FEATURES AND FRAMEWORK OF DYNAMICS COMMUNITY DEVELOPMENT IN THE ERA OF GLOBALIZATION FROM IBNU KHALDUN'S PERSPECTIVE

Dr. Rosfazila binti Abd Rahman[1]
International Islamic University College Selangor

'Adlina binti Abdul Khalil[2]
Centre for Core Studies, UniSHAMS

Dr. Abdul Razif bin Zaini[3]
International Islamic University College Selangor

ABSTRACT

The purpose of this paper is to develop the features as well as framework of Dynamics Community Development in the Era of Globalization from Ibnu Khaldun perspectives. The study is descriptive, in so far as its goal is to describe a method, and the nature of the paper is conceptual. The study draws on secondary materials through library research. In this paper the features and frameworks of Dynamics Community Development in the Era of Globalization are developed from Ibnu Khaldun's perspective. The salient features are the community/ummah; civilization/Umran; Asabiyyah; Kinship-reciprocity-empathy; human cooperativeness and altruism/prosocial behavior. The paper has some implications for Islamic ummah and society at large that have to deal with ethical dilemmas between modern and Islamic culture in Muslim countries representing one fourth of the world population. It is also hoped that the study will reinforce ummah's Islamic behavior and make them more aware of the code of conduct based on Qur'an and Sunnah in modern social set up. The findings of this research can be used as a guide to Islamic sociological culture in Muslim countries. The study could have practical implications falling within the purview of social sciences, ethnic relation, multiracial studies, management and organizational studies, education, international law, and human resource

---

[1] Rosfazila Binti Abd Rahman, Ph.D., Anthropology & Sociology (UKM), Senior Lecturer, Pusat Pengajian Teras, KUIS, rosfazila@kuis.edu.my
[2] 'Adlina binti Abdul Khalil, Director, Centre For Core Studies, Unishams, adlina@unishams.edu.my
[3] Abdul Razif Bin Zaini, Ph.D., Linguistics, Universiti Malaya (UM), Director, Isesco-Malaysia, KUIS, abdulrazif@kuis.edu.my

management. While many studies, partially, have focused on traditional organizational culture sparing the demand of Muslim world, in this paper, the author open a new avenue contributing to the literature on Dynamics Community Development In The Era Of Globalization from Ibnu Khaldun's perspectives and of course an Islamic perspective. The proposed features and frameworks will be of genuine interest and benefits to Islamic as well as non-Islamic individuals, groups, families, organization, institutions, academicians and society at large.

INTRODUCTION
Ibn Khaldun; a Muslim Sociologist
Waliudin Abu Zaid Abd al-Rahman ibn Muhammad ibn Khalid ibn al-Khattab or better known as Ibn Khaldun was born in Tunisia in 1332M. Ibn Khaldun also comes from families who are so inclined in the academic and political fields. This existence status is best used for the purpose of increasing its knowledge in all areas of exploration. His father was a pious military government in the intricacies of religion. Ibn Khaldun began his study career under the supervision of his own father and several other scholars in Tunisia by memorizing al-Quran and al-hadith and study of interpretation, fiqh, Arabic and literature. After being able to master most of the 16-year religious and language sciences, he studied and studied logic and philosophy. In 1347M, Ibn Khaldun began to establish close relations with the Moroccan government family, Sultan Ibn Hasan al-Marini. In 1351M, he assumed office in the correspondence section under the government of Muhammad Tafrakin (Awang, R. 2013).

Ibn khaldun is a prominent figure of the world who contributes much to the world in various fields, especially in philosophy. Ibn khaldun's real name is Abdul Al Rahman Ibn Muhammad Ibn Khaldun originated from the descendants of Khalid Bin Uthman, a wealthy man who once joined the Andalusian army during Andalusia, the name of Khalid turned to khaldun. Ibn khaldun was an Arabian descendant from the emigrants who migrated to Andalus. He is a person who is diligent in learning knowledge despite being busy with administrative matters. He has studied religious knowledge such as tafsir, hadith, and naqli sciences such as logic, philosophy, math and Arabic.

