

Prophetic Ethics Education In Response To The Humanitarian Crisis: Actualizing Musa Asy'arie's Prophetic Thought

Erwin^{1*}, Rahmad Tri Hadi²

¹Universitas Islam Negeri Imam Bonjol Padang, Indonesia

²Universitas Islam Negeri Imam Bonjol Padang, Indonesia

*Corresponding author: erwinmag@uinib.ac.id

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ABSTRACT

In the midst of the humanitarian and socio-political crises that have plagued the contemporary era, such as moral degradation, ethical disorientation, and inequality, prophetic ethics offers a philosophical path that is founded on transcendental and humanistic values. The purpose of this article is to identify and analyze Musa Asy'arie's thoughts on prophetic ethics education within the framework of existentialist theocentric anthropocentrism and its relevance in addressing the various crises that have plagued the contemporary era. The research method employed in this study is qualitative research that utilizes a descriptive-analytical approach. The descriptive-analytical approach is considered to be the most appropriate method to explore Musa Asy'arie's thoughts on prophetic ethics education and its actualization in the contemporary socio-political context. The primary data of this study were derived from the works of Musa Asy'arie. Meanwhile, the secondary data of this study were derived from books and other relevant sources that discussed the thoughts and intellectual contributions of Musa Asy'arie. The findings of this study revealed that Musa Asy'arie presents a prophetic ethics paradigm that is founded on divine and humanistic values. In this way, Musa's theocentric existentialist perspective situates human beings as ethical agents, taking an active part in the establishment of justice, the promotion of spiritual values, and the realization of civilized social transformation. The present research makes a contribution to the enrichment of the Islamic philosophy debate in the present day, with its prophetic ethics model being contextual and relevant to the challenges of the time.

1. INTRODUCTION

In the framework of Islamic philosophy in the contemporary world, the theme of ethics holds a prominent place in dealing with the crisis of modernity, which is multidimensional and comprises moral perplexity, social inequality, spiritual estrangement, and the loss of value systems. These issues, however, should not be understood only in sociological terms, as they involve complex philosophical issues about the meaning of human existence, ethics, and the relationship between the Divine, humankind, and the world. In such a context, the present study aims to explore the concept of prophetic ethics in the framework developed by Musa Asy'arie, referred to hereafter as Musa, particularly in terms of theocentric-anthropocentric existentialism, and its potential in dealing with current humanitarian crises. Ethics is thus rooted in revelation and yet connected to human responsibility as *khalifah* on earth. Musa thus argues that ethics must not be understood as abstract principles or as utilitarianism but must be rooted in the

prophetic call to uphold justice, compassion, and freedom (Asy'arie, 2017). This is rooted in the Islamic call to enforce justice as the foundation of morality (Q.S. Ali 'Imran: 110) and to enforce the command to *amar ma'ruf nahi munkar*. Recent studies have shown the rising interest of scholars to revive the ethics of prophecy as a way of coping with crises. For example, Afandi (2022) points to the need to address humanitarian crises through prophetic education. Meanwhile, other studies, such as those of Rusman (2022) and Ningsih (2024), point to the need for prophetic education to support human development and the formation of character. Other studies, such as those of Taufiqurochman (2025) and Ramadhan et al. (2024), point to the need to include prophetic values in Islamic education to support the process of learning. With regard to the subject of leadership and management, studies such as those of Anisa (2024) and Amin (2024) point to the need to apply prophetic leadership to cope with crises of leadership. Meanwhile, other studies, such as Zaprulkhan et al. (2023), compare the prophetic paradigms of Kuntowijoyo and Musa Asy'arie.

