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Broken Bonds: How Capitalism, Globalization, and Technology Erode 'Asabiyyah

Published 2025-04-30

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Article History:

Submitted: December 2, 2024

Reviewed: December 18, 2024

Accepted: December 25, 2024

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How to Cite:

Broken Bonds: How Capitalism, Globalization, and Technology Erode 'Asabiyyah. 2025. *Jurnal Sosiologi Reflektif*.

<https://doi.org/10.14421/pa3sh156>

Abstract

Ibn Khaldun, in his *Muqaddimah*, explained that the cycle of civilizational rise and decline is determined by the strength of 'asabiyyah. Although various studies have examined the relevance of 'asabiyyah, particularly within contemporary Muslim societies, the relationship between modernization processes and civilizational collapse within the framework of 'asabiyyah remains largely underexplored. This study aims to analyze the relevance of 'asabiyyah in understanding the dynamics of modern civilizations, specifically investigating the impact of capitalism, globalization, and technological advancement on the potential for civilizational decline, using the historical cases of the Soviet Union and Nazi Germany. The research adopts a descriptive qualitative approach through a literature review of books and national and international journal articles focusing on 'asabiyyah. Data were collected through systematic and selective searches across leading databases such as Google Scholar, PubMed, and Scopus. Data analysis was conducted using meta-analysis techniques to identify major themes, compare arguments, and construct a theoretical synthesis from various sources. The findings of this study indicate that the erosion of 'asabiyyah can accelerate the internal vulnerabilities of a civilization, as reflected in the historical cases of the Soviet Union and Nazi Germany. The findings of this study underscore the critical importance of strengthening collective identity and social solidarity as prerequisites for the resilience of modern civilizations, while also encouraging comparative studies that integrate Ibn Khaldun's classical theory with contemporary theories of social solidarity, globalization, and cultural identity.

Keywords: 'Asabiyyah; Civilization; Modernization; Ibn Khaldun; Capitalism

Ibn Khaldun dalam Muqaddimah menjelaskan siklus kemajuan dan kemunduran peradaban ditentukan oleh kekuatan 'asabiyyah. Meskipun berbagai penelitian telah mengkaji relevansi 'asabiyyah khususnya di masyarakat Muslim kontemporer, namun keterkaitan antara proses modernisasi dan keruntuhan peradaban dalam kerangka 'asabiyyah masih jarang dibahas. Penelitian ini bertujuan untuk menganalisis relevansi 'asabiyyah dalam memahami dinamika peradaban modern, khususnya pengaruh kapitalisme, globalisasi, dan kemajuan teknologi terhadap potensi kemunduran peradaban dengan mengambil kasus historis Uni Soviet dan Nazi Jerman. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan studi pustaka terhadap buku-buku dan artikel jurnal nasional dan internasional yang berfokus pada 'asabiyyah. Data dikumpulkan melalui pencarian sistematis dan selektif dari berbagai database terkemuka seperti Google Scholar, PubMed, dan Scopus. Analisis data dilakukan dengan teknik meta-analisis untuk mengidentifikasi tema-tema utama, membandingkan argumentasi, dan menyusun sintesis teoritis dari berbagai sumber. Temuan penelitian menunjukkan bahwa erosi 'asabiyyah dapat mempercepat kerentanan suatu peradaban, sebagaimana tercermin pada kasus Uni Soviet dan Nazi Jerman. Implikasi penelitian ini menegaskan pentingnya memperkuat identitas kolektif dan solidaritas sosial sebagai prasyarat ketahanan peradaban modern, serta mendorong kajian komparatif yang mengintegrasikan teori klasik Ibn Khaldun dengan teori-teori kontemporer mengenai solidaritas sosial, globalisasi, dan identitas budaya.

