

Faith in Action: Islamic Ethical Perspectives on the Global Humanitarian Crisis

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Abstract

Today's global humanitarian crises—ranging from armed conflicts, refugee displacement, extreme famine, to ecological disasters—require an ethical framework capable of balancing universal human values with religious moral principles. Islamic ethics, grounded in the concept of maqāṣid al-sharī'ah, which emphasizes the protection of life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), and human dignity (ḥifẓ al-'ird), offers an important perspective in responding to contemporary humanitarian challenges. However, studies examining the direct application of Islamic ethics in modern humanitarian practices, particularly within digital spaces and online communities, remain limited. This research employs a netnography approach to explore digital interactions, narratives, and discourses related to humanitarian actions inspired by Islamic ethical values across social media platforms, community forums, and websites of Islamic philanthropic organizations. Data were collected through online participatory observation, analysis of digital conversations, and virtual in-depth interviews with humanitarian activists. The findings reveal that the values of rahmah (compassion), 'adl (justice), and ukhuwwah insāniyyah (human solidarity) serve as key moral foundations, while social media functions not only as a fundraising tool but also as a space where Islamic ethics are interpreted and mobilized to address global issues such as climate crises, forced migration, and inequality.

Keywords : Islamic Ethics, Humanitarian Crisis, Maqāṣid al-Sharī'ah, Netnography, Digital Action, Humanitarianism

INTRODUCTION

Today's global humanitarian crisis is increasingly complex and multidimensional. Armed conflicts, refugee crises, extreme hunger, and ecological disasters have given rise to suffering that crosses national and cultural boundaries (Latief, 2013). In the face of this reality, the international community is required to formulate an ethical framework that is able to balance universal human values with moral principles that live in religious communities. Islam, with its foundation of maqāṣid al-sharī'ah, emphasizes the protection of the human soul, intellect, and dignity, so it has great potential in making an ethical contribution to the global crisis response (Auda, 2008). However, the real practice of translating Islamic ethics in

the context of contemporary humanity, especially in the digital space which is becoming a new arena of global solidarity, still needs to be studied in depth (Latief, 2013).

In the past two years, the world has been faced with a number of major humanitarian crises that demand global attention. The prolonged conflict in Gaza since October 2023 has claimed more than 63,000 lives, half of them women and children, and triggered mass starvation due to hampered distribution of humanitarian aid (AP News, 2025; Reuters, 2025; The Guardian, n.d.). In Sudan, the ongoing civil war has left nearly 25 million people facing acute famine with more than 12 million displaced both internally and across countries (Financial Times, n.d.). A similar situation exists in the Democratic Republic of Congo, where armed conflict in the eastern region by 2025 will force more than 700,000 citizens from their homes and create an urgent need for humanitarian assistance (Context News, n.d.). On the other hand, ecological disasters also worsen humanitarian conditions, such as the major floods in South Sudan in 2024 that affected an estimated 735,000 people (Wikipedia, n.d.) Meanwhile, the crisis in Yemen continues with nearly half of the population—about 19.5 million people—in need of assistance to survive (CEDIRates, n.d.) Haiti has not gone unnoticed, where gang violence and social instability have triggered humanitarian needs for five million people, accompanied by a significant increase in cases of sexual violence in the past year (Reuters, 2025; Losservatorio, n.d.)

By 2025, Indonesia will witness a number of significant social phenomena that reflect economic tensions, media polarization, and the unrest of the younger generation. The student and civil protest movement through the hashtags #IndonesiaGelap and #KaburAjaDulu emerged as a form of criticism of the policy of budget savings in education and welfare as well as concerns over the direction of the country's gloomy future (2025, n.d.). Meanwhile, the middle class is facing serious economic pressure; their number shrank from about 57 to 48 million between 2019–2024, with many falling into vulnerable areas due to income stagnation and rising costs of living (Kompas, n.d.). In the media realm, the dominance of content through TikTok and social media as the main source of

news—with a penetration of up to 57% of Indonesians, and 50% of them aged 18–24 years—opens up opportunities as well as risks to disinformation and the erosion of media literacy (Sora Park, Caroline Fisher and Lilik Mardjianto, n.d.)