Furthermore, prophetic ethics has been applied in different fields of application. For instance, Cepian (2021) and Dharmawan & W. (2023) examined prophetic communication in media and youth contexts, while Fahruda & Azali (2023) and Rahmawati, et al. (2023) examined prophetic ethics in digital environments. In addition, Hudaa, et al. (2024) examined prophetic ethics in addressing humanitarian crisis discourse through bibliometric analysis, while Nabi & Parray (2025) examined prophetic ethics in conflict resolution from a neo-traditionalist perspective. Other works, such as Rusdi, et al. (2024) and Kwuelum (2024), examined prophetic ethics in addressing humanism, interfaith relations, and peace, thus showing the expansion of prophetic ethics in addressing different aspects of human suffering in the world today. In addition, Syaefudin & Maksudin (2023) discussed prophetic social science in Islamic education as an approach to building transformative human awareness. In spite of these substantial contributions, existing literature on prophetic ethics is mostly concerned with its applied, pedagogical, and sociological aspects. The importance of the research lies in the fact that it makes a dual contribution. On the one hand, the research contributes to the theory of Islamic philosophy, as it furthers the discourse of Islamic philosophy as a philosophy of the present. On the other hand, the research provides a practical contribution, as it provides a conceptual framework for the reorientation of ethical consciousness, particularly in the fields of education, social transformation, and humanitarian engagement. In the process, the research provides a model of prophetic ethics as a potential basis for the rehumanization of modern civilization, particularly in the face of crises.

2. METHODS

This research is informed by a qualitative research design that is philosophical in nature and which seeks to critically examine the development of Musa Asy'arie's prophetic ethics and its significance to humanitarian crises in the contemporary world. While other research may have looked at Musa's ideas as purely descriptive in nature, this research seeks to examine it as a conceptual and philosophical subject within the discourse of contemporary Islamic philosophy. The main subject of this research is the body of thought represented by Musa Asy'arie, especially his prophetic ethics and his underlying theocentric-anthropocentric existentialist perspective. The data was collected through an in-depth and systematic literature review. Primary data sources include the original works of Musa Asy'arie. The data collection process can be divided into three stages: *First*, identifying the data sources on the basis of thematic relevance to the subject of prophetic ethics and existential philosophy; *Second*, critically reading and grouping the key concepts and ideas of the author; and *Third*, grouping the data into analytical themes, especially on the subject of

ontology, epistemology, and axiology. The analysis of data is carried out through the application of qualitative, descriptive-analytical, and interpretive methods. *First*, a descriptive-analytical method is used to systematically and analytically examine Musa’s ideas on prophetic ethics by identifying concepts and arguments and their internal coherence in his philosophical framework. *Second*, an interpretive method, also referred to as hermeneutic analysis, is used to examine the meaning of Musa’s texts, especially in relation to the concept of transcendence and human agency in the context of the theocentric-anthropocentric existentialist paradigm. *Third*, the philosophical analysis is made through the application of three interrelated dimensions: 1) the ontological dimension, which involves the analysis of Musa’s views on human existence as theocentric-anthropocentric; 2) the epistemological dimension, which involves the analysis of the sources and legitimacy of ethical knowledge that is rooted in revelation, reason, and spirit; and 3) the axiological dimension, which involves the analysis of the values and ethical ideals that are embedded in prophetic ethics.

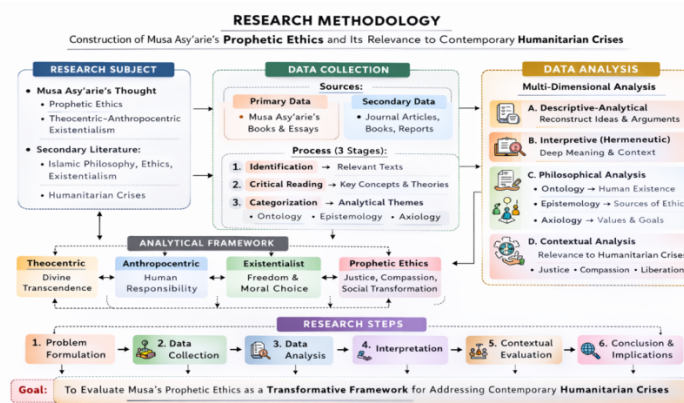


Diagram 1. Research Methodology Diagram on Prophetic Ethics
 Source: Author's own analysis