A. INTRODUCTION

Ibn Khaldun, a 14th-century Muslim historian and sociologist, introduced a theory that sought to explain this cycle of civilization in his seminal work, *Muqaddimah*. One of the central concepts he offered is *'asabiyyah*, which refers to strong social solidarity and collective leadership, particularly found in traditional Bedouin societies (Ismail and Rahim 2018). According to Ibn Khaldun, *'asabiyyah* is the cohesive force that enables a group of people to build political power and develop civilization (Alagha 2017). However, as civilization reaches its peak and life becomes more prosperous, this *'asabiyyah* begins to fade. The loss of *'asabiyyah* marks the beginning of the decline of a civilization (Montanah, Gefira, and Kurniati 2024).

The researcher identified an apparent knowledge gap in the prior research concerning the correlation between modernization and the collapse of civilization within the framework of Ibn Khaldun's *'Asabiyyah* theory. Factors like capitalism, globalization, and technological advancements pose unique challenges to social cohesion, which are not entirely addressed in previous studies. For instance, how do these forces accelerate the erosion of solidarity in contemporary societies? Moreover, can *'asabiyyah* offer insights into preventing modern civilizations from collapsing under these pressures?

Prior studies did not explicitly address the subject of how modernization processes interact with *'asabiyyah* dynamics in contemporary contexts. This encompasses several unexplored dimensions that lately have attracted research attention in disciplines such as sociology, history, and religious studies (Halim et al. 2012; Luhtitianti and Arifin 2020; Said 2024). The interrelation between modernization and civilizational decline, as articulated through *'asabiyyah* theory, should be explored further

to provide an understanding as to why such correlations have not been explicitly analyzed in existing literature (Miles 2017).

Several studies, however, provided essential insights which serve as important references in analyzing *'asabiyyah* within different historical and contemporary Muslim contexts. For example, Halim et al. (2012) explored Ibn Khaldun's concept of *'asabiyyah* within modern Muslim societies, particularly in Malaysia, highlighting its role in societal cohesion and addressing contemporary social problems such as disintegration and moral decay. Similarly, Luhtitianti and Arifin (2020) examined *'asabiyyah* as a theoretical lens for understanding Indonesian Muslim society, underscoring its potential to enrich sociological analyses of religion by considering socio-historical contexts. Additionally, Said (2024) offered a detailed analysis of the Abbasid civilization through Ibn Khaldun's historical philosophy, demonstrating how the weakening of *'asabiyyah* significantly contributed to the dynasty's eventual collapse. Further enriching the understanding of civilizational cycles through *'asabiyyah*, Okene and Ahmad (2011) applied Ibn Khaldun's cyclical theory to the historical rise and decline of the Sokoto Caliphate in Nigeria, West Africa.

Collectively, these prior studies underscore the relevance and application of Ibn Khaldun's *'asabiyyah* concept to understand social and political dynamics affecting civilizations historically and in contemporary times. However, the explicit correlation between modernization processes and the collapse of civilization within this theoretical framework remains largely unexplored, indicating the necessity for further scholarly investigation.

Therefore, this study aims to analyze the relevance of Ibn Khaldun's *'asabiyyah* theory in understanding the dynamics of modern civilization, specifically exploring how contemporary factors such as capitalism, globalization, and technological advancements influence social cohesion and potentially civilizational decline. By bridging the historical

perspectives with current challenges, *'asabiyyah* this research addresses the *'asabiyyah* role of *'asabiyyah* in classical civilization cycles, investigates whether modernization contributes to the erosion of social solidarity, and evaluates the applicability of Ibn Khaldun's framework to modern examples such as the Soviet Union and Nazi Germany.

B. METHODOLOGY

This study employs a qualitative research method using a structured literature review approach. The data sources consist of scholarly books and peer-reviewed articles published in reputable national and international academic journals. This method allows the researcher to conceptually explore and synthesize Ibn Khaldun's theory of *asabiyyah* in relation to the dynamics of civilizational development and decline, both in classical and modern contexts (Creswell and Poth 2018).

