

REACTUALIZING ISLAMIC PHILOSOPHY AND RESPONDING TO THE CRISIS OF MODERN HUMANISM

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Abstract

The modern humanism crisis is marked by the reduction of the human being into a material, economic, or algorithmic entity, accompanied by digital fragmentation, identity instability, and the loss of spiritual orientation. This condition reveals the limitations of secular humanism in addressing the ontological and ethical needs of contemporary individuals. This study aims to examine how the re-actualization of Islamic philosophy can provide a holistic and relevant alternative to modern humanism. Employing philosophical library research with a qualitative hermeneutic approach, the study analyzes classical Islamic philosophical texts alongside contemporary literature on humanism, spirituality, and modern crises. The findings demonstrate that the Islamic philosophical conception of the human, integrating rational, spiritual, moral, and cosmological dimensions, offers a more comprehensive ontological and epistemological foundation compared to the atomistic nature of modern humanism. By synthesizing reason ('aql), revelation, virtue ethics, and a teleological understanding of life, the proposed Islamic humanistic framework effectively responds to contemporary challenges such as existential anxiety, digital disruption, moral decline, and ecological degradation. The study concludes that re-actualizing Islamic philosophy is not a nostalgic return to the past but a constructive effort to rebuild human dignity through the integration of rationality, spirituality, and transcendental values.

Keywords : human dignity, Islamic anthropology, Islamic philosophy, modern humanis

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1. Introduction

Discourse on the crisis of modern humanism has become increasingly prominent in the last two decades, in line with the growing complexity of challenges faced by global society. This crisis is not only a moral or ethical crisis, but one that touches the heart of human existence ranging from a loss of meaning in life, fragmentation of values, the dominance of instrumental rationality, to the reduction of humans to mere objects of economics and technology. In the UNESCO report *Humanistic Futures of Learning* (2020), global scholars assert that modernity has produced "material progress without spiritual depth," causing humans to be in a state of "anthropological disorientation" (UNESCO, 2020). This phenomenon is increasingly felt with the emergence of various global problems, ranging from social inequality, alienating technology, ideological polarization, to ecological crises caused by human exploitation of nature (Hayat et al., 2023). Thus, the crisis of modern humanism is a multidimensional phenomenon that demands a comprehensive philosophical and civilizational response.

In the Indonesian context, this crisis is evident in various social symptoms such as increasing symbolic violence in the digital space, economic exploitation that disregards human dignity, a consumerist culture that diminishes spiritual values, and an increase in mental health cases among the younger generation. WHO (2022) data shows a 25% increase in anxiety and depression disorders globally after the pandemic, with Indonesia experiencing a similar trend, especially among the productive age group (WHO, 2022). In addition, a BPS (2023) survey noted that the Indonesian people's happiness index has tended to stagnate over the past five years, even though economic indicators show an



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increase (BPS, 2023). This disparity between material progress and psychosocial well-being shows that technocratic modernity does not necessarily produce more meaningful or morally integrated human beings.

Modernity, which is based on instrumental rationality, tends to reduce humans to productive entities within the capitalist structure. Sandberg (2022) refers to this phenomenon as the “colonization of the lifeworld,” which is when the economic and power systems subjugate the human realm of meaning, causing a loss of authenticity and space for reflection. In this context, Islamic philosophy offers a fundamental critique of modern reductionism through the concept of humans as multidimensional beings in material, spiritual, intellectual, and ethical terms. Thinkers such as Seyyed Hossein Nasr (2019) assert that the modern crisis is a “crisis of lost sacredness,” in which the search for truth is no longer directed at the integration of reason and revelation, but is limited to empirical science that is disconnected from transcendent values (Nasr, 2019).

This view shows that the re-actualization of Islamic philosophy is relevant as an epistemological alternative that can address the shortcomings of the Western humanist paradigm. Islamic philosophy has a long intellectual heritage dating back to the era of al-Kindi, al-Farabi, Ibn Sina, Ibn Rushd, and al-Ghazali, which offers a conceptual foundation for a holistic understanding of humanity and reality.