Ibn khaldun emphasizes the internal aspects of an event as history is closely related to the background of society, unlike the previous historians. Ibn khaldun is considered by

western scholars as an unparalleled figure and thinker and contributes to the world's human beings as stated by Toynbee.

The famous Ibn khaldun works are Al Muqaddimah, At-Ta'riff Ibn Ibn Khaldun (An Autobiographical Book, Records From Its Historical Books) Muqaddimah (Social, Historical And Philosophy), Al-Muhassal Fi Ushul Ad Diin (A Book About Theological Issues And Opinions Which Are Summarized From The Book Of Muhassal Afkaar Al-Mutaqaddimin Wa Al-Muta'akhiriin By Imam Fakhruddin Ar-Razi.

Full name   : Abu Zayd Abd Al Rahman Ibn Muhammad Ibn Khaldun Al Hadarami

Date of birth : May 27, 1332

Date of death : 17 March, 1406 (at age 73)

Career   : A Muslim historian of heritage often referred to as the father of histography, sociology, and economics

Works   : Al Muqaddimah, Kitab Al 'Ibar, At-Ta'riff, Lubab Al Muhassal Fi Ushul Ad-Diin

Science field : Al Quran, Tafsir, Hadith, Jurisprudence, Tauhid, Jurisprudence Of Madiki, Nahwu And Sharaf Knowledge, Balhanan, Physics And Mathematics.

Dynamics Community Development in the Era of Globalization

The United Nations defines community development as a process where community members come together to take collective action and generate solutions to common problems (Community Development 2014). It is a broad term given to the practices of civic leaders, activists, involved citizens and professionals to improve various aspects of communities, typically aiming to build stronger and more resilient local communities.

Community development is also understood as a professional discipline, and is defined by the International Association for Community Development (www.iacdglobal.org), the global network of community development practitioners and scholars, as a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality and social justice, through the organisation, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings.

Community development seeks to empower individuals and groups of people with the skills they need to effect change within their communities. These skills are often created through the formation of social groups working for a common agenda. Community developers must understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions.

Community development as a term has taken off widely in anglophone countries i.e. the United States, United Kingdom, Australia, Canada and New Zealand and other countries in the Commonwealth of Nations. It is also used in some countries in Eastern Europe with active community development associations in Hungary and Romania. The Community Development Journal, published by Oxford University Press, since 1966 has aimed to be the major forum for research and dissemination of international community development theory and practice (Oxford 2014).

Community development approaches are recognised internationally. These methods and approaches have been acknowledged as significant for local social, economic, cultural, environmental and political development by such organisations as the UN, WHO, OECD, World Bank, Council of Europe and EU.

The (now defunct) Community Development Exchange and the Federation for Community Development Learning) defines community development as:

> A set of values and practices which plays a special role in overcoming poverty and disadvantage, knitting society together at the grass roots and deepening democracy. There is a community development profession, defined by national occupational standards and a body of theory and experience going back the best part of a century. There are active citizens, who use community development techniques on a voluntary basis, and there are also other professions and agencies which use a community development approach or some aspects of it (report 2009).

Community Development Exchange defines community development as: both an occupation (such as a community development worker in a local authority) and a way of working with communities. Its key purpose is to build communities based on justice, equality and mutual respect.

Community development involves changing the relationships between ordinary people and people in positions of power, so that everyone can take part in the issues that affect their lives. It starts from the principle that within any community there is a wealth of knowledge and experience which, if used in creative ways, can be channeled into collective action to achieve the communities' desired goals.

Dynamic Community development practitioners thus work alongside people in communities to help build relationships with key people and organizations and to identify common concerns. They create opportunities for the community to learn new skills and, by enabling people to act together, community development practitioners help to foster social inclusion and equality (Community 2010).

