

CHAPTER ONE

INTRODUCTION

A. BACKGROUND OF STUDY

Ibn Khaldun, in his work *Muqaddimah*, introduced the concept of *Asabiyyah*, which refers to social solidarity or group cohesion as the fundamental foundation for the formation and sustainability of civilizations.¹ *Asabiyyah* is not merely a form of brotherhood but a dynamic force that can drive a group or nation toward greatness. According to him, a society with strong *Asabiyyah* will possess political and social stability and be more resilient against external challenges.²

Ibn Khaldun explains that *Asabiyyah* develops in two main stages. First, natural *Asabiyyah* (natural solidarity), which emerges from kinship ties and ethnic or tribal similarities. Second, political *Asabiyyah* (political solidarity), which is formed through shared interests and common goals within a government.³ Over time, as a dynasty or nation reaches the peak of its glory, *Asabiyyah* tends to weaken due to luxury and individualism, ultimately leading to the decline of civilization.⁴

As a theory of political sociology, *Asabiyyah* also emphasizes the importance of leadership in maintaining social cohesion. Ibn Khaldun argues that a strong and just leader can reinforce a nation's *Asabiyyah*, whereas weak leadership accelerates its downfall due to the loss of solidarity.⁵

In the era of globalization, cultural boundaries are becoming increasingly blurred due to the rapid flow of information and open economic systems. While globalization brings progress in various aspects of life, it can

¹ Ibn Khaldun, *Muqaddimah*, trans. Franz Rosenthal (Princeton: Princeton University Press, 1967), P. 91

² Syed Farid Alatas, *Applying Ibn Khaldun: The Recovery of a Lost Tradition in Sociology* (London: Routledge, 2014), P. 45.

³ Robert Irwin, *Ibn Khaldun: An Intellectual Biography* (Princeton: Princeton University Press, 2018), P. 108.

⁴ Ibn Khaldun, *Muqaddimah*, trans. Franz Rosenthal (Princeton: Princeton University Press, 1967), P. 104-106.

⁵ Muhsin Mahdi, *Ibn Khaldun's Philosophy of History: A Study in the Philosophic Foundation of the Science of Culture* (Chicago: University of Chicago Press, 1964), P. 78.

also weaken social cohesion by eroding traditional values that form the foundation of national identity.⁶ Therefore, the concept of *Asabiyyah* remains relevant as an analytical tool for understanding and strengthening national unity amid modern challenges.

In many countries, the loss of communal spirit due to excessive individualism and political polarization poses a serious threat to social stability. *Asabiyyah* can serve as a solution by emphasizing the importance of solidarity based on shared values rather than mere ethnic or kinship similarities.⁷ By incorporating *Asabiyyah* into social and political policies, a nation can reinforce national unity by fostering a stronger sense of belonging among its citizens.⁸

For example, in the context of Indonesia, the concept of *Asabiyyah* can be implemented through the reinforcement of national values via education, inclusive policies, and leadership that unites differences. If these national values continue to be strengthened, *Asabiyyah* can serve as a safeguard in maintaining the integrity and sovereignty of the nation.

In the era of globalization, national unity faces various challenges that could potentially weaken a nation's social cohesion. Some key factors threatening national unity. Identity politics and sectarianism have intensified, leading to tensions rather than fostering unity. Instead of strengthening communal bonds, differences in ethnicity, religion, and political ideology become sources of conflict. This phenomenon is worsened by political rhetoric that exploits differences for certain interests.⁹

The flow of globalization introduces foreign cultures that influence

⁶ Anthony Giddens, *Runaway World: How Globalisation is Reshaping Our Lives* (New York: Routledge, 2000), P. 72.

⁷ Ernest Gellner, *Nations and Nationalism* (Oxford: Blackwell, 1983), P. 53.

⁸ Samuel P. Huntington, *Who Are We? The Challenges to America's National Identity* (New York: Simon & Schuster, 2004), P. 127.

⁹ Francis Fukuyama, *Identity: The Demand for Dignity and the Politics of Resentment* (New York: Farrar, Straus and Giroux, 2018), P. 47

people's lifestyles, values, and identities. Consumerism and individualism are increasingly replacing communal values that once served as social glue.¹⁰ As a result, the sense of belonging to national culture weakens, and society becomes more easily fragmented based on different lifestyles and value orientations.

Social media contributes to the formation of echo chambers, where individuals are only exposed to information that aligns with their own views. This deepens polarization and hinders dialogue between different groups.¹¹ Additionally, the uncontrolled spread of fake news further exacerbates social tensions and fuels distrust toward state institutions.