In the falasifah tradition, humans are understood as rational beings with contemplative abilities to achieve moral perfection. Meanwhile, in the philosophical Sufi perspective, as developed by Ibn Arabi, humans are spiritual beings whose existence is connected to the Divine reality.

This approach contrasts with modern humanism, which constructs the conception of humans primarily as autonomous subjects detached from metaphysical values. Therefore, Islamic philosophy can be a corrective paradigm that balances modern rationality with spirituality, ethics, and the dimension of transcendence. The phenomenon of dehumanization in the era of digital disruption also further strengthens the relevance of the reactivation of Islamic philosophy.

Artificial intelligence technology, social media algorithms, and digital culture have changed human relationships. Shoshana Zuboff (2019) calls this era “surveillance capitalism,” in which human data becomes a commodity and subjects lose control over their identities (Zuboff, 2019). In Islamic philosophy, the concepts of khuluq, ruh, qalb, and aql position humans as ethical and spiritual subjects that cannot be reduced to data or algorithmic behavior. Thus, Islamic philosophical values can serve as an ethical basis for dealing with the consequences of modern technology that has the potential to dehumanize humans.

In the context of education and culture, the shift in values due to globalization and consumerism also affects the moral structure of the younger generation. Hashas's (2018) study shows a decline in moral sensitivity in various Muslim countries due to the internalization of Western materialistic values (Hashas, 2018). In Indonesia, this phenomenon is evident in the increase in cases of intolerance, hate speech, and identity polarization in the public sphere. Modernity that is not balanced with ethical and spiritual foundations makes society vulnerable to extreme ideologies, narratives of symbolic violence, and the capitalization of identity. Thus, a philosophical approach is important to restore human consciousness as responsible moral agents.

Various contemporary studies show that Islamic philosophy is being revived as a source of inspiration to respond to the crisis of modern humanism. However, these studies have not yet provided a comprehensive epistemological model. For example, Mohammad Arkoun's (2019) work focuses on criticism of classical Islamic reasoning but does not develop an alternative humanistic framework that is applicable in the modern context. Melzer's (2024) study emphasizes the importance of the concept of ta'dib in education, but does not directly link this idea to the problem of dehumanization in modern technology. Meanwhile, Mohammad Abed al-Jabiri's (2011) study produces a classification of Islamic epistemology but does not contextualize it in relation to the global spiritual crisis. This gap indicates the



need for studies that integrate the legacy of Islamic philosophy with the problems of modern humanism in a more systematic and applicable manner.

Thus, the novelty of this research is the development of a model for the re-actualization of Islamic philosophy that is not only historical or normative, but also links the core ideas of Islamic philosophy with the challenges of modern humanism in conceptual, epistemological, and ethical terms. This article offers a synthesis between the concepts of *insan kamil*, philosophical rationality, and transcendental ethics as a framework for overcoming the crisis of meaning, spiritual crisis, and moral crisis of modern humans. This approach differs from previous studies because it provides an analytical bridge between the classical heritage of Islamic philosophy and the multidimensional problems of the modern era, including digital technology, data capitalism, and the fragmentation of values.

Based on this description, the purpose of this study is to analyze how the reactivation of Islamic philosophy can provide conceptual and ethical answers to the crisis of modern humanism through the integration of rationality, spirituality, and transcendental values in contemporary human life.

2. Method

This study uses a philosophical library research method with a qualitative hermeneutic approach and conceptual-historical analysis. This approach was chosen because the topics of the reactivation of Islamic philosophy and the crisis of modern humanism cannot be studied through an empirical approach, but require a critical reading of classical and contemporary texts, philosophical interpretation, and conceptual reconstruction to answer the problems of modern humanity. Hermeneutics, as explained by Gadamer (2017), is a method that allows researchers to understand the meaning of a text through a dialogue between the historical context and current experiences, making it relevant for reinterpreting the ideas of al-Farabi, Ibn Sina, Ibn Rushd, al-Ghazali, and contemporary thinkers such as Nasr and Arkoun (Gadamer, 2017).

