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Navigating Social Well-Being: Ibn Haldun's Asabiyah and Values Cultivation

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Abstract

This research paper investigates the role of Ibn Haldun's concept of Asabiyah (social cohesion) in enhancing societal well-being through shared values. Utilizing qualitative and quantitative methods, including conceptual content analysis of diverse academic literature, the study examines the interconnected factors of social cohesion and the significance of values within communities. Content Analysis done using QDA software help enlist major eudemonic and hedonic traits within societies which positively and negatively impact social cohesion and overall wellbeing respectively. The analysis reveals that eudemonic well-being, which focuses on personal growth and meaningful existence, is essential for nurturing Asabiyah. In contrast, hedonistic tendencies that prioritize immediate gratification are detrimental to social cohesion and trust. Emphasizing eudemonic values is crucial for fostering resilience and improving overall societal health. Addressing the adverse effects of hedonism and promoting eudemonism can enhance social ties and collective prosperity. The paper offers recommendations for integrating family dynamics, ethical upbringing, and community engagement into comprehensive strategies aimed at cultivating Asabiyah, thereby contributing to the development of thriving and inclusive societies.

Keywords

Circular theory of history, Ibn Haldun, Asabiyyah, Wellbeing, Values, Upbringing

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Plain Language Summary

This research paper explores the concept of Asabiyah, which means social cohesion, as described by the medieval scholar Ibn Haldun. It highlights how shared values play a crucial role in creating a strong, connected society that benefits everyone. Ibn Haldun's ideas help us understand how societies grow, decline, and renew themselves, stressing that strong group bonds are essential for stability and prosperity.

The study uses both qualitative and quantitative methods to investigate how social cohesion and shared values are linked. By analyzing a wide range of academic papers, the research reveals that a focus on eudemonic well-being—which involves personal growth, meaningful relationships, and community contribution—is vital for promoting Asabiyah. In contrast, a focus on hedonism, which emphasizes immediate pleasure and self-interest, can weaken trust and social bonds.

The findings suggest that nurturing eudemonic values through influence helps build resilient, cooperative communities. The research also indicates that when society prioritizes hedonistic behaviors, it can lead to issues like greed and inequality, harming social cohesion.

To improve community well-being, the paper recommends strategies that integrate family values, ethical upbringing, and community participation. It emphasizes the importance of fostering Asabiyah to create thriving, inclusive communities that support collective well-being.

Introduction

Ibn Haldun, a prominent Arab historian, sociologist, and philosopher lived in the 14th century. He is best known for his magnum opus, the "Muqaddimah" (also known as the "Prolegomena" or "Introduction"), which laid the foundation for the fields of sociology, historiography, demography, and economics (S. Ahmad & Sahimi, 2022).

Ibn Haldun's work is considered groundbreaking due to his innovative cyclical theory of history, which posited that societies go through stages of growth, decay, and renewal. This was a departure from the linear view of history prevalent at the time (Önder & Ulaşan, 2018). In his writings, Ibn Haldun combined historical analysis via interdisciplinary approach with insights from sociology and philosophy, demonstrating a multifaceted approach to understanding human societies (Uula, 2022).

Individual well-being is closely tied to overall social well-being, as societal conditions impact access to resources, opportunities, and support systems (Diener & Seligman, 2004). A society that prioritizes social cohesion and equity creates an environment where individuals can thrive and lead fulfilling lives, highlighting the interconnectedness between societal and individual well-being (Diener et al., 2018).

Asabiyah, a term that roughly translates to "group solidarity" or "social cohesion," is a concept that Ibn Haldun used to explain the rise and fall of civilizations and societies (Sümer, 2012). Ibn Haldun's emphasis on the role of Asabiyah, or group solidarity based on shared values, was central to his analysis of societal development (Qadir & Pirzada, 2013). He believed that strong Asabiyah was crucial for the cohesion and prosperity of a society, while its decline could lead to social breakdown and disintegration (Gierer, 2001). Asabiyah manifests through the enforcement of values, norms, and customs that foster unity and cooperation among individuals within a society (Chokr, 2022). High levels of Asabiyah promote unity, cooperation, trust, and mutual support among individuals, leading to a harmonious and prosperous community. This solidarity enhances social stability, effective governance, and economic development, creating an environment where individuals feel empowered and valued, ultimately shaping the overall wellbeing and success of a society (Cherkaoui, 2012).

Values play a crucial role in shaping the development of societies by influencing the attitudes, behaviors, and interactions of individuals within a community (Boer & Fischer, 2013). Shared values serve as the foundation for social norms, moral codes, and ethical principles that guide societal organization and governance (Sagiv et al., 2017). In Ibn Haldun's view, the transmission and preservation of values are essential for maintaining Asabiyah and ensuring the continuity of a society across generations (Akyol, 2018).

Based on values there are two main theories of human well-being; the hedonic well-being theory of Epicurus and the eudemonic well-being theory of Aristotle (Ryan et al., 2013), well-being emphasizes minimizing pain and maximizing pleasure (S. Thompson & Marks, 2008), while eudemonic well-being centers on behaviors, contentment, and personal life experiences (Ryan et al., 2013). Old religious scriptures, the ancient Greek philosophical tradition and in olden literature all point towards Eudemonism as primary human instinct (Franz, 2021; Martensen, 1891; Rizvi et al., 2021). For the past couple of centuries society had major shift towards hedonism (Salahuddin, Taseer and Vergil, n.d.). The transition from eudemonism to hedonism mirrors societal changes that prioritize material accumulation and instant gratification (Giourgias, 2013). This shift indicates a broader transformation in societal values, moving toward an emphasis on immediate satisfaction and material achievement (Berry, 2023).