The data collection technique involved a systematic and purposive search for literature from major academic databases such as Google Scholar, PubMed, and Scopus. Literature inclusion and exclusion were guided by thematic relevance to the research focus. The inclusion criteria covered books and articles that directly discuss *asabiyyah*, civilizational theory, social cohesion, modernization, or related sociological frameworks. Conversely, irrelevant, non-academic, or outdated sources were excluded from the review. This inclusion-exclusion process aligns with the methodological guidelines for conducting systematic qualitative literature reviews (Jesson, Matheson, and Lacey 2011).

Data were analyzed using a meta-analytical approach, which involved identifying recurring themes, comparing key arguments, and synthesizing theoretical insights across selected sources. This technique provides a framework for mapping conceptual patterns, assessing intertextual coherence, and developing a more integrated understanding of

the theoretical relevance of *asabiyyah* in contemporary contexts (Baumeister and Leary 1997; Booth, Papaioannou, and Sutton 2016).

C. RESULT AND DISCUSSION

1. *Ibn Khaldun's Thought of 'Asabiyyah The Rise and Fall of Classical Civilizations*

Ibn Khaldun's full name is Abdurrahman Ash Zaid Waliuddin bin Muhammad bin Muhammad bin Hasan bin Muhammad bin Jabir bin Muhammad bin Ibrahim bin Abdirrahman bin Khalid bin Uthman. His given name is Abdurrahman, his family name is Abu Zaid, and his title is Waliuddin. He is better known as Ibn Khaldun. He was born in Tunis at the beginning of Ramadan in the year 732 AH (May 27, 1332 CE). He came from a prominent family, with his paternal lineage, except for his father, who focused more on education, consisting of experts in the field of politics. Therefore, Ibn Khaldun's first teacher was his own father (Senjaya 2023).

Ibn Khaldun, a 14th-century philosopher, sociologist, and historian from Tunisia, is one of the greatest thinkers in the study of the history of civilization. His most famous work, *Muqaddimah*, lays an important foundation for our understanding of the cycles of the rise and fall of civilizations. Ibn Khaldun made significant contributions to the development of the disciplines of history and social sciences through his empirical methodology. During his lifetime, Ibn Khaldun traveled to various countries, including Morocco, Andalusia, and Egypt (Tahir and Nori 2023). His observations of Muslim communities in these countries gave rise to his theories of the 'Cycle of Civilization' and 'asabiyyah' (Luhtitianti and Arifin 2020).

'Asabiyyah is an Arabic term (العصبية) that holds a nuanced meaning deeply tied to its context. Franz Rosenthal, a prominent scholar of Ibn Khaldun, advises against directly translating 'asabiyyah into any language

due to its highly context-dependent nature, which is shaped by the specific setting in which it is situated. Instead of translating, Rosenthal highlights that understanding 'asabiyyah requires an appreciation of its role within Ibn Khaldun's socio-historical framework (Khaldun 1969).

Additionally, Syed Farid Alatas provides a modern interpretation of 'asabiyyah, equating it with the concept of social cohesion. This interpretation emphasizes its function as a unifying force that binds individuals within a group, enabling collective action and fostering solidarity. By integrating these perspectives, this study approaches 'asabiyyah not merely as a term but as a dynamic concept essential for understanding societal structures and the rise and fall of civilizations (Alatas 2014).

Ibn Khaldun introduced the concept of 'asabiyyah as strong social solidarity within groups of people, particularly among the Bedouins, who lived simple lives and had close kinship ties (Halim et al. 2012). In *Muqaddimah*, he argued that the strength of a civilization lies in the strong 'asabiyyah present at the beginning of its establishment. When 'asabiyyah is strong, societies can unite to conquer territories and build political power (Luhtitianti and Arifin 2020).

However, over time, the prosperity and luxurious lifestyle brought about by a civilization's success tend to weaken 'asabiyyah. Urban life, with its increasing affluence, leads to the erosion of collective solidarity, replacing close social bonds with individualism and luxury. According to Ibn Khaldun, when 'asabiyyah fades, a civilization begins to experience decadence and ultimately falls into decline. This idea, rooted in his observations of Islamic civilization and other civilizations such as the Roman and Persian Empires, forms a critical foundation in the study of civilizational cycles (Luhtitianti and Arifin 2020).