The research process was conducted through a review of primary and secondary literature, including classical Islamic philosophical texts, contemporary works on humanism, reports from global institutions such as UNESCO and WHO, and academic studies from reputable journals. The analysis was conducted using thematic hermeneutic analysis, which identified main themes such as the concept of humanity, the crisis of modernity, Islamic epistemology, rationality, spirituality, and humanism. Each theme was then analyzed philosophically to find connections, contradictions, and relevance in the contemporary context. This approach is in line with contemporary philosophical research models that emphasize the reconstruction of meaning for modern social interests (Safi, 2018).

Using this method, the research not only attempts to compare classical and modern concepts, but also to construct a new conceptual framework that explains how Islamic philosophy can be actualized to respond to the crisis of modern humanism. This is important considering that the research objectives are more theoretical and normative than empirical.

3. Results and Discussion

The Crisis of Modern Humanism and the Ontological Challenges of Contemporary Humanity

The crisis of modern humanism is one of the most pressing philosophical problems in today's global civilization, as it touches on the deepest dimensions of human existence: meaning, values, purpose, and life orientation. Modernity, built on the foundations of instrumental rationality and positivistic science, has produced great material progress, but often neglects the ontological, spiritual, and moral dimensions of humanity. This is in line with Fromm's (2017) thesis that modern humans "have more than they are," thus losing their existential depth in the routine of production and consumption (Fromm, 2017). When humans are reduced to economic objects, labor, or mere consumers, human values are no longer understood as spiritual qualities, but rather as functions of productivity.



This phenomenon is increasingly evident in the digital and data technology era. The revolution in artificial intelligence, machine learning, and algorithmic governance has shifted the role of humans from intentional subjects to entities that can be predicted through behavioral data. Zuboff (2019) calls this surveillance capitalism, which exploits human experiences as a source of commercial data, causing subjects to lose their existential autonomy (Zuboff, 2019). In the social sphere, social media algorithms produce polarization, digital narcissism, and identity tensions. The Global Digital Wellbeing Report (2022) shows that social media use of more than 3 hours per day correlates with increased depression, anxiety, and feelings of alienation among global adolescents (GDW, 2022). This shows that technology not only changes behavior but also reconstructs modern human subjectivity.

From a contemporary philosophical perspective, the crisis of modern humanism is often understood as the collapse of the metaphysical foundations of Western humanism. Nietzsche proclaimed the “death of God” as a symbol of the collapse of transcendent moral foundations, while Foucault discussed the “death of man” as a universal rational subject. Modern humanism was born from the Enlightenment project that placed humans at the center (anthropocentric turn), but in its development, it made humans beings who are disconnected from the cosmos, tradition, and absolute values. As a result, modern humans experience identity fragmentation, value relativism, and a loss of life orientation.

In Indonesia, the symptoms of the crisis of modern humanism are reflected in various phenomena: increasing violent behavior in the digital space, the banality of crime in the media, the degradation of public ethics, and increasing mental health problems among adolescents. A survey by the Indonesian Ministry of Health (2023) shows that 1 in 4 adolescents experience symptoms of anxiety and depression, and this number is increasing every year (Indonesian Ministry of Health, 2023). This condition shows that modernity, which is filled with information and technology, does not guarantee inner peace and moral well-being for society.

From a cultural perspective, globalization accelerates the transformation of values, so that the younger generation faces pressure between local culture, Islamic identity, and modern lifestyles. Hashas (2018) calls this phenomenon “disembedding of values,” which is when old values lose their authority without being followed by the formation of new, stable values (Hashas, 2018).

This situation creates a void of meaning that is prone to being filled by identity extremism, consumerism, or nihilism. Therefore, the crisis of modern humanism is not merely a matter of ethics or morality, but an ontological crisis related to how humans interpret themselves and reality.

It is in this context that Islamic philosophy becomes relevant. Islamic philosophy not only positions humans as rational beings, but also as spiritual entities that have an ontological relationship with God, nature, and society. Concepts such as *insan kamil*, *tazkiyat an-nafs*, *maqasid al-shari’ah*, and *hikmah* provide an integral framework that is capable of responding to modern reductionism.