The era of Globalization
Globalization or globalisation is the trend of increasing interaction between people on a worldwide scale due to advances in transportation and communication technology, nominally beginning with the steamship and the telegraph in the early to mid-1800s. With increased interactions between nation-states and individuals came the growth of international trade, ideas, and culture. Globalization is primarily an economic process of integration that has social and cultural aspects, but conflicts and diplomacy are also large parts of the history of globalization. The term globalization derives from the word globalize, which refers to the emergence of an international network of economic systems (Online Etymology Dictionary 2012). One of the earliest known usages of the term as a noun was in a 1930 publication entitled Towards New Education, where it denoted a holistic view of human experience in education (Oxford English Dictionary Online 2010). Charles Taze Russell (of the Watch Tower Bible and Tract Society) coined a related term, corporate giants, in 1897 (Pastor-russell.com. 2010). To refer to the largely national trusts and other large enterprises of the time, the term globalization had been used in its economic sense at least as early as 1981, and in other senses since at least as early as 1944.Theodore Levitt is credited with popularizing the term and bringing it into the mainstream business audience in the later half of the 1980s (Feder, Barnaby 2006). Since its inception, the concept of globalization has inspired competing definitions and interpretations. Its antecedents date back to the great movements of trade and empire across Asia and the Indian Ocean from the 15th century onward (Hopkins, A.G. (ed.).2004) (Bakari, Mohamed El-Kamel 2013). Due to the complexity of the concept, various research projects, articles, and discussions often stay focused on a single aspect of globalization (Al-Rodhan, R.F. Nayef and Gérard Stoudmann 2006).

Sociologists Martin Albrow and Elizabeth King define globalization as all those processes by which the people of the world are incorporated into a single world society. In The Consequences of Modernity, Anthony Giddens writes: Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa (Giddens, Anthony. (1991).In 1992, Roland Robertson, professor of sociology at the University of Aberdeen and an early writer in the field, described globalization as the compression of the world and the intensification of the consciousness of the world as a whole (Robertson, Roland (1992).

DYNAMICS COMMUNITY DEVELOPMENT IN THE ERA OF GLOBALIZATION FROM IBNU KHALDUN'S PERSPECTIVE.
Ibn Khaldun's Thought on a Worldwide Scale.

Concerning the discipline of sociology, he conceived a theory of social conflict. He developed the dichotomy of sedentary life versus nomadic life as well as the concept of a generation, and the inevitable loss of power that occurs when desert warriors conquer a city. Following a contemporary Arab scholar, Sati' al-Husri, the Muqaddimah may be read as a sociological work. Topics dealt with in this work include politics, urban life, economics, and knowledge. The work is based around Ibn Khaldun's central concept of 'aṣabiyyah, which has been translated as social cohesion, group solidarity, or tribalism. This social cohesion arises spontaneously in tribes and other small kinship groups; it can be intensified and enlarged by a religious ideology. Ibn Khaldun's analysis looks at how this cohesion carries groups to power but contains within itself the seeds – psychological, sociological, economic, political – of the group's downfall, to be replaced by a new group, dynasty or empire bound by a stronger (or at least younger and more vigorous) cohesion.

Perhaps the most frequently cited observation drawn from Ibn Khaldūn's work is the notion that when a society becomes a great civilization (and, presumably, the dominant culture in its region), its high point is followed by a period of decay. This means that the next cohesive group that conquers the diminished civilization is, by comparison, a group of barbarians. Once the barbarians solidify their control over the conquered society, however, they become attracted to its more refined aspects, such as literacy and arts, and either assimilate into or appropriate such cultural practices. Then, eventually, the former barbarians will be conquered by a new set of barbarians, who will repeat the process. One contemporary reader of Khaldun has read this as an early business cycle theory, though set in the historical circumstances of the mature Islamic empire.