Ibn Khaldun, a great historian and thinker, did not limit his focus to Islamic civilization but also observed the cyclical patterns of rise and fall in other classical civilizations. According to him, civilizations, regardless of cultural or religious background, tend to follow the same pattern: they arise from humble beginnings, where society lives in strong solidarity and unity; grow through conquests and effective leadership; reach a peak of prosperity; and ultimately collapse due to internal factors such as moral, political, and social decline. This universal model of civilizational cycles underscores the pivotal role of *'asabiyyah* in sustaining social cohesion and stability (Luhtitianti and Arifin 2020).

The Roman and Persian Empires provide illustrative examples of these cycles. Both civilizations began as small communities united by strong social solidarity. Over time, their expansion and prosperity led to the weakening of *'asabiyyah* as individualism and luxury replaced collective responsibility. This erosion of social cohesion weakened their political and social foundations, making them vulnerable to internal corruption and external threats. For instance, in the case of the Roman Empire, the gradual centralization of power and reliance on a professional army diminished the participatory solidarity of its citizens, accelerating its decline. Similarly, in the Persian Empire, excessive reliance on aristocracy and the isolation of the ruling elite from the broader population disrupted social bonds critical to maintaining unity. These examples emphasize how the loss of *'asabiyyah* directly correlates with the decline of civilizations (Khaldun 2004).

In analyzing these cases, it becomes evident that *'asabiyyah* serves as more than a descriptive term; it is a conceptual lens through which the internal dynamics of cohesion and disintegration within societies can be understood. By connecting the weakening of *'asabiyyah* to specific historical processes, such as economic stratification and political centralization, Ibn Khaldun's theory provides a framework for identifying the root causes of civilizational collapse.

2. Modern Factors Accelerating the Decline of Civilization

a. Capitalism and Individualism

Modern capitalism has significantly impacted the social structures of societies worldwide. On one hand, capitalism has succeeded in creating tremendous prosperity and driving technological innovations that have improved the living standards of many people. Through free competition and open markets, societies have gained access to goods and services that were previously unattainable. This progress strengthens the argument that capitalism has a positive impact on material advancement and job creation.

However, despite material prosperity, the capitalist system also presents serious challenges in terms of social inequality and shifts in social solidarity dynamics. On the other hand, capitalism not only facilitates inequality between social classes but also reinforces individualism. Social solidarity, which once served as the primary glue of society, is increasingly being replaced by individual interests. In advanced capitalist societies, competition becomes the dominant factor, forcing individuals to focus more on personal success rather than on contributing to collective interests. As a result, social structures become fragmented into small groups with diverse goals and interests, weakening social cohesion. Consequently, individualism flourishes under the capitalist system, where the values of community and solidarity are increasingly marginalized (Adler 2022).

Ibn Khaldun, with his theory of *'asabiyyah*, might warn that the luxury and wealth generated by capitalism could lead to the loss of strong social bonds within society. The growing economic inequality in many modern countries highlights the potential to undermine social cohesion. Capitalist societies are divided into separate social classes, where the once-strong solidarity is replaced by harsh economic competition. The loss of *'asabiyyah* in modern societies can accelerate social fragmentation and trigger internal conflict, ultimately weakening social and political stability.

b. Technology and Globalization.

The development of modern technology has brought about significant changes in how humans interact and build social relationships. Technology enables faster and more efficient communication, making it easier for people around the world to connect with each other. Thanks to technology, the world is now more interconnected, and cross-cultural and cross-national interactions are more accessible. However, behind this convenience, technology also has a negative impact on the quality of social interactions. Life that was once based on physical interactions has now been replaced by digital communication, which often reduces the depth and quality of social relationships (Pratidina and Mitha 2023).