The proposed study aims to explore the interconnected factors of societal well-being, Asabiyah, and the role of values in societal development through a mixed-methods approach. It employs a thorough literature review and diverse data collection methods, including interviews and surveys, to investigate how values and maternal influence contribute to societal cohesion and prosperity. Using conceptual content analysis, the research analyzes 52 academic sources related to Ibn Haldun's work and the concept of Asabiyah, identifying various social, cultural, moral, and ethical values through QDA lite software. The findings highlight the importance of shared values in fostering resilient communities, emphasizing the need to cultivate a value system that promotes trust and collaboration among individuals. The chapter is structured into six sections, including a detailed literature review, methodology, results, discussion, limitations and future directions, and a conclusion.

Literature Review

Ibn Haldun's Concept of Asabiyah

Asabiyah is a concept developed by Ibn Haldun that refers to social cohesion based on shared values, solidarity, and group consciousness within a community or society. This term encapsulates the idea of a collective bond that unites individuals through a sense of belonging, mutual support, and cooperative spirit (Gierer, 2001).

The notion of Asabiyah emphasizes the importance of group solidarity in fostering social cohesion and promoting stability within a society (Sahharon et al., 2023). It is rooted in the shared values, beliefs, customs, and traditions that help forge a sense of unity and identity among members of a community (Gierer, 2001).

Asabiyah entails not only a feeling of togetherness or camaraderie but also a commitment to upholding common interests, upholding mutual obligations, and working towards collective goals. It serves as a foundational element for societal organization, governance, and resilience in the face of external challenges or internal conflicts (Khaldūn, 1958). Asabiyah is seen as a dynamic force that can strengthen or weaken over time, influencing the ebb and flow of societies as they evolve through different stages of development (Nizamuddin & Şentürk, 2008).

Asabiyah and Wellbeing

Without overall social wellbeing, individual wellbeing is inherently compromised, as individuals are deeply interconnected with the communities in which they live and thrive (Rogers et al., 2012). A society's well-being is intricately linked to the well-being of its members, as individuals rely on various social structures, resources, and support systems to fulfill their physical, emotional, and psychological needs (Diener & Seligman, 2004). When societal conditions are marked by inequality, injustice, or instability, individuals face barriers to accessing necessities, opportunities for growth, and avenues for personal fulfillment (McWhirter & McWha-Hermann, 2021). Social unrest, economic disparities, and lack of supportive environments can contribute to feelings of isolation, stress, and insecurity among individuals, undermining their mental health and overall well-being (Pedersen, 2002). In contrast, a society that prioritizes social cohesion, equity, and community welfare creates a conducive environment for individuals to thrive, flourish, and lead fulfilling lives (Wilkinson & Pickett, 2019). By investing in societal well-being, policymakers, institutions, and communities can enhance the quality of life for all individuals, fostering a culture of collective prosperity, resilience, and holistic well-being.

By examining Asabiyah, it becomes evident that it is intricately linked to the overall well-being of a society (Gierer, 2001). Strong levels of Asabiyah foster unity, cooperation, and mutual support among individuals, leading to a harmonious and prosperous community (S. Ahmad & Sahimi, 2022). Development theories like the Big Push model emphasize the critical role of cooperation and coordination among various sectors and stakeholders to facilitate comprehensive economic growth (Rosenstein-Rodan, 1961). Similarly, many others have highlighted the importance of collaboration in fostering productivity and overall development (Siitonen, 1990). When members of a society share a sense of belonging and common purpose, they are more likely to work together towards common goals and overcome challenges collectively (Nizamuddin & Şentürk, 2008). This collective spirit of solidarity enhances social stability, facilitates effective governance, and promotes economic development (Gierer, 2001). Furthermore, high levels of Asabiyah contribute to fostering trust, reciprocity, and social capital within a community, creating an environment where individuals feel empowered and valued (Sahharon et al., 2023). Ultimately, Asabiyah plays a crucial role in shaping the well-being of a society by fostering social cohesion, resilience, and a sense of shared identity that underpins the overall prosperity and success of a community (Sahharon et al., 2023).

Asabiyah and Ibn Haldun's cyclical theory of history

Ibn Haldun's theory underscores the cyclical pattern of rise and fall in civilizations, significantly influenced by Asabiyah or social cohesion, which can weaken due to wealth, luxury, and factionalism, leading to internal conflicts and governance breakdowns (Duran, 2021; Grine & Khezzar, 2018; Lloyd & Hannikainen, 2022). His seminal work, the "Muqaddimah," emphasizes the role of values as fundamental beliefs that shape individual behavior and societal norms, providing a framework for social order and justice (Khaldūn, 1958; Kimmel, 1988). He argues that adherence to values such as justice and mutual respect fosters social harmony and progress while also recognizing that values are internalized by individuals and reflected in community practices (Dhaouadi, 1988; Uula, 2022). Ultimately, Ibn Haldun highlights that moral integrity and ethical conduct are essential for a well-functioning society, promoting empathy and cooperation among individuals (Gierer, 2001; Shareef, 2018).

