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Research Article

Examining the Impact of Religion on Civilization: Insights from Ibn Khaldun and Arnold Toynbee's Theories

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Abstract. This paper examines the impact of religion on civilization through the perspectives of two prominent scholars, Ibn Khaldun and Arnold Toynbee. The paper provides an overview of Toynbee's theory of comparative civilizations, highlighting his emphasis on the comparability of diverse societies and his rejection of the notion of inherent superiority or inferiority among civilizations. The paper also explores Ibn Khaldun's cyclical theory of the rise and fall of civilizations, which emphasizes the role of religion in shaping the fortunes of societies. This study utilizes a comparative methodology to analyze the viewpoints of Ibn Khaldun and Arnold Toynbee on the impact of religion on civilization. The work

explores the perspectives of individuals on social unity, governing systems, and the development of culture. It utilizes knowledge from their writings and historical circumstances to clarify the complex connection between religion and human communities. The paper investigates the impact of religious beliefs on the rise and fall of civilizations, drawing on insights from both Toynbee and Ibn Khaldun. It examines how religion has influenced the development of civilizations, including its role in shaping cultural values, political structures, and economic systems. The paper also explores how religion has contributed to the decline of civilizations, including through religious conflicts and the erosion of social cohesion. Overall, the paper provides a comparative analysis of the role of religion in civilization and society, drawing on the insights of two influential scholars. It highlights the importance of understanding the complex interplay between religion and civilization, and how religious beliefs have shaped the fortunes of societies throughout history.

Keywords: Ibn Khaldun, Toynbee, Religion, Civilization, Challenge and Response, Assabiyah

INTRODUCTION

History shows that religion has shaped civilizations' cultural, social, and political features. Distinguished scholars like Ibn Khaldun and Arnold Toynbee have studied the complicated relationship between religion and human societies. This study deciphers the complex relationship between religion and civilizations utilizing the distinct perspectives of these two notable scholars. Famous medieval Islamic scholar Ibn Khaldun and historian Arnold Toynbee give unique insights on religion's influence in civilization's growth and downfall. The historical and cultural backdrop of Islamic countries informs Ibn Khaldun's key work on how religion shapes cultural identity, social cohesiveness, and government systems in individual communities. In contrast, Toynbee's comparative and global approach examines religion's effects on human society across many nations and civilizations, revealing broad patterns and trends. Ibn Khaldun and Arnold Toynbee discuss how religion shapes civilizations. Ibn Khaldun's perspective, founded in Islamic history and culture, analyzes how religion affects cultural identity, social unity, and governing systems within societies. Toynbee's comparative and global view includes different cultures and civilizations, exposing religion's effects on human groups. This study compares Ibn Khaldun and Arnold Toynbee's approaches to religion and society. This paper analyzes their technique, theoretical frameworks, and major findings to explain how religion affects cultural development, social cohesion, and governance systems in numerous historical contexts. This study seeks to understand how religion has shaped human civilizations. It also offers suggestions for fostering tolerance, understanding, and collaboration in today's global society. The concepts, procedures, and implications of Ibn Khaldun and Arnold Toynbee for comprehending religion and civilizations will be discussed in the following sections.. This research synthesizes their findings to better understand religion's tremendous effect on human cultures and society. The next sections will discuss Ibn Khaldun and Arnold Toynbee's concepts, techniques, and implications for understanding religion and civilization's complicated ties. Combining and interpreting their results, this study tries to better comprehend religion's impact on human cultures and societies.

An Overview of Toynbee's Theory

Arnold Toynbee's comprehensive and famous theory of civilizations analyzes human cultures' growth and collapse throughout history (Kumar, 2014). Historical research by Toynbee emphasizes the connectivity and interdependence of human cultures throughout time and location via comparative civilization analysis. He rejects the idea of the "unity of civilization" and contends that varied cultures are comparable (Hall, 2014). Toynbee may examine similar patterns and motifs in many civilizations' histories using this comparative approach, transcending Eurocentric or Western-centric perspectives.

"The answer is that societies which are 'intelligible fields of study' are a genus within which our twenty-one representatives constitute one particular species. Societies of this species are commonly called civilizations, to distinguish them from primitive societies which are also 'intelligible fields of study' and which form another, in fact, the other, species within this genus. Our twenty-one societies must, therefore, have one specific feature in common in the fact that they alone are in the process of civilization" (Toynbee, 1987, p. 53).