3. RESULTS AND DISCUSSION

3.1 The Intellectual Journey of Musa Asy'arie

Prof. Dr. H. Musa Asy’arie is one of the most prominent Indonesian Muslim intellectuals who is recognized as a philosopher, scholar, culture icon, and entrepreneur. Prof. Musa was born on December 31, 1951. During his early years, he was brought up in a culture that emphasized the importance of religious traditions and strong social values. Musa was brought up in a pesantren culture, which would later influence the Islamic knowledge he acquired and the modern knowledge he would acquire later. He finished his elementary education at Abukembang Public School in Pekalongan in 1963. He then pursued his studies at Tremas Islamic Boarding School in Pacitan in 1970. These two educational institutions provided Musa with a good grounding in Islamic learning, love of knowledge, and spiritual discipline typical of the Javanese *pesantren* style of learning (Santoso & et al., 2021). His intellectual drive then led him to IAIN Sunan Kalijaga in Yogyakarta, where he earned a bachelor’s degree in philosophy in 1976. Not stopping there, Musa pursued his doctoral studies at the same institution and successfully earned a Ph.D. in philosophy in 1991. In the mid-1980s, he also broadened his academic horizons by studying in the United States. In 1986, he served as a visiting scholar at the University of Iowa and the University of Chicago. In Chicago, he had the opportunity to study Islamic philosophy and read the Qur’an alongside Fazlur Rahman, a prominent Islamic reformist figure. This international experience significantly influenced his more open and multidimensional perspective on the relationship between religion, philosophy, and

contemporary social reality (Zaprul Khan, 2020b). Throughout his career, Musa has held various key positions, both in the academic and non-academic spheres. He was appointed as a Full Professor of Islamic Philosophy at UIN Sunan Kalijaga in Yogyakarta and served as the university's rector from 2010 to 2014. His leadership role on campus is reflected in his efforts to steer the transformation of Islamic higher education to be more responsive to global challenges and modernity (Santoso & et al., 2021). In addition to his work in academia, Musa is also active in various other institutions. He was previously a member of the Supervisory Board, TVRI (2006-2011), and an expert for the Indonesian Agency for the Development of Human Resources for Cooperatives and SMEs. He has been involved in the business world as CEO for PT. Baja Kurnia (Ceper, Klaten) and as Vice President Director for PT. Itokoh Ceperindo, a joint venture with Japanese foreign capital. In this way, Musa is not just a thinker in theory, but he has been an active practitioner in society, culture, economy, and media (Nasruddin, 1995).

His social and organizational activities are also very diverse. For instance, he is involved in the UIN Sunan Kalijaga Alumni Association (IKASUKA), the Pondok Tremas Alumni Association (IAPT), the STIE Solusi Bisnis Indonesia Foundation, PERSEPSI, LP3Y, the Hasta Fajar Foundation, the Kalam Semesta Indonesia Foundation, LPKUB Yogyakarta, and the Association of Islamic Studies Enthusiasts (HIPIIS). Musa is also the founder of the Musa Asy'arie Center that is used as a place of intellectual and spiritual activities. Musa also formulated a multidimensional concept that integrates religion, philosophy, and technology in a fruitful intellectual dialogue (Zaprul Khan, 2020a). In this regard, Musa is attempting to address issues in contemporary society, which are characterized by the intricacy of social, economic, and cultural issues. In the field of epistemology, Musa develops a prophetic methodology of thinking. This paradigm positions humans as subjects who think not only with reason but also with the heart, thereby fostering meaningful creativity rooted in transcendence (Zaprul Khan, 2020b). The idea of theocentric anthropocentric existentialism encourages individuals to use rational transcendental thinking that is rooted in revelation and the heart. According to Musa, prophetic thinking is not only rooted in spirituality but is also connected to practice. The Qur'anic verses al-'Alaq (1-5) and Ali 'Imran (190-191) serve as the foundation for this epistemological framework. From this foundation, Musa encourages Muslims to develop knowledge that is rooted in reality yet transcendental in nature and serves as a solution to humanitarian crises in the modern world (Santoso & et al., 2021). Musa's intellectual legacy can be identified in his significant works such as *Filsafat Islam: Sunnah Nabi dalam Berpikir, Manusia Pembentuk Kebudayaan dalam al-Qur'an, Agama dan Krisis Kemanusiaan Modern*, and other books. Musa's thoughts are a significant contribution to Islamic philosophy in general and to Islamic philosophy in Indonesia in particular, especially in dealing with the crisis of cultural pluralism, modernity, and the humanitarian crisis.