Ibn Khaldun uses the term Asabiyyah to describe the bond of cohesion among humans in a group forming community. The bond, Asabiyyah, exists at any level of civilization, from nomadic society to states and empires. Asabiyyah is most strong in the nomadic phase, and decreases as civilization advances.As this Asabiyyah declines, another more compelling Asabiyyah may take its place; thus, civilizations rise and fall, and history describes these cycles of Asabiyyah as they play out (Tibi, Bassam 1997).

Ibn Khaldun argues that each dynasty (or civilization) has within itself the seeds of its own downfall. He explains that ruling houses tend to emerge on the peripheries of great empires and use the much stronger `asabiyya present in those areas to their advantage, in order to bring about a change in leadership. This implies that the new rulers are at first considered barbarians" by comparison to the old ones. As they establish themselves at the center of their empire, they become increasingly lax, less coordinated, disciplined and watchful, and more concerned with maintaining their new power and lifestyle at the centre of the empire—i.e, their internal cohesion and ties to the original peripheral group, the Asabiyyah, dissolves into factionalism and individualism, diminishing their capacity as a political unit. Thus, conditions are created wherein a new dynasty can emerge at the periphery of their control, grow strong, and effect a change in leadership, beginning the cycle anew.

Ibn Khaldun also further states in the Muqaddimah that dynasties have a natural life span like individuals, and that no dynasty generally lasts beyond three generations of about 40 years each. In the first generation, the people who established the civilization are used to privation and to sharing their glory (with each other); they are brave and rapacious. Therefore, the strength of group feeling continues to be preserved among them. In the second generation, when the dynasty moves from privation to luxury and plenty, the people become used to lowliness and obedience ... But many of the old virtues remain and they live in hope that the conditions that existed in the first generation may come back, or they live under the illusion that those conditions still exist. By the third generation, the people have forgotten the period of toughness as if it had never existed ... Luxury reaches its peak among them, because they are so much given to a life of prosperity and ease. They become dependent on the dynasty ... Group feeling disappears completely. People forget to protect and defend themselves and to press their claims ... When someone comes and demands something from them, they cannot repel him.

Ibn Khaldun's Thought on Growth and Development

The intellectual legacy of Ibn Khaldun is unique among the works of Muslim thought. According to Spengler (1964) and Essid (1987), Ibn Khaldun's contributions to economic theory have been referred to as economic thought of Islam. Ibn Khaldun's Muqaddimah is a model of a distinguished and remarkable work of scholarship that defined the socio-historical realities and intellectual progress of its time (Agil, 2010) and it was published four centuries earlier in 1377 (Spengler, 1964). The origin theory of economic growth is traced to Ibn Khaldun (Boulakia, 1971). The Muqaddimah was the first promulgated the economic theories put forward by Adam Smith in his Wealth of Nations (Spengler, 1964; Agil, 2008). This substantial body of economic knowledge was rediscovered the virtues and the necessity of a division of labor theory before Smith, Karl Marx in necessary and surplus labor, and the principle of labor value before Ricardo. He elaborated a theory of population before Malthus and insisted on the role of the state on the economy before Keynes though Ibn Khaldun may not be clear as Karl Marx and Ricardo (Boulakia, 1971).

The Muqaddimah of Ibn Khaldun also focuses on the relationship between religious factors and the economic explanation in his ideas compared to the Wealth of Nation (Agil, 2008). The main economic concepts discussed by Khaldunian's thought are the division of labor, economic growth, population growth, poverty, inflation, unemployment, business cycles, crime, environmental degradation, migration and urban growth and decline cities that are also economic issues and contemporary social relentless impact of modern man (Agil, 2008), value, distribution, development, money, prices, benefits of trade (Soofi, 1995) and political economy (Boulakia, 1971).

Ibn Khaldun's theory of economic growth is based on his theory of man and society integrated within the Islamic Weltanschauung (Agil, 2008). The focus for developmental effort and the development process is man and Islam insists the area of operation relates to man (Ahmad, 2006). Ibn Khaldun's conclusions are based on real facts of his time and were molded by Islamic way of life (Mohammad, 2010). Ibn Khaldun uses religious texts, logical reasoning, historical facts and empirical observation to explain economic problem and phenomena during his times and proof his economic propositions (Agil, 2010). Religion in The Muqaddimah is a one of the factor in improving economic growth, business activity and entrepreneurial growth in the formulation of public policies based on the business-friendly, fairness, economic justice and freedom (Agil, 2008; 2010).