Eudemonic and hedonic values

Eudemonic and hedonic values represent two distinct approaches to well-being and happiness (Disabato et al., 2016). Hedonic values are centered on the pursuit of pleasure and the avoidance of pain, focusing on immediate gratification and sensations of joy, often associated with activities that provide a short-term boost to happiness, such as indulging in favorite foods, engaging in recreational activities, or enjoying nightlife (Di Fabio et al., 2023). For example, someone might find pleasure in a lavish meal or a day at an amusement park, seeking experiences that are enjoyable and fulfilling on a superficial level. In contrast, eudemonic values resonate with deeper meanings and purpose in life (B. Cook, 2013). They emphasize personal growth, self-actualization, and the pursuit of meaningful goals, reflecting a sense of fulfillment derived from contributions to society and personal achievements (Rowe, 2020). An example of eudemonic values in action could be a person volunteering for a cause they believe in, fostering connections and thriving through personal improvement and altruism. The fundamental difference lies in the focus: while hedonic ideologies prioritize transient and selfish pleasures, eudemonic ones advocate for a profound sense of fulfillment and lasting contentment achieved through purpose-driven actions especially involving wellbeing of other people and selfless activities. When it comes to creating sustainable societies that ensure the well-being of all community members, these societies are

fundamentally eudemonic in nature (Salahuddin & Vergil, n.d.). To realize these values, institutions, norms, and practices play a vital role (Van Den Born et al., 2018).

Social institutions, norms, and practices

Values are fundamental in shaping human behavior and societal dynamics, transmitted and sustained through various social institutions, norms, and practices (Schiefer & Van der Noll, 2017; Turner, 2003). Understanding the mechanisms of value transmission sheds light on their role in individual identity and collective cohesion. Families, particularly mothers, serve as primary social institutions for instilling values, with parents and caregivers significantly influencing value development through their parenting styles and cultural practices (Raj & Raval, 2013). Education further reinforces values like respect, responsibility, and teamwork via curricula and teacher interactions (Shah, 2023). Religious institutions also play a critical role in imparting moral and ethical teachings through sacred texts and community rituals (Bowen, 2015). Social norms dictate acceptable behavior, influenced by cultural traditions and peer interactions (Chung & Rimal, 2016). Additionally, cultural practices embed values within a society, fostering unity and identity among its members (Pless & Maak, 2004). Legal systems reflect and enforce societal values through laws and regulations, establishing consequences for behaviors that contradict accepted norms (Eisenberg, 1999). The process of socialization allows individuals to internalize values through observation and imitation of family and peers (Grusec, 2019), while language, storytelling, media, and cultural narratives reinforce ethical principles (Christmas et al., 2020; Meretoja, 2018). Finally, community engagement fosters shared values and social responsibility, promoting collective action in upholding societal norms (Batson et al., 2002).

The Role of Values in Shaping Societies

Values exert a significant influence on the social order, political structures, and economic systems within societies (Inglehart & Baker, 2000). They serve as guiding principles that shape decision-making, behavior, and interactions among individuals, institutions, and groups (Ramrattan & Szenberg, 2022). By examining how values impact these aspects of society, we can better understand the broader implications of shared beliefs and moral principles on the organization and functioning of communities. Values are fundamental in shaping social norms, moral codes, and societal expectations by defining acceptable behaviors and attitudes (Terry & Hogg, 1999). Shared values promote social cohesion, trust, and mutual respect among community members, fostering a sense of belonging and identity (Stokes et al., 2016). By upholding common values, social order and stability are maintained through cooperation and conflict minimization (Bonta, 1997). Conversely, conflicting values or divergent belief systems can lead to social tensions and divisions, challenging established social structures (Kenter et al., 2019). Values play a significant role in shaping political ideologies and governance systems, guiding decision-making processes and the actions of political leaders and institutions (Held, 2013). Democratic societies are founded on values like freedom, equality, and justice, influencing governance structures, protection of individual rights, and the accountability of elected officials (Diamond & Morlino, 2004). In contrast, authoritarian regimes prioritize values such as stability, order, and obedience to authority, leading to centralized power, limited freedoms, and restricted civic participation within political structures (Shi, 2008). Values play a crucial role in influencing economic systems by shaping attitudes towards work, wealth, entrepreneurship, and resource distribution (Smith, 2002). Values like hard work, innovation, fairness, and sustainability can impact economic policies, market regulations, and business practices (Hart & Milstein, 2003). In capitalist economies, values of competition, profit maximization, and individual initiative drive market dynamics, consumer behaviors, and income distribution. Conversely,

socialist or collectivist economies prioritize values of equality, social welfare, and solidarity, leading to policies focused on reducing income inequality, providing social services, and fostering community well-being (Rifkin, 2014).

Shared values, social cohesion, cooperation, and collective identity

Shared values are essential for fostering social cohesion, cooperation, and collective identity within communities (Holtug, 2020). By examining the role of shared values in shaping social relationships and group dynamics, we can better understand how common beliefs and norms contribute to unity, collaboration, and a sense of belonging among individuals.

Social Cohesion:

Shared values serve as a collective moral compass guiding behavior, interactions, and relationships within communities (L. J. Thompson, 2009). When individuals share beliefs and principles, they are more inclined to trust each other, cooperate, and resolve conflicts amicably (Deutsch, 2014). These common values foster solidarity and connectedness, nurturing empathy, reciprocity, and mutual support among group members (Molm et al., 2007). By upholding shared values, individuals reinforce social bonds, forge relationships, and cultivate a sense of community (Seraj, 2012). This sense of social cohesion created by shared values establishes a supportive environment where people feel safe, respected, and understood, contributing to improved well-being, resilience, and a shared sense of purpose (Seraj, 2012). Shared values play a crucial role in facilitating cooperation and collective action by providing a shared framework for understanding societal goals, priorities, and norms (Molm et al., 2007). When individuals hold common values, they are more inclined to collaborate towards common objectives, contribute to the greater good, and tackle challenges collectively (Mattessich & Johnson, 2018). Values like collaboration, respect for diversity, and empathy promote teamwork, communication, and inclusive decision-making processes (C. Cook & Brunton, 2018). By fostering a culture of cooperation, shared values enable groups to harness diverse perspectives, skills, and resources to benefit the community (Holtug, 2020). Cooperation rooted in shared values enhances problem-solving abilities, creativity, and innovation within groups, leading to more effective solutions, sustainable outcomes, and shared accomplishments that bolster social cohesion and collective identity (Bonta, 1997). Shared values play a key role in shaping collective identity by defining the beliefs, aspirations, and principles that a group share (Holtug, 2020). They act as markers of group identity, representing shared histories, traditions, and goals that unite individuals (Molm et al., 2007). A collective identity grounded in shared values nurtures a feeling of belonging, pride, and solidarity among group members, reinforcing common bonds, symbols, and customs that affirm their shared identity and purpose (Stallard, 2020). Through the expression and preservation of shared values via cultural practices, stories, and symbols, groups fortify their collective identity, heritage, and sense of connection within the broader societal framework, fostering a sense of unity and cohesion (Kaplan, 2018).

Attaining Asabiyah through Values

The cultivation of virtuous values plays a critical role in fostering a sense of common purpose and unity among individuals within a community (C. Cook & Brunton, 2018). Values such as compassion, empathy, honesty, integrity, and respect serve as guiding principles that shape behavior and relationships, promoting a culture of care and understanding for the well-being of others (B. Cook, 2013; Lovat et al., 2010). By prioritizing compassion and empathy, individuals develop genuine concern for others' welfare, fostering kindness and solidarity within the community (Crisp, 2001). Furthermore,

embracing values like honesty and integrity promotes transparency and authenticity, upholding principles of fairness that contribute to a harmonious and inclusive environment (Chong & Patwa, 2023; Cooper et al., 2023; Lumpkin, 2023). Lastly, prioritizing respect and dignity nurtures an inclusive culture that values diverse perspectives and backgrounds, fostering mutual understanding and positive social interactions (Gotsis & Grimani, 2017; Portaankorva, 2024). Overall, these virtuous values are essential for enhancing social harmony, cooperation, and collective identity within communities (C. Cook & Brunton, 2018; Gazarian et al., 2021).

Methodology

There are two general types of content analysis: conceptual analysis and relational analysis (Laurence & Margolis, 2003; Van Atteveldt et al., 2006). Conceptual analysis determines the existence and frequency of concepts in a text (Carley, 1990). Relational analysis develops the conceptual analysis further by examining the relationships among concepts in a text (Van Atteveldt et al., 2006). Each type of analysis may lead to different results, conclusions, interpretations and meanings and are therefore required indifferent types of research depending upon research objectives. Current study aims to explore the relationship between value, Asabiyah and Wellbeing. Relational Content Analysis along with qualitative analysis using fifty two out of eighty-three cited papers was done to study the values which as per Ibn Haldun ideology would lead to contemporary wellbeing. Papers were selected because of relevance to the topic of study from google scholar. No time or nationality of authors was selected. Papers were selected based on research related to values and Ibn Haldun's work. A similar content analysis study was done in on 2000-2018 papers published by Malaysian authors only, but their focus were the academic areas and impacts of ibn Haldun's ideology in those domains (Ab Halim, 2013). QDA Minor lite was used for relational content analysis.

Results and Discussions

In this section, we present the results of the relational content analysis conducted using QDA Minor software, focusing on a comprehensive review of fifty-two detailed research papers, books, and other relevant resources sourced through Google Scholar on Ibn Haldun, Asabiyah, and values. The analysis revealed two distinct categories of values that significantly shape the discourse surrounding well-being and social cohesion.

Eudemonic values

The first category encompasses positive, eudemonic values, which promote collective welfare and community solidarity; these include group solidarity, shared emotions, religiosity, morality, collective good, honesty, equity, justice, strong leadership, integrity, and dignity.

Relational Analysis

Analysis resulted in emergence of following values stressed in relational content analysis of Ibn Haldun's work, on both primary and secondary sources. The relational content analysis of fifty-two research papers on Ibn Haldun's ideology sheds light on various themes that are central to his understanding of society, particularly in terms of social cohesion and the concept of Asabiyyah. Asabiyyah, which can be defined as social solidarity or group consciousness, is a pivotal notion in Haldun's work, illustrating the strength of social bonds among members of a community.

Fig 1 is a bar chart of these eudemonic values.