3.2 The Integration of Divine Guidance and Human Responsibility

The contribution of Musa to contemporary Islamic philosophy can be understood through his concept of prophetic ethics that focuses on the integration of divine and human responsibility (Asy'arie, 1999). According to Musa, ethics is not simply a system of prescriptives and moral codes that are socially constructed. Ethics is a paradigm that is rooted in revelation and combines the transcendental and human. Ethics has both metaphysical and practical aspects (Afandi, 2022; Hidayat, 2021). This view of theocentric-anthropocentric ethics differs from two prevailing but limited ethical stances. On the one hand, secular existential ethics places great emphasis on the freedom and responsibility of humans but fails to take into account transcendent sources of (Zaprul Khan et al., 2023). On the other hand, the traditional view of theocentric ethics runs the risk of reducing human agency to mere passive compliance without critical reflection (Asy'arie, 2002a).

Asy'arie seeks to reconcile these two extremes by elaborating upon ethics as a prophetic paradigm in which humans, following revelation, are actively responsible for actualizing justice ('adl), compassion (rahmah), and spirituality (taqwā) in a concrete socio-historical context (L. Anisa & Syafri, 2021; Suryana, 2019). The interrelation between the divine and human responsibility, as described in the prophetic ethics, corresponds to the Islamic view of human beings as *khalīfah* on the earth (Q.S. Al Baqarah: 30). Humans have two obligations: to worship Allah and to cultivate the earth ('imārat al-ardh). This requires responsibility to Allah and to other human beings and the environment. Therefore, the Asy'ari model positions morality as a link between transcendent and immanent reality: the source of moral values lies with God, but the actualization of morality depends on human activity and history (Fathurrahman, 2020; Rahman, 2020). This, as per the above, resonates with the Qur'anic requirement of "enjoining what is *ma'ruf* and forbidding what is *munkar*" (Q.S. Ali 'Imran: 110), i.e., the collective responsibility of the community through individual responsibility (Hanif, 2023). In this regard, Musa's definition can be seen to coincide with Kuntowijoyo's idea of prophetic social science that attempts to link revelation, social transformation, and human responsibility (Kuntowijoyo, 2006). The difference is that Kuntowijoyo's focus is more on the sociological side of things, whereas Musa defines it more philosophically in terms of the anthropological and existential aspects of human responsibility under divine guidance (Hidayat, 2021). The prophetic ethical paradigm also provides us with a critique of the moral crisis in modernity. In a world where materialism, utilitarianism, and individualism are at large, morality and ethics in secular society are found to be wanting in addressing our existential and spiritual needs. Musa's prophetic ethics, therefore, provides us with a new lens in viewing morality and ethics, where morality is seen not only in relation to society, but also in relation to our spiritual fulfillment and dignity as humans (Asy'arie, 1999). Additionally, this paradigm redefines the role of human responsibility in relation to society and culture. Human beings are not just receivers of culture, but rather they are the ones who shape culture itself, and this is in accordance with prophetic values (Suryana, 2019). Therefore, ethics becomes a tool of culture transformation that leads the development of culture in the direction of values of humanity, harmony, and transcendence (Asy'arie, 2002b). Thus, prophetic ethics resists both cultural relativism and moral absolutism.