Al-Farabi, for example, viewed humans as political beings as well as intellectual beings whose self-actualization depended on the harmonization of reason and morality (Al-Farabi, 1998). Ibn Sina emphasized that the essence of humans lies in the rational soul that tends toward spiritual perfection through knowledge (Mentri, 2017). Ibn Arabi expanded on this concept with the view that humans are microcosms that reflect divine reality (Taufiqurrahman, 2021). These ideas show that Islamic philosophy has the epistemological resources to construct a more holistic alternative model of humanism.

In the modern context, thinkers such as Seyyed Hossein Nasr criticize modern science for being separated from sacred values. According to Nasr (2019), the modern crisis stems from a “rupture with the sacred,” namely the separation of humans from their spiritual dimension (Nasr, 2019). Arkoun (2019) highlights the need to rethink Islam through a humanistic-critical approach. Meanwhile, Melzer (2024) offers the concept of *ta’dib* as the foundation of education that educates humans to become civilized beings. This shows that



the reactivation of Islamic philosophy is not only possible but also necessary to provide a new foundation in responding to the crisis of modern humanism.

Thus, this initial discussion shows that Islamic philosophy has great potential to respond to the crisis of modern humanism through a holistic approach that integrates reason, ethics, and spirituality as something that is missing in the contemporary Western humanist paradigm.

Reactualizing the Islamic Philosophical Conception of the Human Being in Responding to Modern Humanism Crisis

The central challenge of the modern humanism crisis lies in the reduction of the human being to a merely biological, economic, or algorithmic unit separated from transcendence, stripped of metaphysical depth, and fragmented by hyper-individualism. In contrast, the Islamic philosophical tradition offers a multi-layered anthropology that integrates epistemic, moral, and spiritual dimensions. Re-actualizing this heritage is crucial in constructing an alternative humanistic model capable of responding to the ontological disorientation of contemporary life. The Islamic conception of the human being or *al-insān* cannot be detached from its metaphysical foundation, which recognizes human existence as simultaneously physical, rational, spiritual, and moral. This integrated anthropology is precisely what modern humanism lacks, as argued by Nasr (2019), who notes that the spiritual crisis of the modern world is rooted in a reductionist understanding of the human person, detached from the sacred order (Nasr, 2019).

In classical Islamic philosophy, the concept of the human being is anchored in the interplay between *'aql*, *nafs*, *qalb*, and *ruh*. For thinkers like al-Farabi and Ibn Sina, the human being is fundamentally rational, endowed with intellectual potential that allows ascent toward perfection (*al-kamāl*) through knowledge and ethical cultivation (Mentri, 2017). Al-Farabi's model of the virtuous human situates reason as the guiding principle that harmonizes the passions, resulting in a unified soul oriented toward truth and virtue. Meanwhile, Ibn Sina describes human perfection as the actualization of the rational soul, which becomes immaterial and eternal through the pursuit of intellectual and moral excellence. This vision contrasts sharply with the modern humanist subject, whose identity is often constructed by external stimuli such as social media, market forces, consumption patterns rather than internal rational-spiritual development.

At the same time, Islamic mystical philosophy expands this rationalistic anthropology by situating the human being as a microcosm of the cosmos and a locus of Divine manifestation. Ibn Arabi's concept of *al-insān al-kāmil* frames the human person as the bridge between the earthly and the divine, whose existence reveals the hidden meanings of creation (Taufiqurrahman, 2021). In this framework, the human being is not autonomous in the Enlightenment sense, but relational—connected to the metaphysical order, nature, and community. This relational ontology presents a counter-narrative to modern individualism, which tends to isolate the self from moral responsibility and transcendental meaning.

The relevance of these concepts becomes clear when analyzed against contemporary phenomena such as digital fragmentation, identity instability, and existential anxiety. For instance, the rise of algorithmic identity formation where individuals shape themselves based on digital validation, reflects the erosion of authentic selfhood. Studies on digital behavior show that constant exposure to algorithm-curated content negatively affects moral judgment, reduces empathy, and disrupts psychological well-being (GDW, 2022). In contrast, the Islamic philosophical notion of selfhood emphasizes *tahdhib al-nafs* (self-cultivation), where the self is strengthened through ethical discipline and contemplative practices. This process is fundamentally inward, not externally constructed by social algorithms.