Current debates by Patrick, Welch and Mueller (2001), and McCleary and Barro (2003, 2006) believe that economics are religious matters. Religion viewed as an independent and dependent variable. A central question in religion as a dependent variable is viewed as how the economic development and political institutions affect the religious participation and beliefs. The key issue in religion as an independent variable looks into how the religiosity affects individual characteristics such as work ethics and honesty, which thereby influence the economic growth and performance (McCleary and Barro, 2006). International Conference of Global Islamic Studies 2014, Ibn Khaldun was the first economist to link religious in orders with economic justice, economic growth and development, tax revenue and population growth (Agil, 2008). Ibn Khaldun stressed that the factors religion strengthens the group feeling or unity because it creates good qualities in themselves and bring a member of the group for shared one insight. It reduces the tendency into self interest and other reprehensible which can cause disunity and conflict and finally, political and economic become failure.

Ibn Khaldun's Thought on Dynamic Community Development
Asabiyyah (Arabic: عصبيّة) refers to social solidarity with an emphasis on unity, group consciousness and sense of shared purpose, and social cohesion, originally in a context of tribalism and clanism (Zuanna, Giampiero Dalla and Micheli, Giuseppe A. 2004). It was a familiar term in the pre-Islamic era, but became popularized in Ibn Khaldun's Muqaddimah where it is described as the fundamental bond of human society and the basic motive force of history.

Asabiyyah is neither necessarily nomadic nor based on blood relations; rather, it resembles philosophy of classical republicanism. In the modern period, the term is generally analogous to solidarity. However, it is often negatively associated because it can sometimes suggest loyalty to one's group regardless of circumstances, or partisanship (Weir, Shelagh. A.2007). Ibn Khaldun also argued that Asabiyyah is cyclical and directly related to the rise and fall of civilizations: it is most strong at the start of a civilization, declines as the civilization advances, and then another more compelling Asabiyyah eventually takes its place to help establish a different civilization (Tibi, Bassam. 1997).

Features And Framework of Dynamics Community Development in the Era of Globalization from Ibnu Khaldun's Perspective.
Khaldun sees dynamic community development as social phenomena to basic features of human behaviour influenced by kinship, expectation of reciprocity, and empathic emotions (Alfred Gierer 2001).

1. Community (*Ummah)*

Ibn Khaldun set out to explicate human cooperativeness - Assabiyah– as having a biological basis in common descent, but being extendable far beyond within social systems, though in a relatively unstable and attenuated fashion. He combined psychological and material factors in a dynamical theory of the rise and decline of political rulership, and related general social phenomena to basic features of human behaviour influenced by kinship, expectation of reciprocity, and empathic emotions (Alfred Gierer 2001).

2. Civilization (*umran*)

Khaldunian's thought was discussed economic growth and development as one of the foundations for rise and fall of civilisation (umran) (Spengler, 1964; Agil, 2010; Mohammad, 2010).

3. Asabiyyah: A systems approach to human cooperativeness and group solidarity.

Ibn Khaldun searched for general rules applying to historical and social processes, to be explained in terms of elementary human dispositions. However, he also realized that there are singular historical events that cannot be easily subsumed under generalized theories, when a great change takes place in the world, such as the transformation of a religion, or the disappearance of a civilization, or something else willed by the power of God (Rosenthal / Ibn Khaldun, 1969). And yet, most changes do follow rules, which Ibn Khaldun sets out to specify. In particular he focuses attention on cyclic processes of the rise and fall of dynasties, that is, elite power-groups. The rise of a dynasty is the result of asabiyah (solidarity, group feeling, social cohesion), implying a willingness to cooperate, which is particularly strong in small political units, such as tribal groups of nomads. Its basis is biological – common descent. The resulting solidarity is an obvious and undisputed part of human nature: Sometimes leadership goes to some person from the lowest class of the people. He obtains asabiyah and close contact with the mob for reasons that fate produces for him. He, then, achieves superiority over the elders and people of the higher class when they have lost the own asabiyah support (Rosenthal / Ibn Khaldun, 1969).