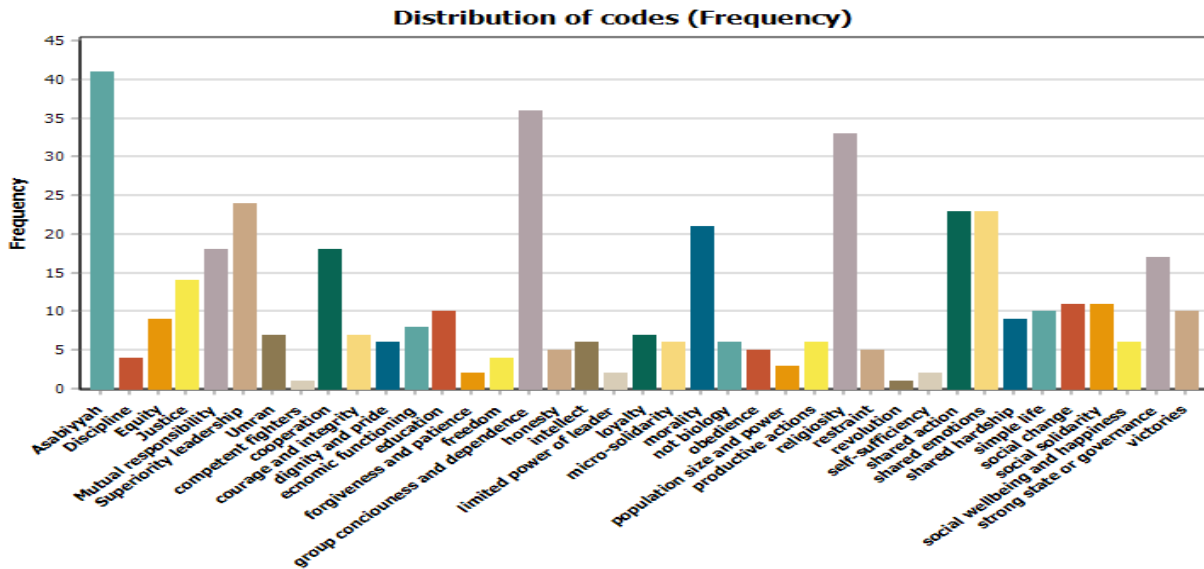


Fig 1: Bar Char of Eudemonic Values addressed in Ibn Haldun’s Literature

With 41 counts (7.30%) in the analysis, it emerges as the most frequently cited theme, emphasizing its fundamental role in the formation and sustainability of societies. Analysis depicted that the ties of kinship, shared ancestry, and collective identity foster a sense of belonging and loyalty, which are critical for resilience and unity, especially in the face of challenges (Butt et al., 2023).

Complementing Asabiyyah, the analysis highlights the importance of group consciousness (38 counts, 6.70%), which underscores the awareness and collective identity of individuals within a group. This theme points to the need for individuals to recognize their connection to a larger whole, promoting collaboration and mutual support (Gierer, 2001). The interplay between Asabiyyah and group consciousness suggests that strong social ties are not only essential for survival but are also instrumental in drawing individuals together around shared goals and values. This sense of belonging can lead to enhanced social cohesion, where members work collectively towards the betterment of their community (Malešević, 2021).

Religiosity (33 counts, 5.80%) is another significant theme that emerges from the analysis, highlighting the role of religious beliefs and practices in shaping values and community structures. In many societies, religious affiliations serve as both a source of personal identity and a framework for social interaction (Okumuş, 2020). Haldun recognized the influence of religion in reinforcing social bonds and providing a moral compass that guides individual behavior within a community (K. Ahmad, 1999). The collective rituals, shared beliefs, and ethical guidelines inherent in religious practices contribute to social cohesion by fostering a sense of unity and shared purpose, and they often serve as a foundation for community organization and resilience (Ryan et al., 2013).

This is also depicted in word cloud (Fig 2) shown below.



Fig 2: Word Cloud of Eudemonic Values addressed in Ibn Haldun’s Literature

The theme of leadership, particularly Superiority Leadership (24 counts, 4.20%), also plays a critical role in Haldun's framework. Strong and capable leaders are essential for guiding and unifying communities, as they help to articulate shared values and establish norms that promote harmony (L. J. Thompson, 2009). Effective leadership can inspire collective action and foster an environment where individuals feel empowered to contribute to the common good. This theme intersects with the ideas of shared action (23 counts, 4.10%) and shared emotions (23 counts, 4.10%), both of which emphasize the collective efforts and emotional bonds that facilitate cooperation and solidarity among group members.

Moreover, the analysis delves into other values such as morality (21 counts, 3.70%), mutual responsibility (18 counts, 3.20%), and cooperation (18 counts, 3.20%). Moral principles guide behavior within societies, ensuring that individuals act with fairness and consideration for one another. The concept of mutual responsibility highlights the notion that community members share obligations for each other's welfare, promoting a culture of care and support (Grine & Khezzar, 2018). Similarly, cooperation signifies the importance of working together to achieve shared objectives, reinforcing the idea that individual success is often intertwined with the success of the community as a whole (Khaldun, 2014).

In addition to these positive values, the analysis identifies several themes that indicate potential challenges to social cohesion, including individualism and issues related to governance. The presence of themes like strong state or governance (17 counts, 3.00%) and justice (14 counts, 2.50%) suggests that effective governance is crucial for maintaining social order and addressing conflicts. Haldun's insights into the delicate balance between individual autonomy and societal demands become particularly relevant in contemporary discussions about social dynamics (Önder & Ulaşan, 2018). As societies face increased individualism, the values of discipline, loyalty, and cooperation are indispensable for fostering resilience and preventing fragmentation (Bonta, 1997).

Co-occurrence Analysis

Co-occurrence analysis involves examining how often pairs (or groups) of codes appear together in the same context, which can provide insights into the relationships and dynamics within the dataset (Scharp, 2021). This method helps in identifying key themes that are interconnected and may reveal layers of

meaning within the qualitative research. Following common themes were identified in eudemonic values shown in Table 1.