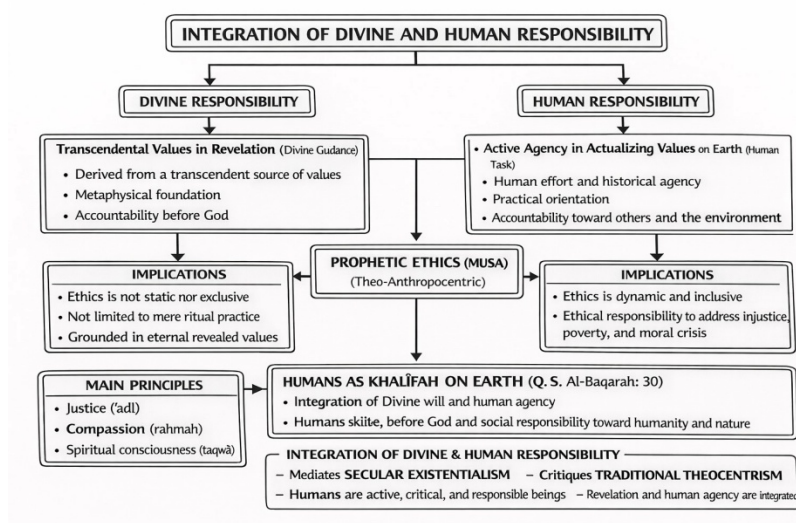


Diagram 2. The Integration of Divine and Human Responsibility
 Source: Author's own analysis

3.3 Theo-Anthropocentric Existentialism as a Renewal of Islamic Philosophy

The originality of Musa's thought, as far as Islamic philosophy of the present day is concerned, lies in the formulation of ethics based on what he calls theos-anthropocentric existentialism (Zaprul Khan, 2020b). It should be noted that the importance of theos-anthropocentric existentialism lies in the fact that it relocates Islamic ethics within the broader context of the philosophical debate on the question of existence, freedom, and responsibility, while at the same time keeping it rooted in the Qur'anic perspective. In contrast to secular existentialism, which relies on the idea of freedom without transcendence, Musa's thought offers a renewal of Islamic philosophy as relevant to the present without losing sight of its revelatory roots (Zaprul Khan et al., 2023). Secular existentialism, as propounded by Sartre and Heidegger, stresses freedom in the face of absurdity and living by one's own meaning in a meaningless world (Heidegger, 1962; Sartre, 1993). This approach was successful in critiquing modern rationalism and alienation in industrial society but failed to take into account the metaphysical aspect. Classical Islamic theocentrism, which emerged from *Kalām* and Sufism, emphasizes God's kingship and thus reduces man to mere submission (Nasr, 1996). Musa's attempt is to transcend both poles by contending that man finds meaning in his existence because it is grounded in transcendence and actualized in responsibility. He criticizes secularism that leads to nihilism and also pure theocentrism that leads to fatalism. Instead, Musa proposes his own brand of theocentric-anthropocentric existentialism in which God is the source of meaning and man is the active agent in history (Asy'arie, 2017). This paradigm rethinks the concept of ethics within Islamic thought. Musa's ethics is not limited to virtue ethics or legalistic Islamic law; it is an ontological commitment that connects the human and divine. Freedom is understood as a trust conferred upon human beings by God; responsibility highlights the social implications of every human existence. Ethics is thus understood as a dynamic praxis that is rooted in justice, compassion, and solidarity at both the human and structural levels (Hidayat, 2021). One of the significant contributions of this concept is its civilizational nature. Musa places ethics in the context of *al-'umrān al-ḥadārī*, in keeping with Ibn Khaldun's statement that civilization can only exist through justice (Khaldūn, 2015). Musa explains that for him, existence is responsible for well-being, and this includes cultural creativity and social institutions that are in keeping with prophetic values (Zaprul Khan et al., 2023). Hence, ethics is not only for spirituality but also for civilization. This paradigm is also a response to the crisis of modernity characterized by relativism, inequality, and dehumanization. In a context dominated by materialism and secularism, Musa reminds us that human existence is grounded in a sacred purpose, without falling into the trap of theocentrism by empowering humans to act creatively and responsibly. In this sense, Musa's discourse is also related to current discussions on the challenges of *Homo Deus* and anthropocentric theology, which often lead to a marginalization of transcendence in modern times (Maulida & Ja'far, 2022). Musa's attempt to connect transcendence and agency is a creative solution to revitalize Islamic intellectual tradition. Musa's theocentric-anthropocentric existentialism is a novel philosophical approach in which the Divine and the human are not opposed to one another, but are harmoniously united to face current moral and civilizational challenges (Basri, Nahar, & Bariqi, 2024).