Toynbee's civilization theory is based on challenge and reaction. He believes civilizations develop from environmental, social, or political influences. Civilizations succeed or collapse based on their capacity to handle these problems (Ali, 2018). Creative minorities can solve problems and revitalize cultures, according to Toynbee, who sees civilizations as growing, breaking down, and disintegrating (Bakar, 2016). This cyclical perspective of civilizations contrasts with linear conceptions of historical development, emphasizing recurring social patterns and processes. Toynbee's theory of civilizations explores the origins and evolution of human cultures (Kumar, 2014). He struggles with how to examine civilizations and stresses the necessity to avoid reductionism. Instead, Toynbee calls for a comprehensive understanding of the numerous forces that shape civilizations, including historical, cultural, and environmental influences. This comprehensive perspective helps explain the complex forces that form civilizations across time. Toynbee's thesis also considers religion, philosophy, and the arts in civilization development. He believes human civilizations originate and evolve via their spiritual and intellectual aspects. Toynbee recognizes the role of cultural and ideological elements in molding civilizations' identities and destinies beyond material and economic causes (Al Najm, 2010).

Toynbee's civilizations theory contains creative minority, imitative majority, internal and external proletariat. These ideas underpin his understanding of civilizations' rise and fall and human history's cycle (Franz, 1972). The creative minority is a tiny number of people having the vision, inventiveness, and leadership abilities to solve their society's problems. These people frequently come from the intellectual, artistic, or religious sectors and may inspire and motivate the public. The creative minority helps civilizations evolve and revive by coming up with fresh ideas and solutions to social issues (Al Malaah, 2012).

In contrast, the imitative majority refers to the larger portion of society that lacks the creativity and leadership skills of the creative minority. The imitative majority tends to follow established traditions and customs and is often resistant to change or innovation. Toynbee argues that the imitative majority is necessary for the stability and continuity of society but can also become a hindrance to progress and growth if it becomes too entrenched in its ways (Missed, 2021).

Toynbee analyzes the internal and external proletariat. A society's internal proletariat is marginalized or excluded from authority. This category may include lower-class people, ethnic or religious minorities, and others. If their demands and interests are not met, the internal proletariat may cause social strife. However, the external proletariat are outside organizations that may threaten a society's stability and security. This group may include neighbouring communities, invading armies, or any external forces that want to rule a community. Toynbee believes that the external proletariat compels the creative minority to adapt to new dangers and difficulties, which may lead to social transformation (Eilmaldiyin, 1991).

In conclusion, Arnold Toynbee's theory of civilizations offers a rich and multifaceted framework for understanding the complexities of human history. By emphasizing the comparative analysis of diverse societies, the cyclical nature of civilizations, and the multifaceted genesis of human societies, Toynbee's work continues to be a significant and thought-provoking contribution to the field of historical scholarship.

Investigating Religions' Impact on Civilization Unfolding through the Lens of Toynbee:

Toynbee thoroughly examines how religion shapes civilizations and society. He divides religion as universalist, ethnic, and philosophical. Christianity and Islam teach universal morality. Ethnic faiths like Hinduism, Judaism, and Shintoism promote community. Confucianism and Taoism are philosophical faiths that explain the universe and humanity (Lang, 2011). Toynbee believes that a fall in religious belief and practice may weaken civilizations' spiritual and moral foundations. Conversely, revitalizing religious traditions may revitalize society by giving it meaning and direction. Toynbee's detailed study shows how religious underpinnings change throughout time.

“Religion is likely to be the plane on which this coming centripetal counter-movement will first declare itself, and this probability offers us a further hint for the revision of our traditional Western methods of studying history” (Toynbee, 1948, p. 94).

The quote exemplifies Toynbee's belief that religious foundations are crucial in shaping civilizations, with religious traditions evolving and adapting over time in response to changing circumstances. Toynbee introduces the idea of "challenge and response," suggesting that civilizations undergo a dialectical process when confronting internal or external challenges, including significant encounters with religion (Kaurin, 2007). The outcomes of these encounters shape governance, legal systems, and societal norms, portraying civilizations as dynamic participants in

cultural, social, and political development. Toynbee's approach rejects determinism, emphasizing adaptability and ongoing dialogue in civilizations (Eilmaldiyn, 1991).

Toynbee explores religious innovation and adaptation as integral to societal evolution. He argues that the genesis of new religious movements and reinterpretation of traditional beliefs reflect a civilization's capacity for transformative shifts in response to changing circumstances. This adaptability extends to intellectual and artistic domains, fostering creative expression (Dombrowski, 2021). According to Toynbee, a civilization's destiny hinges on its ability to adapt to challenges, with religion playing a crucial role in this adaptive process. He highlights the cyclical nature of civilizational destiny, marked by phases of growth, maturity, and decline (Navari, 2000).