Moreover, global capitalist structures reduce human agency by commodifying attention, emotions, and social interactions. Zuboff (2019) explains that surveillance capitalism transforms personal experiences into behavioral data for prediction and economic exploitation, thereby diminishing individual autonomy (Zuboff, 2019). The Islamic conception of *hurriyyah* (true freedom), however, is rooted not in unrestrained choice but in liberation from the lower self, from domination of desires, and from external forces that diminish human



dignity. In this sense, re-actualizing Islamic anthropology provides a normative framework for rethinking freedom beyond consumerist paradigms.

One of the strengths of the Islamic philosophical tradition is its balance between rationality and spirituality. Modern humanism tends to elevate reason to the point of rejecting transcendence, while some critiques of modernity fall into anti-rationalism. Islamic philosophy, however, proposes a harmonized rational-spiritual paradigm, where reason (*'aql*) and revelation (*wahy*) mutually reinforce the pursuit of truth. This synthesis offers a middle path that avoids both the excesses of secular rationalism and dogmatic anti-intellectualism. As Arkoun (2019) suggests, this integrated epistemology is essential for constructing a humanistic model that addresses both the intellectual and existential crises of the contemporary world (Arkoun, 2019).

To illustrate the contrast between modern humanism and Islamic philosophical anthropology, the following table summarizes their fundamental differences

Table 1. Comparative Framework: Modern Humanism vs Islamic Philosophical Anthropology

Aspect	Modern Humanism	Islamic Philosophical Anthropology
Ontology of the Human	Primarily material and autonomous individual	Multi-dimensional being (physical, rational, spiritual)
Source of Meaning	Human-centered, subjective	God-centered, objective-transcendent meaning
Epistemology	Positivist, empirical, secular	Integration of reason, revelation, and intuition
Freedom	Absence of constraints; individual choice	Freedom through ethical self-discipline and spiritual refinement
Purpose of Life	Self-expression, productivity, personal success	Moral-spiritual perfection and knowledge of the Divine
Instrumental, exploitative	Instrumental, exploitative	Stewardship (<i>khilāfah</i>) and cosmic harmony
Human Crisis Interpretation	Psychological, economic, or social disruption	Ontological disconnection from the sacred order

The table highlights that modern humanism and Islamic anthropology operate on fundamentally different philosophical premises. This comparison is crucial for re-actualizing Islamic philosophy as a viable alternative to respond to the contemporary human condition. While modern humanism places the human self as the measure of all things, Islamic philosophy situates the human within a structured metaphysical hierarchy, emphasizing responsibility, humility, and cosmic balance. This repositioning of the human being is essential for addressing ecological, moral, and existential crises that arise from unrestrained anthropocentrism.

Furthermore, Islamic philosophical thought provides a foundation for reconstructing ethical frameworks that transcend cultural relativism. Al-Ghazali's concept of *mizan* (balance) and Ibn Miskawayh's theory of virtue underscore the importance of harmony between reason, emotion, and action in building a stable moral character. These ethical insights are vital in confronting contemporary phenomena such as digital aggression, moral polarization, and the erosion of public virtue. By integrating these classical insights with contemporary ethics discourse, Islamic philosophy can contribute meaningfully to global conversations about rebuilding human dignity and solidarity.

At a deeper level, re-actualizing Islamic anthropology requires reinterpretation (*ta'wīl*) that aligns classical concepts with modern realities. This hermeneutic engagement ensures that classical teachings are neither fossilized nor stripped of their metaphysical core. As Safi (2018) argues, Islamic humanism must be revived through a process of critical retrieval—drawing on the moral-spiritual core of the tradition to address modern issues such as



commodification, alienation, and social fragmentation (Safi, 2018). Through such re-interpretive work, the Islamic tradition becomes not a nostalgic return to the past, but a dynamic resource for shaping future humanistic frameworks.

Constructing an Islamic Humanistic Framework for Addressing Contemporary Crises

The construction of an Islamic humanistic framework requires more than merely retrieving classical philosophical doctrines; it demands a systematic reconstruction that aligns the metaphysical, epistemological, and ethical foundations of Islamic thought with the complexities of contemporary human crises. The modern world faces disruptions that could not have been imagined in classical times including algorithmic colonization, ecological collapse, nihilistic consumerism, and psychological fragmentation, yet the underlying human concerns remain constant: the search for meaning, dignity, balance, and truth. Islamic philosophy provides the conceptual resources to respond to these concerns through its holistic anthropology, integrative epistemology, and teleological ethic. However, translating these resources into a contemporary humanistic model requires careful engagement with both tradition and modernity.