3.4 Relevance to Contemporary Crises

The prophetic ethical model presented by Musa provides deep insights into the crisis of modernity, particularly in the dimensions of moral degradation, ethical disorientation, and social inequality. In the contemporary world characterized by the dynamics of technology, consumerism, and global capitalism, which have undermined values and social solidarity, Musa's prophetic ethical model positions ethics as a force of transformation that is contextual and universal at the same time. The prophetic ethical model focuses on justice ('adl), solidarity (ukhūwah), and the

promotion of spiritual values in the social sphere (Asy'arie, 2017). One of the most critical crises in contemporary society is the crisis of morality. The emphasis in secular society on utilitarian and pragmatic ethics, which measure right and wrong in relation to efficiency, productivity, and economic gain, rather than in relation to transcendental and spiritual principles, leads to what Musa describes as 'ethical disorientation.' Ethical disorientation is where individuals and society become lost in relation to morality and ethics (Asy'arie, 2002a). For instance, corruption, hedonism, and violence are not only tolerated but thrive in society not only because of weak laws and regulations, but also because of the lack of deeply ingrained ethical and spiritual values. The prophetic ethical paradigm deals with this concern by basing ethics on revelation, yet at the same time, it acknowledges human responsibility. Justice, honesty, compassion, and responsibility are not viewed as relative social norms, but rather absolute values based on the authority of the Divine Will. As a result, ethics retain their eternal foundation, yet remain open to historical variations. Musa highlights the need to reconstruct the methodology of prophetic thinking, which is based on transcendental consciousness and scientific-methodological thinking, to reveal God's laws and thereby produce knowledge, science, and technology (Zaprulkhan, 2019). Another feature of the contemporary crisis is that of structural inequality: economic inequality, political marginalization, and social injustice. Musa's prophetic ethics prioritizes justice as the key component of human responsibility. Musa points to the Islamic command to "uphold justice firmly" (Q.S. an-Nisā': 135). According to Musa, this Islamic command is both personal and collective responsibility. Therefore, ethics extend beyond the sphere of personal morality to embrace the broader sphere of society. In his article "Islamic Ethics and People-Centered Economics," Musa argues that Islamic ethics, such as caring for the poor and the orphans, equality, property rights, and competition, is the foundation upon which to build a people-centered economy as an alternative to capitalism (Asy'arie, 1999).

In this manner, prophetic ethics resists oppressive structures and promotes solidarity with marginalized groups. Justice or *'adl* is accompanied by compassion or *rahmah* and social solidarity or *ukhūwah insāniyyah*, and thus ethics is not only a concept but also a way to create a more humane world. This is in keeping with prophetic social science as understood by Kuntowijoyo, which seeks to bring together transcendence, humanism, and liberation in social science (Kuntowijoyo, 2006). Musa, however, highlights the importance of spiritual values, which should extend from the personal realm into the public domain of ethics and cultural development. In the prophetic ethics, the strict division between the sacred and the secular, as characteristic of modernity, is the source of alienation and dehumanization. Instead, spirituality forms the basis of social and political responsibility. Thus, the public domain, including education, politics, and the economy, should be guided by spiritual values like truth, solidarity, balance or equilibrium (*mīzān*), and stewardship (*khalīfah*). This framework is also applicable in solving the ecological crisis, and spirituality and ethics are combined to promote environmental sustainability. This framework links the balance of the cosmos (Q.S. ar-Rahmān: 7-9) with prophetic ethics. Islamic ethics, including vertical relations between humans and God, horizontal relations between humans, and humans and nature, provide a basis for prophetic ethics (Ridho, 2022). One of the unique characteristics of Musa's prophetic ethics is that it is contextual in responding to the challenges faced by Indonesian society and the Muslim community, such as corruption, inequality, and erosion of values, and yet universal in affirming values that transcend cultures and faiths, in keeping with the universal search for justice, fraternity, and dignity. Musa's ethics is not sectarian in nature, but dialogical, engaged in global ethical discourse, and grounded in Islamic revelation. Musa integrates Qur'anic, humanistic, and natural verses in a unique manner and views humanity as co-workers of God

through creative and innovative potential in a theo-anthropocentric existentialist philosophy (Zaprul Khan, 2019).