Table 1: Eudemonic Values Codes, Counts and Distribution

Code	Count	% codes
Asabiyyah	41	7.30%
Group consciousness and dependence	36	6.40%
Religiosity	33	5.80%
Superiority leadership	24	4.20%
Shared action	23	4.10%
Shared emotions	23	4.10%
Morality	21	3.70%
Mutual responsibility	18	3.20%
Cooperation	18	3.20%
Strong state or governance	17	3.00%
Justice	14	2.50%
Social change	11	1.90%
Social solidarity	11	1.90%
Victories	10	1.80%
Simple life	10	1.80%
Education	10	1.80%
Shared hardship	9	1.60%
Equity	9	1.60%
Economic functioning	8	1.40%
Loyalty	7	1.20%
Courage and integrity	7	1.20%
<i>Umran</i>	7	1.20%
Not biology	6	1.10%
Micro-solidarity	6	1.10%
Productive actions	6	1.10%
Dignity and pride	6	1.10%
Intellect	6	1.10%
Social wellbeing and happiness	6	1.10%
Obedience	5	0.90%
Honesty	5	0.90%
Restraint	5	0.90%
Discipline	4	0.70%
Freedom	4	0.70%
Population size and power	3	0.50%
Limited power of leader	2	0.40%
Self-sufficiency	2	0.40%
Forgiveness and patience	2	0.40%
Revolution	1	0.20%
Competent fighters	1	0.20%

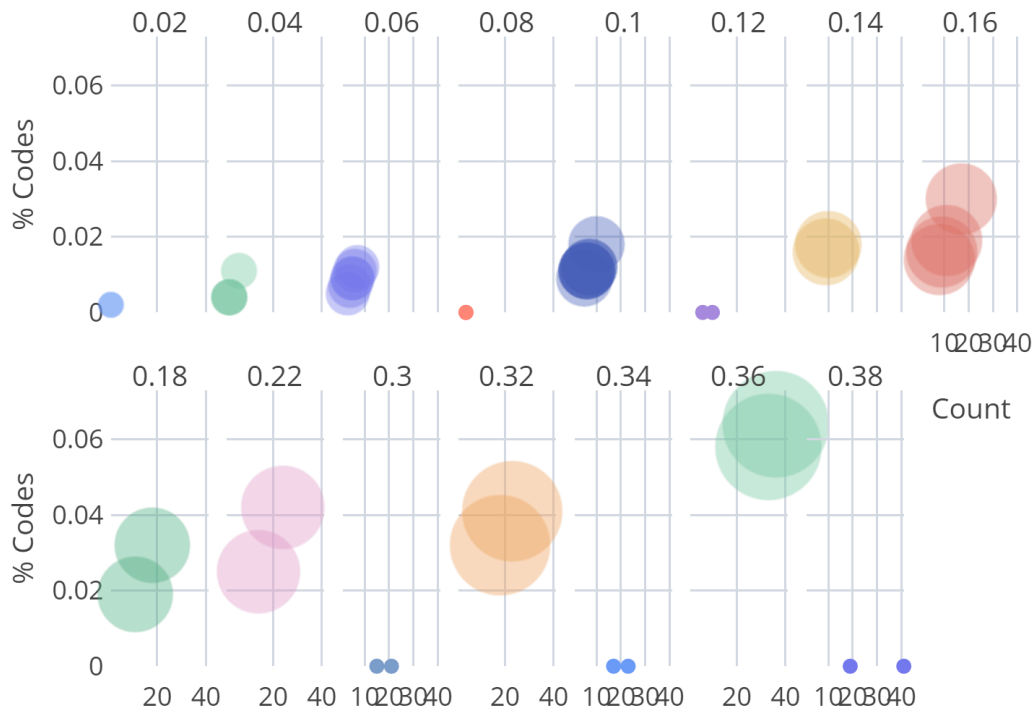


Fig 3: Bubble graphs of Co-Occurring Eudemonic Values

Fig 3 depicts the following co-occurring combinations. These show for overall wellbeing of the community, having Asabiyah and solidarity based on religious and moral eudemonic values is essential. These can be attained if there is strong fair and just leader and good governance. Such a leader helps develop cooperation and sense of community within his people. Each combination shows some values attached within, described below.

Asabiyyah and Group Consciousness: High co-occurrence indicates that community solidarity is rooted in shared identities and collective dependence, which are central themes in Haldun's ideology.

Religiosity and Morality: This pairing suggests that religious beliefs play a crucial role in shaping the moral framework within societies, reinforcing ethical behavior and community-oriented values.

Superiority Leadership and Strong State: Analyzing their co-occurrence illustrate how effective leadership is perceived to be essential for maintaining a robust state, possibly aligning with themes of governance and social order.

Shared Action and Cooperation: Frequent co-occurrence highlights the importance of collaborative efforts in achieving community goals, further emphasizing the role of active participation in social cohesion.