4. Kinship - reciprocity - empathy: Evolutionary sources of altruistic behavior. Ibn Khaldun's were ingenious perspectives on motives and dynamics of social processes.

5. Human cooperativeness: Integration of biological and socio-cultural aspects.

6. Altruism/prosocial behavior-Formal definitions of altruism vary widely (Eisenberg, 1982) and are not always better than preconceived informal notions. Altruism implies behaviour directed to the well-being of others or the interests of the group as a whole, at the expense of one's own interests. For concepts of altruism to apply to human beings as they are, too stringent criteria for true altruism are not helpful. Only liberal concepts allowing, for instance, for the actor's emotional rewards resulting from altruistic behaviour governed by empathy, or conscience, may contribute to our understanding of the scope and limits of human cooperativeness. The term prosocial behaviour preferred by some authors is almost synonymous to liberal concepts of altruistic behavior.

CONCLUSION

The features and framework of dynamics community development in the era of globalization from Ibnu khaldun's perspective are community/ummah; civilization/Umran; Asabiyyah; Kinship-reciprocity-empathy; human cooperativeness and altruism/prosocial behavior and the key feature and framework lies on the concept of altruism-the belief in or practice of disinterested and selfless concern for the well-being of others/prosocial behavior.

Brotherhood in Islam is a comprehensive concept that is based upon good character with others, treating others the way we want to be treated, and uniting together upon common values. It has three levels of degree: religion, family, and humanity. Each of these levels has a set of rights and duties that a Muslim must uphold with others.

The strongest level of brotherhood is the sense of community, friendship, and common purpose in Islam for the sake of Allah. At this level, the believers work together towards fulfilling the goals of the religion and living out its divine values.
Allah said:

> *The believers are but brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy*. (Surat al-Hujurat 49:10)

In a narration of the Prophet said:

> *The servant does not reach the reality of faith until he loves for people what he loves for himself of goodness.* (Ṣaḥīḥ Ibn Ḥibbān 238)

The objective of this tradition is to unite the hearts of people and rectify their circumstances, and it is a major principle in Islam that Allah the Exalted has enjoined… In clarification of that, if every person loved for others what he loves for himself he would treat them in the best manner, he would not harm them as he loves for himself to be treated well and not harmed. If he treats them well and does not harm them, then they will love him and subsequently love will emanate between people, and with the emanation of love between them will be the emanation of good and the removal of evil. (al-Taʾyīn fī Sharḥ al-Arbaʾīn 1/124-125)

In sum, every person we meet will fall into one or more categories of brotherhood in Islam. As Muslims, it is our duty to treat them well according to the rights for which they are entitled, whether they are coreligionists, family members, or fellow human beings.

It is remarkable and somewhat surprising that Ibn Khaldun, despite the thoroughly rational, comprehensive style of his ideas on human nature and society, adopted a critical if not negative attitude towards 'falsafah', the line of Islamic philosophy aiming at a rational understanding of nature. He considered philosophical sciences as detrimental to religious faith; it is the duty of the Muslim not to do what does not concern him. The problems of physics are of no importance for us in our religious affairs or our lifelyhoods.

REFERENCES

Abu Amina Elias. (2014). *Brotherhood in the Quran and Sunnah.* https://abuaminaelias.com/brotherhood-in-the-quran-and-sunnah/.retrieved 5th April 2018.

Globalization. *Online Etymology Dictionary*. Retrieved 7 July 2012.

Globalization.(September 2009). *Oxford English Dictionary Online*. Retrieved 5 November 2010.