3.5 Ethical Responsibility in Addressing Humanitarian Crises

The prophetic ethical paradigm developed by Musa is not just for theoretical consideration, as it is also intended to address pressing human needs in today's world. The problems of inequality, systemic violence, and social disintegration are symptoms of moral confusion in today's world, in which the pursuit of material gain and one's own interests has become more important than justice and commonality. In this regard, the ethical paradigm developed by Musa provides a normative foundation for ethical action based on divine revelation and human responsibility, while guiding people to create a just and humane civilization, or *al-'umrān al-ḥaḍārī* (Asy'arie, 2017). Inequality, as one of the most serious issues facing humanity, has worsened with globalization, the economic system of neoliberalism, and the ideology of market rationality. The increasing gap between the rich and the poor has created a danger, as mentioned in the Qur'an, when wealth increases only among the ruling class (Q.S. al-Ḥasyr: 7). The prophetic ethics of Musa directly addresses the issue of injustice, stressing the significance of distributive justice and the safeguarding of the dignity of humans. In other words, ethics cannot be confined to the personal level, but the concept of ethics must be extended to include the structural or systemic levels of society (Santoso & et al., 2021). Thus, the concept of justice or *'adl*, as a personal virtue, must be extended to the social level, including fairness in the economic system, the political system, and society as a whole. In other words, the concept of ethics includes not merely personal ethics, such as truthfulness and integrity, but also the struggle to correct unjust structures or systems. This, of course, is based on the Qur'anic statement, "Uphold justice, even against yourselves" (Q.S. an-Nisā': 135), which refers to the ethical principle as being higher than personal interests. This crisis of violence thus serves to reinforce the salience of the prophetic model of ethics as presented in Musa's. The crises of war, terrorism, and oppression that we see in the world today undermine human dignity and promote disharmony in society. According to Musa, violence is part of this deeper crisis of morality and spirituality that is characterized by the overshadowing of ethics by greed, hatred, and the exploitation of human life (Asy'arie, 1999). On the other hand, prophetic ethics affirms the value of life and human dignity in keeping with the Islamic dictum that killing one innocent human being is akin to killing the whole of humankind and saving one human life is akin to saving the whole of humankind (Q.S. al-Mā'idah: 32). Thus, it is not only important to avoid violence and promote peace; it is equally important to promote peace and solidarity through the building of structures that promote reconciliation and justice as seen in the prophetic model that is full of mercy and care for all of creation.

On the other hand, the issue of fragmentation represents yet another critical challenge, especially in the increasingly globalized world, where identity politics, cultural clashes, and the erosion of social bonds have created divisions, hatred, and animosity. In this respect, the ethical model of Musa addresses the issue of fragmentation through the prophetic mandate of solidarity. In other words, humanity represents a unified community, as cultural, ethnic, and religious differences should not lead to division, hatred, or animosity, but rather provide opportunities for solidarity, mutual collaboration, and enrichment. In this respect, the Islamic principle of the creation of humanity by Allah in tribes or nations, so that they might know each other (Q.S. Al-Hujurat: 13), represents the foundation of the inclusive ethical model. In practice, the expression of this value represents the instillation of the values of justice, tolerance, equality, democracy, and the like, as reflected in the contemporary religious education, particularly Islamic education (E. Rahmawati et al., 2024). In doing so, the ethical model of Musa promotes the idea of the transformation of