A foundational element in constructing such a framework is the re-centering of transcendence in understanding human dignity. Modern humanism, particularly post-Enlightenment versions, bases dignity on human autonomy, rationality, or rights, but often neglects the spiritual dimension that gives dignity its ultimate grounding. Islamic philosophy, in contrast, derives human dignity (*karāmah*) from the human being's ontological status as a divine trustee (*khalīfah*) and bearer of intellect (*'aql*) that reflects divine wisdom. This vision is reinforced by thinkers such as Nasr (2019), who argues that any attempt to restore human dignity without restoring a sense of the sacred will ultimately fail, because the crisis of humanism is essentially a crisis of meaning at the metaphysical level (Nasr, 2019). By re-embedding the human being within a sacred cosmic order, Islamic humanism offers a counterweight to the existential rootlessness of modern secular models.

Another essential component is the integration of reason (*'aql*) and revelation (*wahy*) as complementary sources of truth. Modern epistemology tends to dichotomize knowledge into empirical and non-empirical spheres, privileging the former and marginalizing metaphysical or ethical insight. Islamic epistemology rejects this dichotomy by proposing a hierarchy of knowledge in which empirical science has value but is oriented by metaphysical principles. Arkoun (2019) emphasizes that the Islamic tradition's epistemic pluralism, embracing philosophy, theology, mysticism, and jurisprudence that allows for a broader understanding of reality that is capable of addressing both material and spiritual crises (Arkoun, 2019). This integrative epistemology is particularly relevant in an age overwhelmed by data yet starved for wisdom, where technical knowledge proliferates while ethical orientation dissipates.

A reconstructed Islamic humanism must also grapple with the ecological dimensions of the contemporary crisis. Modern humanism's anthropocentric tendency has contributed to environmental degradation by positioning nature as a resource rather than as a trust. In contrast, Islamic philosophy views nature as a manifestation of divine signs (*āyāt*), bearing intrinsic value and demanding stewardship. The concept of *mīzān* (balance), central to Qur'anic environmental ethics, offers a philosophical basis for reevaluating humanity's relationship with the natural world in the face of climate change. Contemporary Muslim environmental thinkers, such as Hayat et al (2023), highlight that the ecological crisis reflects deeper ethical and spiritual disorders, requiring a shift from exploitative humanism to a theocentric stewardship model (Hayat et al., 2023). Thus, Islamic humanism has the potential to contribute to global ecological ethics by reframing nature as a sacred trust, not a commodity.

In the social domain, Islamic humanism offers tools for confronting fragmentation and moral polarization. Modern societies struggle with division driven by ideological extremism, identity politics, and digital echo chambers. Islamic philosophical ethics, particularly those articulated by thinkers such as Ibn Miskawayh and al-Ghazali, emphasize virtue cultivation, balance, and the harmonization of the faculties of the soul. These theories align with



contemporary virtue ethics, providing a timeless framework for nurturing empathy, justice, and moderation, virtues urgently needed in digitally mediated public discourse. Furthermore, the emphasis on community (ummah) in Islamic ethical thought presents an alternative to hyper-individualism by promoting solidarity and mutual responsibility.

The application of Islamic humanism to the digital age is particularly crucial. Algorithmic systems increasingly shape beliefs, preferences, and social interactions, often reinforcing biases and undermining autonomy. Islamic philosophical anthropology's focus on self-cultivation (tazkiyat al-nafs) and intentional moral agency provides a framework for resisting passive assimilation into algorithmic identity structures. As modern psychology documents rising digital addiction and mental distress (GDW, 2022), Islamic practices of contemplation, discipline, and purposeful living offer alternative paths for cultivating well-being and self-awareness. While not a substitute for technological literacy, these practices contribute to building internal resilience against the manipulative logics of the digital economy.

To conceptualize these elements systematically, the following analytical table outlines the core components of a reconstructed Islamic humanistic framework and their applications to contemporary crises.