Dependence on technology has transformed the way we build social relationships, shifting from in-person meetings to virtual interactions. In many cases, digital communication replaces the crucial role of deep and emotional social interactions. Although communication has become faster, many people feel more socially isolated. This phenomenon accelerates social fragmentation, where individuals are more likely to form superficial relationships. While technology facilitates global communication, it can also erode the closer social bonds that are essential for maintaining social cohesion within societies (Pratidina and Mitha 2023).

Globalization, on the other hand, has created closer international interactions and accelerated the exchange of cultures, economies, and information. However, the effects of globalization are not always positive, especially in maintaining social solidarity within a nation. Global cultural influences often shift traditional values that have long been the foundation of solidarity in societies. Local cultures and national identities are often eroded by the currents of globalization, which brings foreign cultures. In many cases, economic globalization also widens the gap between developed and developing countries, exacerbating social and political instability on a global scale (Mahfuzah, N.Z., and F. 2024).

c. *Social Disintegration.*

Ibn Khaldun, in his theory of the cycle of civilizations, noted that the loss of strong social bonds or *'asabiyyah* within a society can lead to the collapse of civilizations (Khaldun 2004). This is relevant to the challenges faced by modern civilizations, which are confronted by social fragmentation resulting from technology and globalization. As social solidarity weakens, societies become more vulnerable to various threats, both internal and external. Technology, which should strengthen social relationships, instead becomes one of the causes of social alienation, where direct interaction is replaced by more superficial virtual communication.

Globalization accelerates the disintegration of national identities and local cultures, further weakening social cohesion. Cultural identities that once formed a strong foundation for social solidarity now face significant challenges from the influence of dominant global cultures. This cultural dislocation exacerbates social fragmentation already worsened by economic inequality and technology. When societies lose a shared identity, they also lose *'asabiyyah*, which is crucial for maintaining the stability of civilizations.

As observed by Ibn Khaldun, when *'asabiyyah* or strong social bonds fade, civilizations become vulnerable to collapse. The challenges of globalization and technology faced by modern societies mirror the pattern described by Ibn Khaldun, where civilizations decline when social solidarity erodes. Therefore, the theory of *'asabiyyah* remains relevant in explaining the process of social disintegration faced by modern civilizations, which are increasingly vulnerable to political and social instability.

3. *Modern Civilization and the Loss of 'Asabiyyah: Case on Soviet Union and Nazi Germany*

Referring to the above discussion, the theory of *'asabiyyah* proposed by Ibn Khaldun is more than just a historical concept for

explaining the dynamics of traditional civilizations. It offers an analytical framework that remains highly relevant for understanding socio-political changes in the modern world. Analyzing various past civilizations and comparing them with the challenges faced by modern civilizations shows that this theory can explain many dynamics occurring in contemporary societies. When discussing *'asabiyyah* in a modern context, we are no longer limited to solidarity arising from tribal or kinship ties but also include solidarity formed from national identity, social class, ethnicity, and even ideology.

In this regard, modern civilizations, such as the Soviet Union and Nazi Germany, followed a similar pattern: they grew from strong social solidarity, reached the peak of their glory, and then collapsed due to social fragmentation and the weakening of collective bonds. The theory of *'asabiyyah* is highly relevant in understanding the socio-political challenges faced by modern civilizations, especially in the context of social changes brought about by capitalism, individualism, and technological advancements.

Capitalism, as one of the dominant forces in modern society, has significantly altered social dynamics (Hidayat 2019). Capitalism fosters economic growth and innovation, but it also creates inequality and intense competition among individuals and social groups. Individualism, promoted by capitalism, replaces strong social solidarity with more transactional relationships focused on personal interests. Technological advancements, while bringing many conveniences, also accelerate social fragmentation, where society becomes more focused on economic and technological progress rather than maintaining close social bonds. Within the framework of the *'asabiyyah* theory, the loss of this solidarity becomes a key factor that can hasten the decline of modern civilization (Mahfuzah, N.Z., and F. Ramli 2024).