The cyclical paradigm suggests that religious vitality's growth and fall indicate a civilization's flexibility. Toynbee claims that religious energy declines throughout the decline phase, indicating a society's inability to innovate. He emphasizes religious movements and spiritual revivals' ability to combat decline and reshape society. Christianity shaped Western civilization, Confucianism shaped Chinese society, and Hinduism shaped Indian culture, according to Toynbee. His perspective emphasizes religious traditions' dynamic and transformational power to change civilizations (Dray, 1960).

Toynbee's seminal study of religious dynamics and cyclical patterns in civilizations illuminates religious movements' vital involvement in influencing their trajectories (Fiedler, 2009). His cyclical paradigm complicates linear narratives and illuminates the complex interplay between religious life and civilization in cycles. Toynbee also analyzes universal religious and philosophical topics that transcend cultures and enrich human experience. The search for meaning, contemplation of transcendence, and development of ethical principles are woven throughout many religious traditions, shaping the intellectual and cultural landscape and inspiring a meaningful and purposeful existence.

Toynbee's approach to studying human history is profoundly shaped by his focus on religion, manifesting in several key aspects. Firstly, he considers religion as a fundamental element of human nature, asserting its central role in shaping historical developments. Secondly, he perceives all religions as interconnected, each offering a distinct perspective on a shared ultimate reality. Thirdly, Toynbee believes that the study of religion can unveil deeper patterns and meanings in history, providing insights into the spiritual dimensions of human experience. Lastly, he sees the study of religion as a means to foster understanding and tolerance among different cultures and faiths, crucial for the survival of civilizations (Christian, 1958).

Central to Toynbee's exploration is the concept of religious syncretism, a dynamic force contributing to the complexity of religious traditions within and between civilizations (Stevens-Arroyo, 1998). Toynbee defines syncretism as the profound transformation of spiritual and cultural elements resulting from the blending or fusion of different religious traditions. Contrary to viewing syncretism as a passive dilution, Toynbee sees it as a dynamic mechanism through which civilizations adapt and creatively respond to encounters and challenges. Historical examples, such as the worship of Serapis during the Hellenistic period and the rise of

Mithraism in the Roman Empire, illustrate the transformative power of religious syncretism, showcasing how civilizations incorporate diverse elements to create unique cultural expressions (Toynbee, 1987).

Toynbee's view of God revealing Himself throughout history offers hope for divine contact. According to him, history reveals God's activities via their significance. This idea holds that studying history and understanding supernatural interventions may help people connect with God. By seeing history as God's revelation, Toynbee suggests that people might commune with the divine by interpreting historical events spiritually. This view gives promise for a deep spiritual connection via history. Toynbee's focus on history's spiritual relevance suggests that understanding history may alter individuals and societies. This insight enhances contact with God and awareness of divine purpose in human situations. Toynbee believes religion connects people to God and brings spiritual satisfaction. He believes studying history may help people comprehend God and the meaning of life (Kennedy, 1957).

Toynbee's perspective on religion deviates from other historical viewpoints in several key aspects. Firstly, his approach is significantly influenced by his Christian humanist upbringing and the family tradition of social responsibility. Secondly, unlike treating religion as a peripheral or secondary factor, Toynbee's work underscores its pivotal role in shaping civilizations and influencing their rise and fall. Thirdly, Toynbee's focus lies on the transcendent and universal aspects of religion, diverging from an emphasis on its particularistic or parochial expressions. Lastly, his work stands out for its emphasis on the potential of religion to inspire and guide social and political change, going beyond merely reflecting or reinforcing existing power structures (Nichols, 1948).

Toynbee's insights on religion and civilization highlight their dynamic interplay. He categorizes religions, emphasizing their role in shaping societal destinies. The cyclical model underscores the importance of religious vitality for adaptability and renewal. Toynbee's view on religious syncretism acknowledges its transformative nature. His perspective on God in history offers hope for spiritual connection through historical understanding. Overall, Toynbee uniquely recognizes religion's central role in shaping civilizations, emphasizing its universal aspects and potential for inspiring change.

The Interplay of Religion and the Fate of Civilizations from a Khaldunian Perspective:

Ibn Khaldun's cyclical theory of civilizations dominates his writings, notably the *Muqaddimah*. He believed civilizations cycle through growth, zenith, decay, and regeneration. This idea holds that social, economic, and political factors lead human societies and civilizations to rise and fall (Abdullah, 2018).

As to Ibn Khaldun, the cycle starts when a new civilization is formed by a collective of individuals who possess a profound sense of unity and camaraderie. The earliest phase is marked by nomadic or tribal ways of living, in which the unity of the group and common beliefs play a role in the emergence of a new civilization (Robert, 2018). As civilization advances, it attains a pinnacle of affluence, stability, and cultural excellence. This period is characterized by the amassing of riches, the advancement

of arts and sciences, and the building of robust governmental structures(Ahmad, 2004).