Table 2. Components of a Contemporary Islamic Humanistic Framework and Their Applications

Component	Philosophical Basis	Application to Modern Crises
Sacred Ontology of the Human	Human as khalīfah, bearer of divine trust	Restores dignity amid existential crisis and nihilism
Integrated Epistemology	Harmony of 'aql, wahy, and intuition	Counters reductionist scientism and promotes holistic knowledge
Moral-Spiritual Anthropology	Self-cultivation and virtue ethics	Responds to digital fragmentation and moral instability
Stewardship of Nature	Concept of mīzān and sacred ecology	Offers ethical foundation for ecological crisis
Communal Ethic	Ummah, justice, and solidarity	Addresses hyper-individualism and social atomization
Teleological Vision of Human Life	Pursuit of insān kāmil and spiritual perfection	Reframes success beyond materialism

The framework presented above demonstrates how Islamic philosophy can be re-actualized not merely as a historical tradition, but as a living resource for addressing multidimensional crises. Each component of the framework draws from classical philosophical foundations but is reinterpreted through hermeneutical engagement with contemporary issues. This approach aligns with Safi's (2018) call for a critical retrieval of Islamic ethical-mystical traditions to respond to modern moral and existential challenges (Safi, 2018).

Moreover, implementing such a framework requires institutional, educational, and cultural transformation. Islamic humanism cannot remain confined to academic discourse; it must inform curricula, public ethics, digital literacy, environmental policy, and community development. For instance, integrating Islamic virtue ethics into educational systems can cultivate moral resilience, while promoting stewardship principles can influence sustainable development. In this regard, Islamic humanism becomes not only a philosophical response, but also a practical paradigm for reconstructing social order and human well-being.

In sum, a contemporary Islamic humanistic framework provides a coherent, multidimensional response to the crises of modern humanism by re-centering transcendence, rebalancing rationality and spirituality, restoring moral agency, and re-grounding human dignity in a sacred, relational ontology. It is through this synthesis that Islamic philosophy can meaningfully contribute to global conversations on rebuilding humanity in an age of profound disruption.



4. Conclusions and Suggestions

The analysis demonstrates that the crisis of modern humanism is fundamentally rooted in the fragmentation of human identity, the erosion of transcendent meaning, and the dominance of reductionist models of rationality. Contemporary conditions, ranging from algorithmic manipulation and ecological destruction to moral polarization and existential anxiety, reflect the limits of secular humanism in addressing the deeper ontological needs of the human being. Modernity's emphasis on autonomy, material progress, and empirical knowledge has produced significant advancements, yet has simultaneously intensified the loss of spiritual grounding, ethical coherence, and holistic self-understanding. These disruptions illustrate that the contemporary human crisis cannot be resolved through technical or economic interventions alone, but requires a renewed philosophical foundation that restores depth and integrity to the human condition.

Reactualizing Islamic philosophy provides a viable and coherent response to this crisis by offering an anthropological framework in which the human being is understood as rational, moral, spiritual, and cosmically connected. Through concepts such as *al-insān al-kāmil*, *tazkiyat al-nafs*, *mīzān*, and *khilāfah*, Islamic thought emphasizes dignity grounded in the sacred, harmony between reason and revelation, and a teleological vision of human life centered on ethical and spiritual perfection. This reconstructed Islamic humanism directly addresses modern fragmentation by rebalancing epistemology, restoring moral agency, strengthening ecological consciousness, and promoting communal solidarity. Its integrative nature makes it capable of engaging with modern problems, from digital alienation to environmental collapse, without abandoning the metaphysical truths that ground human meaning.

Therefore, this study concludes that a contemporary Islamic humanistic framework provides both a philosophical and practical foundation for confronting the crisis of modern humanism. By synthesizing classical philosophical insights with hermeneutical reinterpretation for the digital and globalized age, Islamic humanism can serve as a transformative paradigm for rebuilding human dignity, ethical stability, and existential coherence. The reactivation of this tradition is not a nostalgic return to the past but an intellectual and spiritual project aimed at guiding humanity toward a more balanced, meaningful, and morally grounded future.

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