A concrete example of the application of Ibn Khaldun's theory in a modern context is the collapse of the Soviet Union in 1991 (Wahid and Aswad 2023). The Soviet Union, which initially emerged as a major power after World War II, gradually lost its social and political cohesion. Although the country was built on a strong collectivist ideology, various internal factors such as political corruption, social injustice, and weakening ethnic and political group bonds led to divisions within Soviet society. As described in the *'asabiyyah* theory, the loss of social solidarity, which once served as a strong foundation of Soviet power, ultimately accelerated the country's collapse. The Soviet Union, once a symbol of great power in the modern world, failed to maintain the collective bonds needed to preserve internal stability (Lankina, Libman, and Tertychnaya 2024).

The Soviet Union, built on the solidarity of the working class and collectivist ideology (communism), ultimately collapsed when this solidarity was eroded by internal factors like social injustice and corruption (Solnick 1999; Odom 2017). According to Ibn Khaldun's perspective, the collapse of the Soviet Union was not only due to external factors like competition with the United States but also due to the loss of *'asabiyyah* among its internal groups. When various ethnic and political groups within the Soviet Union no longer felt connected by the once-strong collective solidarity due to societal injustices, the state could no longer maintain its power (Rosser 1993). This process closely resembles the cycle of civilizations observed by Ibn Khaldun in the past.

In addition to the Soviet Union, Nazi Germany also displayed patterns relevant to Ibn Khaldun's theory of the civilization cycle. After the Great Depression that devastated Germany in the early 20th century, Adolf Hitler succeeded in building social solidarity through intense nationalist propaganda. In the early years of his regime, Nazi Germany grew into a significant military and political force, supported by *'asabiyyah* in the form of strong nationalist ties among its people. However, as authoritarian

control increased and there was an excessive focus on military expansion, Nazi Germany began to lose its social cohesion. The solidarity built through coercion and propaganda was insufficient to maintain internal stability, which ultimately contributed to Germany's collapse in World War II (Wolff 2015).

The case of Nazi Germany provides a similar picture. In its early rise, Nazi Germany succeeded in building strong national solidarity through intense propaganda that fostered a sense of togetherness among citizens (Satyanath, S., Voigtländer, and Voth 2013; Hastings 2018). However, over time, as expansionist policies and authoritarian control began to erode the social structure domestically, that solidarity began to fade. The loss of *'asabiyyah* led to Nazi Germany's inability to withstand both internal and external pressures, ultimately resulting in its downfall during World War II.

These two cases illustrate that modern civilizations are not immune to the cycle of rise and fall long observed by Ibn Khaldun. Although the modern world is more complex with new factors such as global capitalism and technology, the core of Ibn Khaldun's theory regarding the loss of social solidarity remains relevant. When a civilization can no longer maintain *'asabiyyah* or the social solidarity that underpins its strength, it becomes more vulnerable to collapse. Both the Soviet Union and Nazi Germany faced internal challenges that eventually weakened their socio-political foundations.

Overall, Ibn Khaldun's theory provides a robust framework for understanding the dynamics of modern civilization. Social fragmentation caused by individualism, capitalism, and technological advancements can accelerate the loss of the social cohesion essential for the survival of a civilization. This study not only offers insights into classical civilizations but also provides a relevant perspective for analyzing civilizations in the contemporary world.

In the context of modern civilizations, *‘asabiyyah* can be translated as social cohesion or solidarity that serves as the glue of society (Halim et al. 2012). This cohesion does not always emerge naturally but is often built through shared experiences, collective goals, or external threats that compel individuals in society to unite. Modern civilizations such as the Soviet Union and Nazi Germany demonstrate that the strength of a civilization largely depends on the presence of strong social solidarity (Wolff 2015; Seixas 2019). When social cohesion begins to fade, either due to internal factors like corruption or external pressures such as globalization, these civilizations become vulnerable to disintegration.

The theory of *‘asabiyyah* is also relevant for understanding the challenges faced by modern civilizations in the era of capitalism and globalization. Capitalism, while offering prosperity and innovation, also creates increasingly sharp social inequalities. Economic inequality, which creates social stratification, has the potential to erode the social cohesion necessary to maintain the stability of civilization. As Ibn Khaldun observed, when social solidarity begins to fade, civilization becomes vulnerable to division. Modern societies, characterized by economic competition and individualism, face significant challenges in maintaining *‘asabiyyah* amidst rapid social changes.