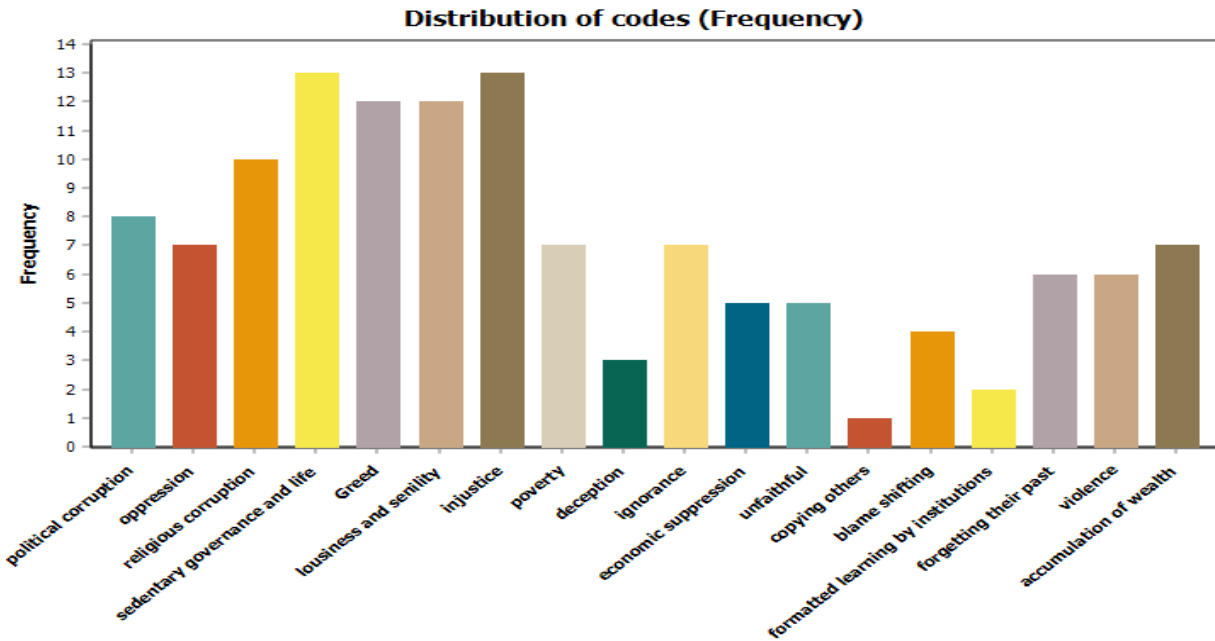


Fig 5: Bar graph of Hedonic Values

Relational Content Analysis

The hedonic list of codes from a relational content analysis offers a snapshot of the recurring themes identified in the data set. Each code reflects a specific concept or issue that emerged during the analysis, along with its corresponding count and percentage significance, highlighting the frequency of each theme (see Fig 6).



Fig 6: Word Cloud of Hedonic Values

Table 2 shows the list of all hedonic codes and their count along with percentage of occurrence within the analyzed texts.

Table 2: Hedonic Values Codes, Counts and Distribution

Code	Count	% Codes
political corruption	8	1.40%
oppression	7	1.20%
religious corruption	10	1.80%
sedentary governance and life	13	2.30%
Greed	12	2.10%
lousiness and senility	12	2.10%
injustice	13	2.30%
poverty	7	1.20%
deception	3	0.50%
ignorance	7	1.20%
economic suppression	5	0.90%
unfaithful	5	0.90%
copying others	1	0.20%
blame shifting	4	0.70%
formatted learning by institutions	2	0.40%
forgetting their past	6	1.10%
violence	6	1.10%
accumulation of wealth	7	1.20%

The themes identified in table 2—political corruption, oppression, religious corruption, and others—can be understood as hedonic values that undermine social well-being and Asabiyah, or social cohesion. These values, rooted in self-serving behavior and moral decay, foster an environment where greed, deception, and injustice prevail, leading to economic suppression and widespread poverty. Such conditions erode community trust and solidarity, as individuals become more focused on personal gain rather than collective welfare (Di Fabio et al., 2023). Consequently, this deterioration of social fabric hampers cooperative efforts, reinforces inequality, and perpetuates cycles of violence and ignorance, ultimately damaging the holistic health of society and undermining its ability to flourish in unity (Disabato et al., 2016).

Co-occurrence Analysis

Co-occurrence analysis involving hedonic values presented following themes as shown in figure 7.

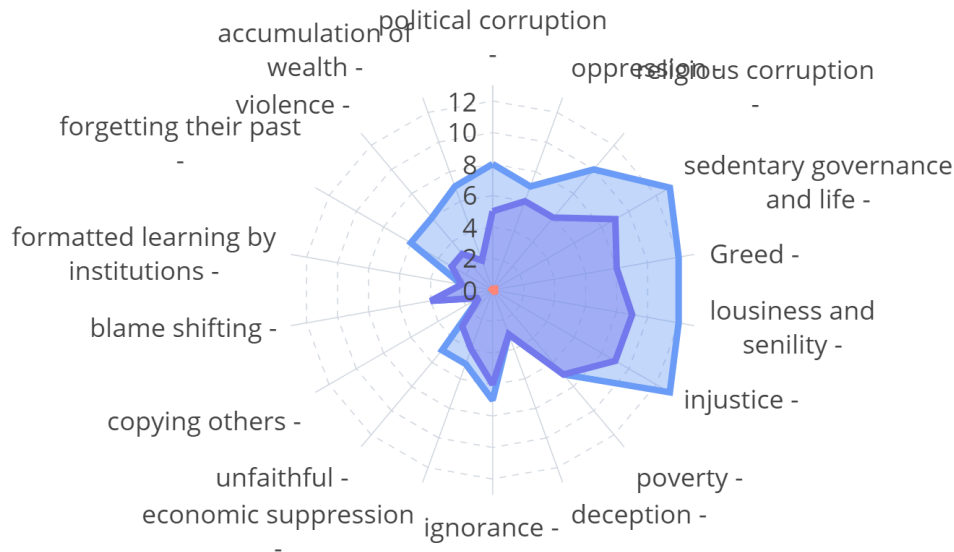


Fig 7: Radar graph of Hedonic Values

The radar graph in Fig 7 illustrates that sedentary governance, characterized by a lack of attention to the periphery of the state, leads to ineffective and lazy administration, resulting in frustration, cunning, deception, and corruption. Individuals in such societies experience injustice, poverty, and ignorance. References in the text to laziness, greed, senility, and injustice appear much more frequently in the context of this type of governance. These self-serving factors, manifesting at both the state level and among the general populace, ultimately undermine social cohesion and Asabiyah.