The Battle of Armageddon, (October 1897) pp. 365–70. Pastor-russell.com. Retrieved 31 July 2010.

Ahmad Syafii Maarif. (1996). *Ibn Khaldun Dalam Pandangan Penulis Barat Dan Timur*. Jakarta:Gema Insani Press.

Alfred Gierer. (2001). *Ibn Khaldun on Solidarity (Asabiyah) - Modern Science on Cooperativeness and Empathy: a Comparison.Philosophia Naturalis* 38, pp. 91-104 (2001).Max Planck Institute for Developmental Biology Spemannstr. 35, D- 72076 Tubingen.

Al-Rodhan, R.F. Nayef and Gérard Stoudmann. (2006). *Definitions of the Globalization: A Comprehensive Overview and a Proposed Definition*. Archived 19 November 2012 at the Wayback Machine.

Awang, R. (2013). *Falsafah Sains Dan Teknologi*. Kuala Lumpur : Dewan Bahasa Dan Pustaka.

Bakari, Mohamed El-Kamel. 2013. *Globalization and Sustainable Development: False Twins?*. New Global Studies. 7 (3): 23–56. doi:10.1515/ngs-2013-021. ISSN 1940-0004.

Biyanto. (2004). *Teori Siklus Peradaban Perspektif Ibnu Khaldun*, Surabaya: Lembaga Pengkajian Agama Dan Masyarakat.

Community Development Challenge Report (PDF). Produced by Community Development Foundation for Communities and Local Government. Retrieved 2009-02-13.

Community Development Exchange. Archived from the original on (2010)-07-14. Retrieved 2010-06-08.

Community Development Journal- about the journal. Oxford University Press. Retrieved 7 July 2014.

Community development. UNTERM. Archived from the original on 14 July 2014. Retrieved 7 July 2014.

Feder, Barnaby J. (2006). Theodore Levitt, 81, *Who Coined the Term Globalization, Is Dead*. Retrieved 23 April 2014.

Giddens, Anthony. (1991). *The Consequences of Modernity Cambridge*: Polity Press. p. 64. ISBN 9780745609232

Hopkins, A.G. (Ed.). (2004). *Globalization in World History*. London: Norton, pp. 4–8. ISBN 978-0393979428.

Muhammad 'Uthman El-Muhammady. (Anon). *Ibn Khaldun Dan Pemerkasaan Budaya Dan Tamadun Dengan Merujuk Kepada Muqaddimah*.Http://Traditionalislam.Freeservers.Com/Ibnkhaldun_Pemerkasa anbudaya.Htm

Robertson, Roland .(1992). *Globalization : social theory and global culture* (Reprint. ed.). London: Sage. ISBN 0803981872.

Roxanne, Lalonde . (1994). Edited Extract From M.A. Thesis, *Unity In Diversity: Acceptance And Integration In An Era Of Intolerance And Fragmentation,* Ottawa, Ontario: Department Of Geography, Carleton University, Retrieved 9 January 2014

Saad, I. (1985). *Pengenalan Tamadun Islam Dalam Ilmu Perubatan*. Kuala Lumpur : Dewan Bahasa Dan Pustaka.

Siti Nur Aisyah. (2015). *Sejarah Kelahiran Dan Sumbangan Ibnu Khaldun Terhadap Islam*. Http://Azizharjinesei2015oktober.Blogspot.My/2015/10/Sejarah-Kelahiran-Dan-Sumbangan-Ibnu.Html.

Tibi, Bassam. (1997). Arab nationalism.

Toto Suharto. (2003). *Epistemologi Sejarah Kritis Ibnu Khaldun*, Yogakarta: Fajar Pustaka Baru.

Zain, S. M. (1985). Pengenalan Tamadun Islam Dalam Sains Dan Teknologi. Kuala Lumpur : Dewan Bahasa Dan Pustaka

Zuanna, Giampiero Dalla and Micheli, Giuseppe A. (2004) . *Strong Family and Low Fertility*.