Additionally, advances in technology and globalization play a significant role in accelerating social fragmentation in the modern world. Information technology and social media, while capable of connecting individuals globally, often exacerbate political and social polarization. More virtual and indirect social interactions reduce the emotional bonds needed to build strong social solidarity. In this context, we see how modernity accelerates the loss of *‘asabiyyah* in society, ultimately making modern civilizations more fragile in facing global challenges.

The phenomenon of populism and nationalism spreading worldwide can also be seen as an effort to revive *'asabiyyah* in increasingly fragmented societies. In many cases, populism arises as a reaction to the erosion of social solidarity caused by economic inequality and dissatisfaction with political elites. Populist movements often exploit anti-elite and anti-globalization rhetoric to foster a sense of togetherness among groups feeling alienated from the existing political and economic system. However, while these movements attempt to rebuild social solidarity, they often fail to sustain genuine *'asabiyyah* due to their reliance on exclusive rhetoric and social polarization.

According to Ibn Khaldun, civilizations that fail to maintain social solidarity will eventually collapse, regardless of their economic or military strength (Khaldun 2004). Modern civilizations are no exception to this cycle. When we look at modern civilizations such as the United States or European countries, the challenges they face today are highly relevant to Ibn Khaldun's theory. Economic inequality, political polarization, and the loss of social cohesion are signs that these civilizations may be entering a phase of decline, similar to classical civilizations.

Overall, the theory of *'asabiyyah* provides a robust framework for understanding the dynamics of modern civilizations. Social cohesion or solidarity remains a crucial element in maintaining the strength of a civilization. When *'asabiyyah* begins to fade, whether due to internal factors like social injustice or external factors like globalization, the civilization becomes more vulnerable to crises and collapse. This theory not only offers insights into past civilizations but also provides important lessons for modern societies to maintain social solidarity as the primary foundation for ensuring the stability and continuity of civilization.

With increasing social fragmentation and more complex global challenges, we may be witnessing the rise and fall cycle of modern civilization that aligns with Ibn Khaldun's theory. Maintaining *'asabiyyah*

in a world that is becoming more fragmented is not an easy task, but it remains key to preventing modern civilization from suffering the same fate as classical civilizations that experienced decline and destruction.

D. CONCLUSION

This study has demonstrated that Ibn Khaldun's concept of *asabiyyah* remains highly relevant for analyzing the rise and decline of civilizations, particularly within modern contexts characterized by capitalism, globalization, and technological advancement. The critical finding is that the erosion of social cohesion integral to *asabiyyah* significantly contributes to the internal vulnerabilities of civilizations, as illustrated by historical cases such as the Soviet Union and Nazi Germany. Capitalism-driven individualism, globalization-induced cultural erosion, and technologically mediated social fragmentation collectively accelerate civilizational decline, underscoring that modernity introduces unique challenges to sustaining solidarity within contemporary societies.

From these findings, we can reflect that despite originating from a distinctly different historical context, Ibn Khaldun's theory retains remarkable explanatory strength across different eras, reinforcing its enduring theoretical relevance. This reflection further emphasizes that robust social solidarity and collective identity remain indispensable conditions for a civilization's endurance, particularly amid contemporary complexities. Consequently, revisiting classical theories such as Ibn Khaldun's allows us to better grasp and address modern social challenges.

This research carries significant implications for sociologists, historians, and policymakers, highlighting the necessity of actively reinforcing collective identities and social cohesion to safeguard the resilience and continuity of modern civilizations. Future theoretical research is recommended to expand these insights through comparative

studies that integrate Ibn Khaldun's *asabiyyah* with modern theories of social solidarity, globalization, and cultural identity, thus contributing richer perspectives and practical strategies for mitigating civilizational decline.

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