fragmentation into pluralism, as well as the idea of the transformation of diversity into strength, thereby providing the ethical mandate of peaceful coexistence. The culmination of Musa is *al-ḥaḍārī's* prophetic ethical framework, or the glory of civilization (Zaprul Khan et al., 2023). Musa's view of the humanitarian crisis is not just technical and political but also fundamentally ethical, and this reflects his perception that there is a disconnection between humanity and divine guidance (Asy'arie, 2001). Musa's view of civilization is that it should be based on justice, compassion, and transcendental values, and this makes his view distinct from other Muslim thinkers who also discuss civilization in relation to ethics and morality. For instance, Ibn Khaldun argues that civilization is only sustainable in societies that are just and moral (Khaldūn, 2015), and Musa's work reflects this view while also adapting it to contemporary crises such as inequality, violence, and fragmentation (Santoso & et al., 2021). Hence, the framework of Musa locates the key to resolving the global humanitarian crises on the question of ethical responsibility. Revelation-based practice and the emphasis on the human element make the prophetic ethics a viable option for the pursuit of justice, peace, and solidarity. This model of ethics conceives of the human species as a single entity, which is neither fragmented and selfish, as it is often perceived to be, but rather one that can achieve the ideal of *al-'umrān al-ḥaḍārī*. This model of ethics, which is pertinent to the period of uncertainty and conflict, provides a critique of the failed ethics of modernity and a viable option for the creation of a more just and spiritual world.

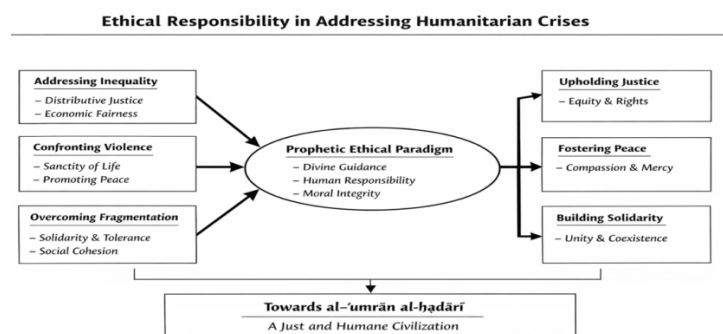


Diagram 3. Ethical Framework for Humanitarian Crises
 Source: Author's own analysis

4. CONCLUSION

This research has explored the construction of Musa's prophetic ethics with the help of theocentric-anthropocentric existentialism and its applicability to the humanitarian crises of the contemporary world. According to the research findings, Musa's prophetic ethics provide a unique paradigm for Islamic philosophy with its emphasis on the interrelation of transcendental values and the active involvement of humanity. This is different from secular existentialism, which focuses on the free will of humanity without any transcendental support, and theocentrism, which may result in the passive involvement of humanity. Musa's prophetic ethics provide a unique blend of theocentrism and anthropocentrism, where ethics is conceived not just as a set of abstract moral principles but as a praxis that attempts to actualize justice, benevolence, and spirituality in the socio-historical context. The importance of this paradigm resides in its capacity to address the challenges of contemporary society, including moral disorientation, social inequality, and the loss of spiritual awareness. Musa's prophetic ethics recasts human responsibility as a metaphysical and socio-political imperative, with ethics being the driving force behind the revitalization of civilization. The theocentric-anthropocentric existentialism Musa's prophetic ethics promotes

makes a significant contribution to the discourse of Islamic philosophy in contemporary society by bringing together the themes of transcendence and human responsibility in a holistic and morally inclusive manner. However, this study also opens the way for further research. *Firstly*, comparative research can be made on Musa's prophetic ethics and other contemporary Muslim thoughts such as Kuntowijoyo's prophetic social science and Nasr's spiritual ecology to show their similarities and differences in dealing with the crises of the modern world. *Secondly*, research can be made on how Musa's prophetic ethics is applied to Islamic education and community empowerment programs to apply philosophical ideas to concrete frameworks. *Thirdly*, the exploration of global discourse on ethics such as human rights, environmental ethics, and post-secularism can also test the applicability of Musa's prophetic ethics in the wider landscape of global intellectual discourse. Thus, Musa's prophetic ethics is not only a valuable contribution to the enrichment of Islamic philosophy discourse but also has the potential to become the foundation of Islamic ethics in dealing with the complexities of global challenges.

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