However, Ibn Khaldun remarked that the same factors that make a society great also destroy it. Over time, communal identity and cohesiveness weaken, resulting in societal division and individualism. Thus, ethical standards decline, affluence and immorality flourish, and political and social institutions crumble. Internal disputes, social upheaval, and the breakdown of government and finance degrade the civilization. This allows a new society to form, frequently headed by outlying groups that preserve the unity and solidarity needed to build a new civilization(Hesiod, 2019).

Ibn Khaldun's cycle theory of civilizations, rooted in his profound comprehension of history and human cultures, remains highly important in the disciplines of sociology, history, and political science. His analysis of the ascent and decline of civilizations offers a significant structure for comprehending the dynamics of human societies across many historical epochs.

Impact of religious beliefs on the rise and fall of civilizations

Ibn Khaldun recognized that religion shapes society. He accepted that religious organizations and practices promote social cohesiveness by providing norms, values, and collective identity. Religion shaped social structures and interactions across civilizations, shaping how people interacted with each other and their environment(Mansur, 2022)t.

In his work, Baali remarked that Ibn Khaldun's sociological study guides his view of religion's role in civilization's growth and decline. He believed religion was essential to civilization's integration and progress, sustaining social order and coherence. Ibn Khaldun believed that religious religion united people and fostered community and shared ideals. In addition, Ibn Khaldun stressed the need for morality and social solidarity in maintaining a healthy government and society. He believed that religious and moral degradation may cause societal disintegration and civilization's destruction. Ibn Khaldun stressed the need for religious organizations to teach ethics, reduce social vices, and instill communal responsibility.

Ibn Khaldun's studies on religious faith and social control show that a reduction in religious influence might encourage aberrant conduct, especially in urban areas. He believed that religious norms and ideals that eroded may damage society's moral fiber and destabilize social order. In addition, Ibn Khaldûn's philosophy of history includes his thoughts on religion's influence on civilizations. Religion may bring communities together or divide them, he says. Ibn Khaldûn's research shows the complexity of religion's role in civilization's growth and decline, emphasizing the need to manage religious differences to sustain social order and political stability(Baali, 1988).

Author Irwin of *Ibn Khaldun: An Intellectual Biography* believes Religion affected civilizations' growth and demise, according to Ibn Khaldun. He felt religion might unite tribal conquerors seeking a new authority. The early Arab tribal conquerors could not have built a powerful kingdom without the new religion, he believed. Religion did not motivate the Mongol or Chagatai Turkish ethnic invaders

or construct the Merinid state, he said. Ibn Khaldun believed that religion could and should consolidate empires and that rulers should uphold religious law for eternal salvation. He felt that rulers should uphold religious laws to ensure the development and survival of civilization (Robert, 2018).

Moreover, the effect of religious ideas on the formation of social structures within civilizations was apparent. Religious organizations often had a substantial influence on the formation of social structures and relationships within cultures (Enan, 2007). Religious organizations often provide education and healthcare services, hence impacting the formation of social structures in civilizations.

Religious beliefs strongly impact civilizations' political dynamics, according to Ibn Khaldun. He recognized that religious authority and political leaders typically shaped civilizations' administration and decision-making. The dynamic relationship between religious organizations and governmental power affected community stability and management. Ibn Khaldun understood that religious enthusiasm and prophets may accelerate political revolutions and influence psychological views. He thought that religion typically shaped civilizations' politics (Qadir, 1941).

Alatas agrees with Ibn Khaldun that a civilization's strength depends on its religious beliefs and practices. He believed that a strong religious belief system gives a society coherence and purpose. This religion promotes morality and social solidarity. As societies evolve, religious ideas that were once strong might become perverted and weak. This may cause civilization to deteriorate. Ibn Khaldun felt the fall was caused by a corrupt governing elite losing touch with the people's religious convictions. People lose trust in their leaders, and the civilization's social cohesiveness breaks down. Ibn Khaldun's theories on religion's influence on civilizations' growth and decline have shaped sociology. His research has explained the collapse of several civilizations, notably the Islamic Caliphate. His views have been used to examine modern cultures, notably in the Middle East and North Africa (Alatas, 2014).

According to Ibn Khaldun, a strong religious belief system gave a community purpose and direction, which led to social cohesiveness and stability. Stability enabled a healthy economy, which boosted civilization's expansion and wealth. However, Ibn Khaldun considered that a weak religious belief system may cause civilization to collapse. He believed a lack of religion may cause moral deterioration, social discontent, and political instability. This instability might cause economic deterioration, worsening civilization's challenges. Ibn Khaldun's Middle Eastern history shaped his views on religion's role in civilization's growth and demise. Several major civilizations, such as the Persians, Greeks, and Romans, were successful due to their strong religious convictions. Conversely, he discovered that these civilizations generally declined with weaker religious convictions (Ahmad, 2004).