Co-occurring codes in qualitative research (Fig 8) refer to the simultaneous presence of multiple themes or concepts within the data, highlighting the relationships and interactions between different factors. In studies exploring social well-being, Asabiyah, and values, examples of co-occurring codes include the interplay between political corruption and injustice, greed and economic suppression, and violence and poverty. Analyzing these co-occurrences can reveal patterns and complexities within societal issues, emphasizing the interconnectedness of various factors. This approach aids researchers in developing a deeper understanding of the phenomena under investigation and informs holistic solutions that address multiple, interrelated challenges in society shown.

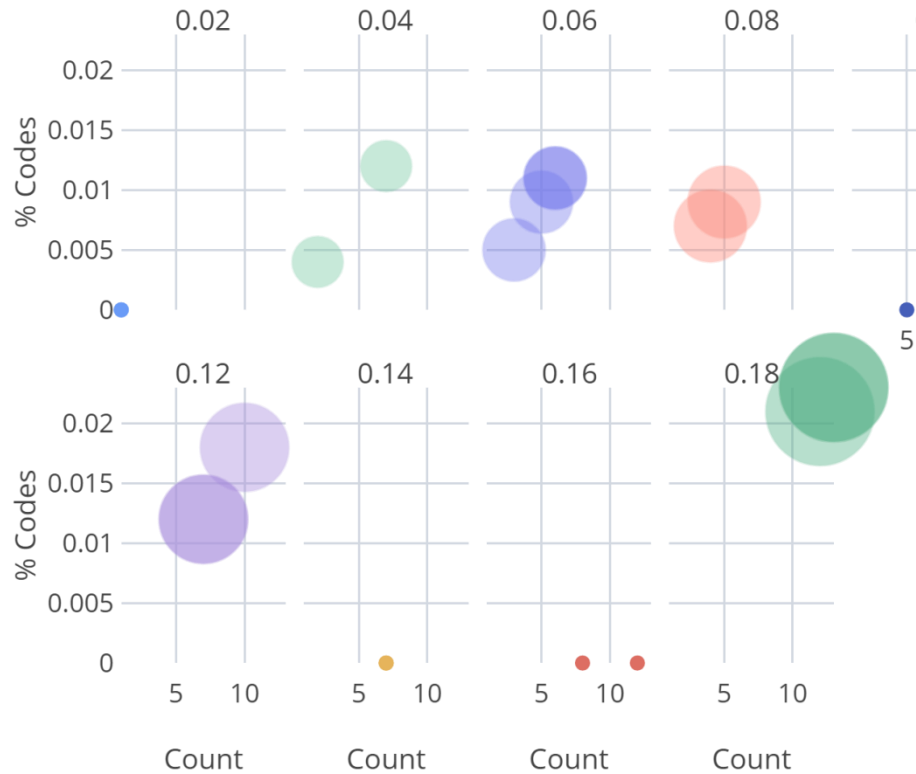


Fig 8: Bubble graph of Hedonic Values

Limitations and future directions

The current study utilizes relational content analysis but is limited by its selection of only fifty-two out of eighty-three cited papers, potentially restricting the comprehensiveness and introducing bias, as excluded papers may contain valuable insights affecting the relationships between values, Asabiyah, and well-being. While the reliance on existing literature may limit depth and introduce subjectivity in categorization, the research offers a compelling examination of the intricate connections among these concepts, grounded in Ibn Haldun's ideology. A significant contribution of the study is its theoretical framework highlighting the role of shared values, in cultivating Asabiyah, essential for social cohesion and well-being. This perspective enriches sociological discourse and emphasizes the importance of cultural and familial influences on societal values. Future research could enhance findings by expanding the literature sample, employing mixed methods approaches, exploring diverse contexts, and conducting longitudinal studies to assess the long-term impact of identified values on well-being.

Conclusion

Ibn Haldun's concept of "Asabiyah," or social cohesion, highlights the essential role of shared values in promoting unity, trust, and cooperation within communities. These values serve as the bedrock for fostering positive social dynamics and overall societal stability. By creating a supportive environment centered on love, respect, and understanding, individuals who prioritize community engagement, relationships, and social cohesion develop.

In this research, the interplay between eudemonic and hedonic factors has been particularly illuminating. Eudaimonism, which emphasizes personal growth, fulfillment, and the pursuit of meaningful relationships, emerges as a driving force for cultivating Asabiyah and enhancing overall societal well-being. When individuals focus on eudemonic values, they are more likely to foster a sense of responsibility toward their communities and engage in behaviors that promote social harmony and cooperative efforts. Conversely, the prevalence of hedonistic influences, characterized by a focus on immediate gratification and self-serving behaviors, poses significant challenges to social cohesion. Such behaviors can lead to greed, deception, injustice, and ultimately economic suppression, undermining trust and solidarity within society. The research indicates that the dominance of hedonism not only erodes the social fabric but also perpetuates cycles of inequality and poverty, further damaging communal well-being.

Thus, the cultivation of eudemonic values, is essential to enhancing Asabiyah and promoting a cohesive and compassionate society. Educating and empowering people to consciously instill eudemonic values in themselves and their children, while also making them aware of the detrimental effects of hedonic influences, can significantly strengthen social ties and improve overall societal health. By fostering a shift from hedonism to eudaimonism, communities can create resilient social structures capable of overcoming challenges and promoting collective prosperity. Ultimately, this research underscores the need for holistic approaches that intertwine family dynamics, ethical upbringing, and community engagement to nurture Asabiyah and foster an inclusive social environment conducive to flourishing societies.

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