The consequences of these challenges include a decline in national solidarity and an increased potential for social conflict. Without real efforts to rebuild social cohesion, national unity may continue to erode.

Despite the increasing complexity of national unity challenges, the concept of *Asabiyyah* developed by Ibn Khaldun has not been widely used as a reference in modern policies. Ibn Khaldun emphasized that *Asabiyyah* is not merely about loyalty based on ethnic or ancestral ties but can be built through shared values and interests.¹²

If applied in today's context, *Asabiyyah* could serve as a principle of solidarity capable of bridging identity differences and strengthening national unity. Unfortunately, this concept is still rarely integrated into social development strategies or public policies.¹³

Recent data indicate rising political polarization and social conflict in Indonesia. The *Global Peace Index (GPI) 2023* reports that global peace levels

¹⁰ Benjamin Barber, *Jihad vs. McWorld* (New York: Ballantine Books, 1995), P. 25.

¹¹ Cass R. Sunstein, *#Republic: Divided Democracy in the Age of Social Media* (Princeton: Princeton University Press, 2017), P. 102.

¹² Ibn Khaldun, *Muqaddimah*, trans. Franz Rosenthal (Princeton: Princeton University Press, 1967), P. 94

¹³ Syed Farid Alatas, *Applying Ibn Khaldun: The Recovery of a Lost Tradition in Sociology* (London: Routledge, 2014), P. 62.

have declined for the ninth consecutive year, with Indonesia experiencing significant political polarization since 2020. Although the report does not specify Indonesia's exact percentage, this global trend reflects the challenges the country faces in maintaining national unity amid complex political dynamics.¹⁴

Additionally, a study by Ibnu Chaerul Mansyur in the *Jurnal Politik Profetik* (2023) examined political polarization in Indonesia between 2014 and 2019. The study found that this period was marked by increasing political tensions that negatively affected social cohesion.¹⁵

This phenomenon is exacerbated by the spread of fake news and hate speech through social media, further dividing society. These challenges highlight the urgent need for solutions to strengthen national unity amid globalization and rapid social change.

The concept of *Asabiyyah* introduced by Ibn Khaldun has been the subject of various academic studies. For example, in the thesis titled "*Ibn Khaldun's Thought on Asabiyyah in Modern Society (Indonesian Context)*" by Tri Wahyuni Handayani, this concept is analyzed within the context of modern Indonesian society. However, this study focuses more on theoretical aspects and lacks discussion on its practical implementation in public policy to strengthen national unity.¹⁶

Additionally, a study by Reni Agustin titled "*Ibn Khaldun's Concept of Asabiyyah and Pancasila*" attempts to connect *Asabiyyah* with the ideology of Pancasila. While offering an interesting perspective, this research does not deeply explore how *Asabiyyah* can be applied as a strategy in modern societal

¹⁴ Institute for Economics & Peace, *Global Peace Index 2023*, P. 2.

¹⁵ Ibnu Chaerul Mansyur, "Polarisasi Politik di Indonesia 2014-2019: Sebuah Kajian Pustaka," *Jurnal Politik Profetik*, Vol. 11, No. 1 (2023), P. 1-22.

¹⁶ Tri Wahyuni Handayani, *Pemikiran Ibnu Khaldun Tentang 'Ashabiyyah terhadap Masyarakat Modern (Dalam Konteks Indonesia)*, Thesis, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2011.

governance to address challenges of polarization and social disintegration.¹⁷

The limitations of previous studies indicate a research gap that needs to be filled, particularly regarding the practical application of *Asabiyyah* in public policy and national strategies to strengthen unity in the globalization era.

Although Ibn Khaldun's concept of *Asabiyyah* has been extensively discussed in historical and theoretical contexts, research integrating this concept with strategies for maintaining national unity in the globalization era remains very limited. Most previous studies focus on historical analysis without exploring its practical applications in a modern context.

For example, existing research tends to discuss *Asabiyyah* within the framework of Islamic civilization history but has not thoroughly examined how this concept can be adapted to address national unity challenges in the face of globalization. Therefore, there is an urgent need for research that connects *Asabiyyah* theory with practical strategies for maintaining social cohesion in the modern era.

This study aims to enrich the literature on Islamic political philosophy and globalization studies by reviving Ibn Khaldun's thoughts in a contemporary context. By analyzing the relevance of *Asabiyyah* in modern socio-political dynamics, this research is expected to expand the application of classical theory to contemporary problem-solving. This aligns with efforts to bridge traditional thought and modern challenges in political and social studies.