Ibn Khaldun's assessment of civilizations' rise and fall includes religious concepts, stressing the complex relationship between religion, politics, and civilization. He challenged the concept that ancient cultures were physiologically better suited to high civilization. Instead, he emphasized political structure deterioration and the government's effect on civilization growth. He also considered

intermittent supernatural interferences in human affairs, particularly in the early Muslim state, as violations of government founding principles.

Ibn Khaldun adds that religion minimizes rivalry and animosity among group members by focusing them on a shared goal and encouraging collaboration. Ibn Khaldun also emphasizes religion's importance in societal discipline, particularly early in state creation. Ibn Khaldun's approach also emphasizes religion's role in societal order. He claims that when hearts move toward the truth, reject the world and everything false, and progress toward God, they become united, eliminating envy and fostering collaboration and support. Religious beliefs provide unity and purpose in civilizations, ensuring their stability and longevity. Ibn Khaldun's ideas also illuminate the effects of civilizations' religious decline. He emphasizes the importance of religion in social cohesiveness and order by highlighting the erosion of religious fervor and social discipline. This approach highlights the possible effects of declining religious beliefs on civilization stability and coherence, providing vital insights into religious dynamics and social evolution (Alwagdani, 2020).

Ahmed wrote in Ibn Khaldun's concept of civilizations and the difficulties of Islam and the West today that religious beliefs affect civilizations' growth and collapse. Religious considerations affect social cohesiveness and behavior in a culture. Ibn Khaldun's technique blends dream interpretation, climate and dietary effects, and leaders' personalities on society dynamics, demonstrating intellectual confidence. Ibn Khaldun also stresses the necessity of learning diverse cultures and faiths for world unity. He emphasizes the necessity for conversation to build empathy and compassion among various cultures by deepening knowledge of Judaism, Christianity, Hinduism, and Buddhism. Scholars and philosophers help global debates recognize the multifaceted role of religion in forming civilizations by transcending religious and national boundaries (Ahmed, 2002).

Ibn Khaldun's research highlights the complex interplay between religious beliefs, political structure, and the historical progression of civilizations. His notion that the degradation of political structure and the authority of government substantially affected the growth and fall of civilizations.

Ibn Khaldun's idea of "asabiya," or social cohesiveness and community solidarity achieved by collective effort, is closely tied to religious beliefs and the unity generated by shared religious values within a civilization. He stresses the importance of religious and cultural unity in civilization construction and maintenance, and how religious beliefs affect social cohesion and activity. Ibn Khaldun's thesis of dynasty rise and fall is also linked to civilizations' religions and cultures. As religious and cultural unity weakens, dynasties and societies collapse, he claims. Ibn Khaldun's macro-historical research shows that religious beliefs greatly affect civilizations' stability and longevity. Ibn Khaldun's theory of history and stress on oneness in Islamic cosmology shows how religious beliefs shaped his view of social dynamics and historical development. His findings demonstrate the complex relationship between religious beliefs, social cohesiveness, and civilizations, demonstrating how religious worldviews shape human societies (Inayatullah, 1998).

Shahidipak also noted that Ibn Khaldun's work illuminates how religious ideas shape civilizations. Combining religion with philosophy and the capacity of reason

and religion to explain social order were his main points. Ibn Khaldun's "Group Feeling" and civilization paradigm emphasize the influence of religion and moral ideals on society's growth. Ibn Khaldun's view of civilizations' susceptibility to war, poverty, climatic change, and estrangement from religious and moral ideals emphasizes the impact of religious beliefs on civilizations' stability. Ibn Khaldun's insights on civilizations' fragility and the sad demise of Islamic communities, notably in Andalusia, demonstrate the lasting significance of religious ideas on civilizations' durability and decline. His focus on reactivating holy components to treat civilization's sickness shows how religious beliefs have shaped cities and civilizations. Ibn Khaldun's observations give a solid intellectual framework for comprehending the complex relationship between religious beliefs and civilizations' growth and collapse, providing useful perspectives for modern sociological and historical study (Shahidipak, 2020).

Ibn Khaldun likewise felt that religious ideas contributed to civilizations' collapse. He said that communities grew secular and materialistic and lost purpose and direction. This weakened the state and social solidarity. Ibn Khaldun also thought that morality declined with religious beliefs. He believed that individuals were more corrupt and less concerned about others as they concentrated on riches and power. This caused social disorder and state collapse (Sümer, 2012).

