

**The Collapse of Capitalism:
Automation as an Entropic
Scheme of Production**



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Introduction

Contemporary capitalism—in its terminal phase—no longer encounters crisis as externality but as immanent implosion. It is driven toward collapse by its own foundational principle: efficiency escalation as an accelerative function of surplus production that paradoxically negates its consumptive substrate. Within this configuration, automation and artificial intelligence are not mere instruments of production but agents of systemic disintegration.

The Paradox of Accumulation: Labor Reduction as Deletion of Consumptive Value



The logic of traditional capitalism positions labor as a dual unit: both productive agent and subject of consumption. However, full automation nullifies this dual function. Machines replace human labor, but machines do not buy. When production is structurally

separated from consumption, surplus value loses its field of realization.

Marx in Grundrisse had anticipated this: that under conditions where general intellect and technology replace concrete labor, value (as labor time) undergoes an ontological crisis.

“The worker becomes all the poorer the more wealth he produces.”

— Karl Marx

This condition generates value entropy: accumulation of production is inversely proportional to the capacity to realize value through consumption. In other words, capital can no longer become capital due to the loss of the re-entry loop between production and social reproduction.

Reactualization of Materiality: Land, Food, and Water as Strategic Vectors

In its dissolution phase, capitalism regresses into primitive materiality. As financial structures—fiat, derivatives, capital markets—undergo representational dysfunction, value shifts toward basic commodities: land, water, and biological energy. This process signals a transposition of value from abstraction to bio-ecological substrate.

Stiegler calls this a pharmacological bifurcation—technology as simultaneous poison and remedy. Capitalism generalizes automation, yet paradoxically opens space for metabolic decentralization—value production based on regenerative necessity, not profit.

Economic Dispersion: Post-Fiatism and Collective Decentralization

With the fiat crisis and the delegitimation of centralized economic institutions, a post-institutional economic formation emerges. Blockchain, in its non-speculative form, provides a technosemiotic architecture for value exchange without centralized mediation.

In this scheme, production collectives act as autonomous entities forming inter-communal networks, where exchange is not mediated by money but by consensus protocols based on needs and local abundance. This results in a post-equivalential economy where value is determined not by commodification but by affective and ecological functionality.

“A post-capitalist world must be one in which we are not simply free to choose between products, but to choose the infrastructures of production itself.”

– Laboria Cuboniks

This model runs parallel to the structure of

the gift economy (Mauss) and autonomous syndicalism, but with a cryptographic substructure as the layer of exchange and trustless assurance.

Systemic Transvaluation: Social Singularity and Hegemonic Emptiness

What is occurring is not revolution, but a transvaluation of values (Nietzsche) in response to the differential collapse between production and social legitimacy. Capitalism is not overthrown, it is abandoned by immanent dynamics that no longer require its presence.

Like a massive star, it does not explode outward but forms an internal gravitational singularity—a point where previous laws no longer apply. The world emerging from its ruins is non-teleological—it does not replace but redistributes. Not utopian, but ecotechnological.

References

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“The declination of sanity in the semi-black age that comes with a desire for praxis, along with the darkness creeping softly. Wielding a crowd of angry worshipers in the depths of the bottom of the trough of imagination. Half peaceful, half ironic, and half passionately dancing”

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