The results of this research are expected to provide tangible benefits for various stakeholders. For the government, the findings can serve as a foundation for formulating policies that strengthen social solidarity and

¹⁷ Reni Agustin, *Konsep Ashabiyyah Ibnu Khaldun dan Pancasila*, Thesis, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2024.

national unity. For society, understanding *Asabiyyah* can promote collective awareness and active participation in maintaining social cohesion. Meanwhile, for educational institutions, this study can serve as a reference for developing civic education curricula that emphasize values of solidarity and togetherness.

This research aims to analyze the implementation of Ibn Khaldun's *Asabiyyah* concept in maintaining national unity amid globalization challenges. By understanding and adapting this concept, it is hoped that effective strategies can be developed to strengthen social cohesion and preserve national integrity in an increasingly interconnected world.

B. PROBLEM FORMULATION

The main issues that will be the focus of this research is:

How is Ibnu Khaldun's Concept of Asabiyah implemented in maintaining national unity in the era of globalization?

C. PURPOSE OF STUDY

This research attempts to answer the above questions. In more detail, the purpose of study is as follow;

Knowing the implementation of Ibnu Khaldun's concept of Asabiyah in maintaining national unity in the era of globalization

D. SIGNIFICANCE OF STUDY

From every research conducted it can provide benefits both for the object, researcher in particular and also for all elements involved in it inside.

The benefits of this research are divided into two types, theoretical uses and practical uses. These benefits will be explained as follows:

1. Theoretical Significance

- a) To increase the researcher's insight and knowledge regarding the implementation of the Asabiyah Concept in maintaining national unity in the era of globalization
 - b) To develop the implementation of the Asabiyah Concept in maintaining national unity in the era of globalization
 - c) To become an additional reference and scientific treasure for the Faculty of Ushuluddin, especially The Department of Aqidah and Islamic Philosophy
2. Practical Significant
- a) It is a motivation for reasearcher and other students to write papers like this and makes it a stepping stone for future writers

E. PREVIOUS STUDY

A literature review or previous study is a comprehensive review of previous research relevant to a topic. This literature review reveals what is already known about the topic, as well as knowledge gaps that still need to be studied further. The researcher tried to connect this research to the previous research. Thus, it can provide new contributions to existing knowledge.

The scientific works that discuss the implementation of Ibn Khaldun's Concept of Ashabiyah in maintaining national unity in the era of globalization are as follows.

The Thesis belonging to Nurhayati, Student ID 1531040074, year 2020, titled: *The Concept of Asabiyyah in the Partai Kebangkitan Bangsa (PKB) in Bandar Lampung City (An Analysis of Ibn Khaldun's Thought)*. According to Nurhayati, the concept of *Ashabiyah* is a result of Ibn Khaldun's thinking, referring to the strength of social groups that denotes social and cultural bonds. Furthermore, it can foster loyalty and affection within a group. In the

context of this research, *Ashabiyah* in the relationship between NU (Nahdlatul Ulama) and PKB (Partai Kebangkitan Bangsa) remains within the same entity, yet has experienced fluctuations that disrupt the cohesion and solidarity, as stated by Ibn Khaldun, within the internal group. This study aims to understand the concept of *Ashabiyah* to explain the dynamics of the relationship between NU and PKB in Bandar Lampung. The method used is descriptive qualitative analysis, which describes the condition of *Ashabiyah* in the relationship between NU and PKB based on the circumstances outlined in Ibn Khaldun's *Muqaddimah*, interviews, and documentation. The results of this study show that, in the relationship between NU and PKB, the fanaticism of love and affection from NU towards PKB in Bandar Lampung is crucial, as this relationship significantly influences PKB's vote acquisition. Ibn Khaldun's theory of *Ashabiyah* states that strong *Ashabiyah* will weaken over time, accompanied by social changes in society. This theory, based on the relationship between NU and PKB in Bandar Lampung, indicates that the *Ashabiyah* occurring within the NU group towards PKB has declined compared to when PKB was first established. Based on empirical data obtained in the field, it was found that not all NU members express their political aspirations through PKB; some members prefer other parties outside of PKB.¹⁸

The Thesis belong to Syafrizal, Student ID 23123054, year 2017. "*Ibn Khaldun's Concept of 'Asabiyyah in Strengthening Nationalism Values in Indonesia*" UIN North Sumatra, Medan. According to Syafrizal, the concept of *Ashabiyah* is currently less recognized in a country as it has been replaced by the concept of nationalism. Both concepts are part of state politics and are sometimes identified or entirely distinguished due to their similarities and differences. The purpose of this research is to determine the extent to which