To conclude, Ibn Khaldun's vision of civilizations' rise and fall includes religious beliefs and the complex relationship between religion, politics, and history. His perspective emphasizes the importance of political structure and governance on civilization's progress while conceding that heavenly interventions in human affairs are unusual departures from state construction.

Exploring the Role of Religion in Civilization and Society: Perspectives from Ibn Khaldun and Arnold Toynbee compared

The complex relationship between religion and society has been studied for ages. Ibn Khaldun and Arnold Toynbee have illuminated the complex link between religion, social cohesion, government, and cultural progress. This investigation examines their viewpoints on religion's uniting power, societal cohesiveness, governance frameworks, and cultural identities. Examining their convergences and divergences helps explain how religion has shaped human history.

Religion as a Unifying Force:

Ibn Khaldun felt religion was essential to social cohesion. He understood that religion can unify individuals around shared ideals. He believes religion maintains societal cohesiveness by providing a moral framework and accepted ethical standards that govern individual conduct and social relationships. He agreed that religion is vital to human civilization and shapes social fiber and community cohesiveness. Ibn Khaldun stressed religion's uniting power to maintain social order. He felt religion could unite people, provide a feeling of belonging, and build a common identity, reinforcing social relationships. He also believed that religion may give people purpose and direction, improving their well-being.

"Group feeling has come to play a role in it. (Group feeling is) the secret divine (factor that) restrains people from splitting up and abandoning each other. It is the source of unity and agreement and the guarantor of the intentions and laws of Islam. When this is understood, God's wise plans about His creation and His creatures will become manifest"(Khaldun, 2015, P. 273).

Religion was important to Arnold Toynbee in unifying cultures. A worldwide church or religion was a significant signal of a greater civilization beyond the horizon, according to him. He found that religion united many cultures and civilizations throughout history. Many communities, even contemporary ones, have united via religion. Religion gave people and societies identity and purpose, according to Toynbee. It might unite individuals over shared values and ideas, fostering social cohesiveness. He felt that a society's attachment to a bigger entity was shown by the creation of a universal state and religion. The Hellenic Society's relationship to a bigger organization was shown by the Roman Empire and Christianity's development. The Gupta Empire and Hinduism's ascendancy also showed the Hindu Society's attachment to a bigger entity. Toynbee argued that religion united such civilizations and gave them a feeling of purpose and identity.

"by coming to terms with a universal church which had been created in the preceding age of decline by the Egyptian internal proletariat out of the religion of Osiris."(Toynbee, 1987, P. 50)

Social Cohesion:

Ibn Khaldun stressed the importance of religion in societal cohesiveness. He felt religion provided a moral framework and shared ethical standards that governed individual conduct and social relationships, improving communal well-being. Ibn Khaldun believed religion could unite people by fostering common ideals and morality. He saw that religion might shape a community's cultural and social standards, improving people's conduct and relationships. In addition, Ibn Khaldun felt that religion might give people purpose and direction, giving them a feeling of community and identity. This may increase social responsibility and common good commitment.

"The qualities of haughtiness and jealousy leave them. It is, then, easy for them to subordinate themselves and to unite (as a social organization). This is achieved by the common religion they now have. It causes rudeness and pride to disappear and exercises a restraining influence on their mutual envy and jealousy"(Khaldun, 2015, P. 202)

This quotation highlights Ibn Khaldun's belief that religion can help to overcome negative qualities such as haughtiness and jealousy, which can undermine social cohesion. By providing a common set of beliefs and values, religion can foster a sense of unity and cooperation among individuals, thereby contributing to the maintenance of social cohesion.

Arnold Toynbee believed that religion's moral framework and ethical ideals help promote societal cohesiveness. This is shown by Toynbee's examination of universal churches in societies. The Eleusinian Mysteries and Orphic Church sustained the Hellenic Society spiritually, according to Toynbee. In contrast to Olympian deity worship, these organizations provided morality and otherworldliness. Honoring Demeter and Persephone, the Eleusinian Mysteries were an initiation ritual. Rebirth and the afterlife underpinned their morality, which included severe morality. However, the Orphic Church worshipped Orpheus, a renowned musician and poet. Traditional deity worship lacked spirituality. These religious activities fostered societal cohesiveness by shaping individual behavior and relationships via common values, beliefs, and ethical standards. Morality and the belief in an afterlife gave individuals meaning and direction, guiding their actions and choices. These rituals enhanced social cohesiveness by creating a feeling of community and belonging.

