begins with the erosion of social and political protection for families as the basic unit of society. When families are not properly protected, social solidarity deteriorates, and the continuity of civilization becomes increasingly vulnerable.

The concept of ʿasabiyyah formulated by Ibn Khaldun provides an analytically relevant framework for understanding the social dynamics in Gaza. Social solidarity becomes a decisive factor for communities living under oppression to sustain their existence. Amid widespread infrastructural destruction, humanitarian crisis, and prolonged economic hardship, a strong sense of togetherness, mutual support, and internal networks of solidarity within families and local communities serve as essential capital for preserving identity and resisting domination. In this context, ʿasabiyyah is not limited to biological kinship but also encompasses ideological, religious, and emotional forms of solidarity that reinforce the society's socio-political resilience. Through these collective bonds, the people of Gaza maintain endurance, preserve hope, and uphold their social structures despite persistent crisis conditions (Alatas, 2013).

In the context of Gaza, the family functions as the last line of national and social resilience. When state institutions, formal political structures, and public protection mechanisms frequently fail to provide effective safeguards, the family becomes the primary space for transmitting values, moral education, character formation, and the strengthening of national identity. Within the family, processes of internalizing solidarity, faith, and psychological endurance take place, enabling society to survive amid protracted crisis. This condition is consistent with Ibn Khaldun's thought in the Muqaddimah, which emphasizes the family as the fundamental unit of civilization that sustains social, moral, and political continuity. Accordingly, family resilience forms a crucial foundation for maintaining social cohesion in Gaza in the face of external pressures.

As a viable solution, a people-centered legal and political framework becomes essential. Ibn Khaldun emphasizes justice (ʿadl) as the foundational principle for the survival of civilization and social stability. In the contemporary context of Gaza, a legal policy oriented toward the protection of families, social welfare enhancement, and community empowerment can serve as a pathway to collective resilience. Such an approach not only addresses humanitarian emergencies but also strengthens social structures at the grassroots level. Therefore, Ibn Khaldun's ideas remain highly relevant for designing legal strategies and social policies to confront prolonged occupation, recurring conflict, and continuing humanitarian crises.

D. CONCLUSION

A critical reading of Ibn Khaldun's Muqaddimah reveals that his conception of legal politics and the state is rooted in the idea of ʿasabiyyah (social solidarity), which forms the basis for the emergence of civilization and the state. For Ibn Khaldun, the state is not merely a political entity but also an instrument of law and justice responsible for maintaining social order. An ideal legal-political framework, in his view, must be directed toward realizing the maqāṣid al-sharīʿah: the protection of religion, life, intellect, lineage, and property. Consequently, law and the state are regarded as mechanisms for safeguarding social structures, including the family as the smallest yet essential unit of civilization.

Within the framework of family resilience, Ibn Khaldun highlights the family as the primary locus of moral education, economic support, and the preservation of social traditions. The family is regarded as the first line of defense in building ʿasabiyyah, since emotional bonds, responsibility, and social solidarity originate within it. A reading of the Muqaddimah indicates that the collapse of the family structure directly contributes to the weakening of the state and the fragility of social order. Conversely, a strong family nurtures generations that are mentally resilient, capable of endurance, and collectively oriented toward sustaining civilization. Thus, the family is not merely a private institution, but the fundamental foundation of a society's social, political, and cultural strength.

The relevance of Ibn Khaldun's ideas to the context of Gaza, Palestine, is highly significant. Prolonged war, economic blockade, and social trauma resulting from the loss of family members have undermined the fundamental structure of Gazan society. At the same time, international legal politics often fail to protect Palestinians effectively and, in many cases, further aggravate their suffering. Under these circumstances, Ibn Khaldun's concept of ʿasabiyyah becomes a crucial form of social capital. Collective solidarity and cohesion enable Palestinians to preserve their identity, resist occupation, and strengthen family resilience as the final stronghold of resistance. The family thus becomes a vital space for safeguarding values, psychological recovery, and sustaining social endurance amid an ongoing crisis.

Thus, a legal policy that genuinely serves the people and prioritizes the protection of families is a fundamental prerequisite for Gaza's resilience. Ibn Khaldun's thought demonstrates that civilization can endure only when families are strong, social solidarity is preserved, and law is implemented in the service of justice. Justice becomes the foundation of state continuity and social stability. Accordingly, the relevance of Ibn Khaldun's ideas lies in his call to construct a legal order that safeguards families, strengthens national solidarity, and upholds justice. Through such an approach, the resilience of Palestine can be sustained not only politically, but also socially and morally, enabling society to withstand the pressures of prolonged conflict.

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