¹⁸ Nurhayati, *Konsep Ashabiyah Partai Kebangkitan Bangsa (PKB) di Kota Bandar Lampung Analisa Pemikiran Ibnu Khaldun*, Thesis, UIN Raden Intan, 2020

the ideas and values of nationalism exist within Ibn Khaldun's concept of *Ashabiyah*, its relevance to the Indonesian state, and how *Ashabiyah* can provide a solution to the challenges posed by the weakening of nationalism in Indonesia. *Ashabiyah* shares similarities with nationalism, as both serve as unifying tools to defend the state. A solution to address all the issues in Indonesia is to rekindle the sense of solidarity (*Ashabiyah*) and to elect a capable and strong leader. Additionally, there is a need for community awareness to continue fostering unity and cohesion.¹⁹

Journal written by M. Insyah Musa Nurhaida, *The Impact of Globalization on the Lives of the Indonesian Nation* Syiah Kuala University. According to Insyah Musa, globalization is the interconnectedness and interdependence among nations and people around the world through trade, investment, travel, popular culture, and other forms of interaction, causing the boundaries of a nation to become increasingly narrow. The problem formulation in this academic work is: "What is the impact of globalization on the life of the Indonesian nation?" The aim of this work is to describe the effects of globalization on the life of the Indonesian nation. The approach taken is qualitative descriptive. Globalization is physically marked by the development of cities that become part of the global city network. This can be seen in the infrastructure of telecommunications, transportation networks, international-scale companies, and their branches. The positive impacts of globalization include changes in values and attitudes, the advancement of science and technology, and an improved standard of living. On the other hand, the negative impacts of globalization include a consumptive lifestyle, individualistic attitudes, Western-style living, and social inequality. For Indonesia, the globalization process has been significantly felt since the beginning of development efforts. With the return

¹⁹ Syafrizal, *Konsep Ashabiyah Ibnu Khaldun Dalam Penguatan Nilai Nasionalisme di Indonesia*, Thesis, Medan: UINSU, 2017

of Indonesian experts who studied abroad and the arrival of foreign consultants, the globalization process in terms of thoughts or life value systems has begun to be adopted and implemented according to conditions in Indonesia. Globalization is physically marked by the development of cities that become part of the global city network, evident in telecommunications infrastructure, transportation networks, and international-scale companies and their branches.²⁰

Journal belonging to Tatar Bonar Silitonga titled *The Challenges of Globalization, the Role of the State, and Its Implications for the Actualization of State Ideological Values*, Bogor Pertahanan University. The journal by Tatar Bonar Silitonga discusses the influence of globalization, the role of the state, and its implications for the actualization of national ideology values among Indonesian citizens. The approach used to address these issues includes literature studies, observations, and interviews. The findings reveal that there are globalization values that affect the mindset, attitudes, and behaviors of some citizens, supported by the consistency, firmness, and strengthening of the government's role in nurturing values of togetherness. Additionally, these findings have implications for mitigating escalation and activities that lean towards primordial sentiment behaviors, as well as reinforcing citizens' perceptions of the importance of national ideology. However, it does not directly accelerate society's actualization of national ideology values significant²¹

F. THEORETICAL FRAMEWORK

The researcher use a philosophical approach to discuss issues related to the concept of ashabiyah. The philosophical approach is a perspective

²⁰ M Insyah Musa Nurhaida, "Dampak Pengaruh Globalisasi Bagi Kehidupan Bangsa Indonesia." *Jurnal Pesona Dasar*, Vol. 3, No. 3, (2015): 1-14.

²¹ Tatar Bonga, "Tantangan globalisasi, peran negara, dan implikasinya terhadap aktualisasi nilai-nilai ideologi negara", *Jurnal Civics: Media Kajian Kewarganegaraan* Vol. 17 No.1 (2020): P. 15 – 28.

aimed at obtaining accurate data and facts regarding the fundamental aspects of the concept of *ashabiyah* in Ibn Khaldun's thought, thereby providing solutions for explaining this concept. *Ashabiyah* is a concept derived from Arabic, meaning "association" or "group." In the context of national unity, *ashabiyah* can be interpreted as a sense of belonging, togetherness, and cooperation among citizens. According to Ibn Khaldun, *ashabiyah* can be divided into two types: *Badawi Ashabiyah* is a form of *ashabiyah* based on commonalities in tribe, religion, or belief. This type of *ashabiyah* is usually exclusive and closed, prioritizing the interests of its own group.²² Second, *Hadhari Ashabiyah*: *Hadhari Ashabiyah* is based on shared values and ideals. This type of *ashabiyah* is usually inclusive and open, prioritizing common interests.²³