"Undoubtedly both the Eleusinian Mysteries and the Orphic Church did provide the Hellenic Society in the Classical Age with a spiritual sustenance which it needed but could not find in the worship of the Olympians, an other-worldly spirit such as we should expect to find in a time of troubles, a spirit which we recognize as characteristic of the universal churches created by internal proletariats in their decline." (Toynbee, 1987, p. 43)

This quote suggests that the spiritual sustenance provided by the Eleusinian Mysteries and the Orphic Church helped to maintain social cohesion in Hellenic society during a time of trouble.

Influence on Governance:

Ibn Khaldun examined religion and administration in his writings. He accepted that religious beliefs influence society's laws and government. He believes religion affects political systems, especially when it comes to building moral and ethical norms and regulations. Ibn Khaldun believed religion provided a foundation for government based on communal values and beliefs. This framework legitimizes and strengthens political institutions by aligning laws and regulations with community morals and ethics. He also felt that religious concepts provide people with purpose and direction, which may improve societal cohesiveness and stability.

"The Lawgiver was concerned with both things, with religion in his capacity as the person commanded to transmit the duties imposed by the religious laws to the people and to cause them to act by them, and with worldly political leadership in his capacity as the person in charge of the (public) interests of human civilization" (Khaldun, 2015, p. 274).

This quotation underscores Ibn Khaldun's recognition of the dual role of the Lawgiver, who is responsible for transmitting religious duties to the people and overseeing the political leadership necessary for the public interests of human civilization. It reflects his acknowledgment of the intertwined nature of religious principles and governance within societies.

Toynbee discusses the link between the universal church and the state in his examination of religion's influence on government and politics. He says the Orthodox Church in the Byzantine Empire had become a "docile department of the Byzantine state," suggesting it had lost its independence and become submissive. In Islam, the caliphate was both religious and political, demonstrating this link between church and state. Toynbee examines how Sunnis and Shi'is split Islam and damaged the Irani-Islamic Society. This theological divide had political consequences since the Shi'i sect dominated Persia and became the core of the Irani-Islamic Society. This shows that religious differences may profoundly affect political systems and governance, disrupting society. Toynbee emphasizes the complexity of religion and politics in constructing human civilization by exploring their historical interaction.

"The religious schism within Islam, dividing it into the Sunnis and the Shi'is, and the similar split in the Christian Church between the Catholics and the Orthodox, did not align with the division between the Irani-Islamic and Arabic-Islamic societies. However, the dominance of the Shi'i sect in Persia in the early sixteenth century disrupted the Irani-Islamic Society. This led to Shi'ism establishing itself at the core of the main axis of the Irani-Islamic Society, stretching from Afghanistan to Anatolia, while Sunnism prevailed on either side in the extremities of the Irani world and the Arabic regions to the south and west." (Toynbee, 1987, p. 32-33)

Religion on Cultural Development:

In his books, Ibn Khaldun stressed the importance of religious activities, rituals, and traditions in building communal culture. He thought religion is crucial to society's growth, particularly in building cultural norms and ideals that reflect the community's moral and ethical beliefs. Ibn Khaldun believed that religion offers a thorough framework for cultural development based on communal values and beliefs, helping to build a unique cultural identity. He understood that religion affected social, political, and economic systems as well as spiritual beliefs and activities. Ibn Khaldun understood religion's role in molding countries' cultures. He stressed the function of religion in forming community identity and character by focusing religious ideas on cultural development. He felt that a community's cultural identity is established by generations of shared experiences and ideals, frequently influenced by religion. Religion helps develop and preserve cultural identity, which he considers necessary for society's prosperity and stability.

"The religious law became a branch of learning and a craft to be acquired through instruction and education. People turned to a sedentary life and assumed the character trait of submissiveness to law. This led to a decrease in their fortitude" (Khaldun, 2015, p. 171).

Arnold Toynbee emphasizes religion's effect on civilizations, governance systems, and historical trajectories in his cultural development research. He thinks religion is more than a personal and spiritual affair; it drives civilizations and influences their relationships. Religion was essential to the development of art, literature, and philosophy, according to Toynbee. He also claims that faiths interacted to shape civilizations. According to Toynbee, religious contacts frequently led to

cultural interchange and new religious expressions, which shaped human history. Toynbee believes religion has impacted human history and still does.