In its development, *ashabiyah* has several values that it upholds. The first is Togetherness; *ashabiyah* emphasizes the importance of togetherness among citizens. This togetherness can be manifested through various efforts, such as helping each other, respecting one another, and valuing one another. *Ashabiyah* represents a sense of social solidarity in which tribes or groups cooperate for common interests.²⁴

Ashabiyah also emphasizes the importance of cooperation among citizens. This cooperation can be realized through various efforts, such as supporting each other, working hand in hand, and strengthening one another. Ibn Khaldun begins the discussion about the state based on the reality that humans are social beings who live in groups and require each other's assistance. This is done by humans to survive and to achieve a sense of security. Therefore, cooperation among individuals is necessary. Such

²² Abdillah, "Teori *Ashabiyah* Ibnu Khaldun Sebagai Model Perkembangan Peradaban Manusia", *Tamaddun: Jurnal Sejarah dan Kebudayaan Islam*, Vol. 8 (2020)

²³ *Ibid*

²⁴ Syafrizal, *Konsep Ashabiyah Ibnu Khaldun Dalam Penguatan Nilai Nasionalisme di Indonesia*, Thesis, Medan: UINSU: 2017, P. 69.

cooperation forms a social organization.²⁵

The last one is Tolerance, Ashabiyah also emphasizes the importance of tolerance between citizens. This tolerance can be realized through various efforts, such as accepting each other's differences, respecting each other's differences, and respecting each other's differences.

Globalization is a process of interconnectedness and interdependence between communities worldwide, driven by advancements in information and communication technology.²⁶ Globalization brings both positive and negative impacts. On the positive side, it leads to changes in values and attitudes, where irrational perspectives give way to more rational ones. Additionally, the development of science and technology simplifies societal activities and fosters more advanced thinking. Finally, globalization contributes to a better standard of living by promoting industrial growth, particularly in sectors that produce advanced communication and transportation equipment, which helps reduce unemployment and enhance the overall quality of life²⁷

Meanwhile, we can also classify the negative impacts of globalization on the lives of the Indonesian people, firstly, Consumptive Lifestyle, Rapid industrial development has made the provision of goods needed by society abundant. That way, people are easily attracted to consuming goods with the many choices available. Second, people's individualistic attitudes feel that advanced technology makes it easier for them to feel that they no longer need other people in their activities. Sometimes they forget that they are social creatures. Third, Westernized Lifestyle. Not all Western culture is good and suitable to be applied in Indonesia. The negative culture that is starting to

²⁵Hakimul Ikhwan Afandi, *Akar Konflik Sepanjang Zaman: Elaborasi Pemikiran Ibn Khaldun*, (Yogyakarta : Pustaka Pelajar, 2004), P. 89.

²⁶M Insya Musa Nurhaida, "Dampak Pengaruh Globalisasi Bagi Kehidupan Bangsa Indonesia." *Jurnal Pesona Dasar*, Vol. 3, No. 3, (2015): P. 3

²⁷*Ibid*, P. 7

shift the original culture is that children no longer respect their parents, the free life of teenagers, etc. Fourth, Social Gaps, If in a community there are only a few individuals who can follow the flow of globalization, it will deepen the gap between individuals with other individuals who are stagnant. This thing is creating social gap.²⁸

G. METHOD OF RESEARCH

The Appropriate research methods are needed to understand the problem, to facilitate discussion, and achieve research objectives. Research methods that are suitable and appropriate to the problem being studied will help researcher to conclude the collected data.

This research uses books as the main data source, as it the library research.²⁹ This research also uses qualitative research methods, which are carried out in a natural environment and the researcher acts as a key instrument.³⁰

In this case, research was carried out by collecting data from books, journals and related articles. This data is collected to obtain complete and precise information about the object. To ensure the running of the research and obtain the desired data, researcher uses appropriate research methods. The research methods applied include the following:

1. Method of collecting data

Research requires adequate data and documents to support its analysis and conclusions. To make it easier for researcher to collect data and documents, researcher can use data exploration. Data exploration consists of three stages:

a) Inventory, at this stage, researcher read and study the relevant

²⁸ *Ibid*, P. 8

²⁹ S, Nasution., *Metodologi Penelitian* (Jakarta: Bumi Aksara: 2003) p 57.