"Thus three factors mark the transition from the old to the new society: a universal state as the final stage of the old society; a church developed in the old society and in turn developing the new; and the chaotic intrusion of a barbarian heroic age. Of these factors, the second is the most, and the third the least, significant." (Toynbee, 1987, p. 31)

RESEARCH METHOD:

This research utilizes a methodological approach that is based on a thorough examination of original source materials, particularly the influential works of Ibn Khaldun and Arnold Toynbee. The study approach is classified as a secondary inquiry, in which existing studies of the experts' viewpoints on the relationship between religion and civilizations are methodically reviewed. The first step involves a thorough analysis of Ibn Khaldun's "Muqaddimah" and Toynbee's "A Study of History," allowing for the identification of key topics related to the influence of religion on social unity, government, cultural development, and the cyclical patterns of civilizations (Khaldun, 2015; Toynbee, 1987). The research aims to provide a detailed comparative analysis, highlighting both similarities and differences in the conceptualizations of these renowned academics, using a synthesizing technique. Moreover, the incorporation of additional studies conducted by other academics enhances the interpretive framework, providing a more comprehensive contextualization (Hedges, 2009). This research is a qualitative secondary study that systematically examines existing academic literature to uncover the complex relationship between religion and civilizations, as described by Ibn Khaldun and Arnold Toynbee.

ANALYSIS AND INTERPRETATION OF FINDINGS:

1. Convergence of Views:

Both Ibn Khaldun and Toynbee agree on the underlying concept that religion has a powerful influence on the course of civilizations. They highlight the significance of its influence on the formation of social unity, systems of government, cultural identity, and the general progression and decline of civilizations. This mutual acknowledgment emphasizes the widespread influence of religion in many historical and cultural settings.

2. Nuanced vs. Comparative Approach:

Ibn Khaldun's perspective is firmly grounded in the particular historical and cultural conditions of Islamic countries. His cycle hypothesis, which emphasizes the distinctive characteristics of these societies, provides a sophisticated comprehension of the interaction between religion and civilization. Conversely, Toynbee takes a broader approach, examining similarities and trends across different civilizations on a global scale. The presence of these two different methodologies enhances the entire study, offering both a comprehensive and extensive perspective.

3. Methodological Variances:

Ibn Khaldun utilizes his direct observations, historical background, and theoretical frameworks to establish his theories. His technique entails a comprehensive assessment of the Islamic world, culminating in a nuanced and context-specific analysis. Toynbee, on the other hand, uses a method that relies on facts and evidence, using a wide range of historical information to track the impact of religion on civilizations worldwide. The presence of many methodologies contributes to a thorough comprehension of the intricate connection between religion and human cultures.

4. Implications for Modern Societies:

The discoveries have significant ramifications for present-day cultures. Both authors emphasize the need to acknowledge and honor the role of religion in cultural frameworks. Their aim is to promote active participation and communication between religious and non-religious organizations to cultivate cooperation and unity. In a time characterized by a wide range of differences and interconnectedness, it is essential to comprehend the complex interactions between religion and civilizations to foster acceptance and attain social prosperity.

5. Holistic Framework for Understanding:

The amalgamation of Ibn Khaldun and Toynbee's viewpoints provides a comprehensive framework for understanding the intricate impact of religion on human cultures. Through the integration of a meticulous examination of history and culture with a comparative worldwide perspective, their observations provide a thorough manual for understanding the intricacies of the connection between religion and civilizations.

CONCLUSION:

Examining the approaches used by Ibn Khaldun and Arnold Toynbee in comprehending the interaction between religion and civilizations uncovers fascinating patterns. Ibn Khaldun, with a strong foundation in the historical and cultural framework of Islamic countries, offers a sophisticated viewpoint on the function of religion, especially emphasizing the distinctive conditions of these communities. His cyclical theory examines the progression and decline of civilizations by considering social, economic, and political elements while emphasizing the significant role of religion in forming cultural identity, social unity, and government. In contrast, Toynbee utilizes a comparative and global methodology, exploring a wider range of cultures and civilizations across history. By using rigorous methodology and utilizing extensive historical information, he can discern overarching patterns and trends in the influence of religion on human civilization. Toynbee's investigation transcends the boundaries of the Islamic world, providing a thorough examination that enhances our comprehension of the complex interplay between religion and civilizations. The confluence of their perspectives resides in the recognition that religion plays a crucial role in determining the fate of civilizations. Both authors emphasize the significance of acknowledging and

honoring the influence of religion on social frameworks, governance, and cultural aspects. Their stance is to promote active involvement and communication between religious establishments and non-religious governing bodies to cultivate a mutually beneficial and peaceful relationship. The combination of Ibn Khaldun and Toynbee's viewpoints provides significant understanding for navigating the intricate interaction between religion and civilizations in our varied and linked globe. By emphasizing the historical and cultural background, as Ibn Khaldun did, and using Toynbee's comparative technique, we may get a comprehensive understanding of how religion influences human cultures in a complex way. Recognizing the substantial influence of religion is essential for fostering tolerance, understanding, and cooperation in the endeavor to establish a prosperous and peaceful worldwide society.

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