³⁰ *Ibid*, P. 141

information widely and in depth. The goal is to understand the information thoroughly comprehensive.³¹

b) Critical Evaluation, the researcher compares expert descriptions regarding the discussion. The goal is to find the weaknesses and strengths of the experts' analysis.³²

c) Synthesis, the researcher determines opinions that can enrich the object of study. The aim is to exclude information that is not in accordance with the needs of the study.³³

With this method, researcher has collected several sources of books and other writings. The sources for this study are divided into two, primary and secondary.

a) Primary Sources

The listed primary sources are:

1) *Muqoddimah*, Ibn Khaldun

b) Secondary Sources

1) Dynamics of Globalization and its Impact on Indonesia, Muhammad Arfandi.

2) Related books, Journals of other sources.

2. The Technique Of Data Analysis

Data analysis can be carried out using various methods, such as quantitative methods, qualitative methods, or mixed methods. After the data is analyzed, the results of the analysis need to be explained using descriptive methods. The descriptive method is a method used to describe data objectively and systematically.

³¹ Syahrin Harahap, *Studi Tokoh Dalam Bidang Pemikiran Islam*, (Medan: IAIN Press: 1995) p, 16.

³² *Ibid*, p 17

³³ *Ibid*, p 17

a) Analysis Method

Data analysis methods is a methods to study research objects in depth. This method is carried out by breaking down the research object into components small scale which is then studied in detail. Data analysis functions to understand the research object more comprehensively.³⁴

By analyzing Ibnu Khaldun's Ashabiyah, researcher can find out the relationship between the components of the research object and how the problems arise through books, journals and articles related to Ibnu Khaldun's Ashabiyah in maintaining national unity in the era of Globalization.

b) Descriptive method

After analyzing Ibnu Khaldun's Ashabiyah in maintaining national unity in the era of globalization, the researcher describe the results of the analysis using descriptive methods. The descriptive method is a research method that aims to describe the research object in depth, breadth and detail.³⁵ Descriptive methods can be used to describe various aspects of Ibnu Khaldun's Ashabiyah in maintaining national unity in the era of Globalization, such as: Understanding Ashabiyah Types of Ashabiyah Background and causes of Ashabyah Impact of Ashabiyah In this research, descriptive method will be used to describe Ibnu Khaldun's Ashabiyah in maintaining unity nation in the era of globalization in depth, breadth and detail.

The aim of this research is to provide an accurate picture of Ibnu Khaldun's Ashabiyah pathology in maintaining national unity in the era of globalization. By understanding Ibnu Khaldun's Ashabiyah in

³⁴ *Ibid*, p 457

³⁵ *Ibid*, p 345

maintaining national unity in the era of Globalization, researcher can make a valuable contribution to the understanding of Ibnu Khaldun's *Ashabiyah*.

In this method, researcher describe the implementation of *asabiyah* philosophy in maintaining national unity in the era of globalization according to Ibnu Khaldun.

The synthesis stage is the final stage in this research. At this stage, researchers determine opinions that can enrich understanding of the implementation of *asabiyah* philosophy in maintaining national unity in the era of globalization according to Ibnu Khaldun.

H. SYSTEM OF STUDY

In order to run this research as its theme, the researcher needs to arrange several chapters that are not in accordance with their respective contents, the following researcher explains:

Chapter One Contain the Background of the Problem, Problem Formulation, Purpose of Study, Significance of Study, Previous Study, Theoretical Framework, Method Of Research which include Kind of Research, Method Of Collecting Data with Primary and Secondary Sources, The Technique Of Data Analysis which includes Descriptive Method and Analytical Method, and System Of Study.

Chapter Two Contain the Biography of Ibn Khaldun includes Life Journey, Educational Background, Works, and Thoughts, as well as the concept of *Ashabiyah* according to experts such as Ibn Hazm, Muhammad Iqbal, and Munawir Sjadali.

Chapter Three contain the *Ashabiyah* according to Ibn Khaldun includes its Definition, Base, Region, and Elements, followed by the Definition of National Unity, which consists of the Definition of Nation,

Definition of Unity, and Understanding of National Unity. Additionally, the discussion on the Globalization Era and the Implementation of *Ashabiyah* by Ibn Khaldun in Maintaining National Unity in the Era of Globalization also forms an essential part of this study.

Chapter Four contain the Conclusion, Suggestion, and Closing