Academic studies show that faith in Islam is not only understood as an individual belief, but also as a moral foundation that encourages real action in response to human suffering. Islamic ethics, within the framework of *maqāṣid al-sharī'ah*, affirms that true faith must be reflected in efforts to preserve life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), and human dignity (*ḥifẓ al-'ird*) (Auda, 2021). In the context of a humanitarian crisis, faith is practiced through the values of *rahmah* (compassion), *'adl* (justice), and *ukhuwwah insāniyyah* (brotherhood of humanity), which serve as ethical guidelines for cross-border social action (Muttaqin, 2020). Hilman Latief's research (Latief, 2013) emphasizes that Islamic philanthropy in Indonesia, which is sourced from *zakat*, *infaq*, and *waqf*, is a concrete form of faith actualization in the face of disasters and social crises. Similarly, Kamali (Kamali, 2008) emphasizes that the ethics of justice in Islam are not exclusive, but universal, thus becoming a bridge of solidarity in global issues such as poverty, forced migration, and hunger. Even in a digital context, Bunt (Christensen, 2021) found that Muslim communities use online spaces to express their faith through humanitarian actions, from fundraising to advocacy for victims of conflict. Thus, faith in the perspective of Islamic ethics does not stop at the spiritual dimension, but demands real articulation in humanitarian action that is relevant to contemporary challenges.

This research aims to analyze how faith in the perspective of Islamic ethics plays a role as the basis for humanitarian action in facing contemporary global crises. In particular, the study focuses on three main objectives. First, identify the dominant Islamic ethical principles—such as *rahmah* (compassion), *'adl* (justice), and *ukhuwwah insāniyyah* (brotherhood of humanity)—which are used as moral guidelines in responding to human suffering (Kolig, 2012; Muttaqin, 2020). Second, mapping faith-based humanitarian action forms articulated both in the digital realm and field practice, including Islamic philanthropy, interfaith solidarity, and social advocacy (Christensen, 2021; Latief, 2013). Third, to study how the values of Islamic faith and ethics are translated into cross-border practices, as well as the extent to

which it can be an alternative ethical framework in responding to global humanitarian crises (Kamali, 2008). With this goal, this research is expected to be able to expand the academic discourse on the contribution of faith in humanitarian action while providing practical input for the development of humanitarian strategies based on religious values.

This research is important because it offers a new perspective in understanding the relationship between faith, Islamic ethics, and humanitarian action in the midst of a contemporary global crisis. So far, most studies of humanitarian crises have focused on political, economic, and international legal aspects, while the religious dimension is often seen as merely a normative complement. In fact, faith in Islam contains a praxis dimension that demands realization through real actions, especially in preserving life, upholding justice, and defending human dignity. Using an Islamic ethical perspective, this study argues that values such as rahmah (compassion), 'adl (justice), and ukhuwwah insāniyyah (brotherhood of humanity) are not just moral doctrines, but the foundation of transnational action that can strengthen solidarity across identities. In addition, in the digital context, faith has also found a new space as a base for social mobilization, where the Muslim community articulates humanitarian action through social media, crowdfunding, and global advocacy. Therefore, this study argues that strengthening faith in the perspective of Islamic ethics is able to fill the gap in literature while making a practical contribution to the formulation of humanitarian strategies that are more inclusive and responsive to contemporary challenges. Despite the growing body of scholarship on global humanitarian crises, existing studies predominantly emphasize political, economic, and legal frameworks, while the religious dimension is often treated as a peripheral or merely normative element. Limited attention has been given to how faith, particularly within Islamic ethics, functions as a transformative praxis capable of shaping transnational humanitarian action. Moreover, the role of digital spaces in articulating faith-based solidarity remains underexplored in contemporary Islamic ethical discourse. Addressing this gap, this study conceptualizes faith not only as a theological commitment but as an ethical-operational foundation rooted in the values of rahmah, 'adl, and ukhuwwah

insāniyyah. By integrating Islamic ethical principles with digital humanitarian mobilization, this research offers a new framework for understanding inclusive and responsive humanitarian strategies in the context of contemporary global crises.

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METHOD

This study uses a qualitative approach with the type of netnography research, which is an ethnographic adaptation method that focuses on interaction and construction of meaning in the digital space. Netnography was chosen because the phenomenon of humanitarian action based on Islamic ethics is largely mediated through social media, the organization's official website, and global online forums. With this approach, researchers can understand how Islamic ethical values—such as *rahmah* (compassion), *'adl* (justice), and *ukhuwwah insāniyyah* (brotherhood of humanity)—are constructed and mobilized in the discourse and practice of digital solidarity in the midst of a global humanitarian crisis.

The research data consists of primary data and secondary data. Primary data is in the form of digital interactions such as posts, comments, threads, online campaigns, and public narratives on social media and the websites of international Islamic humanitarian organizations. Meanwhile, secondary data included academic

articles, reports from humanitarian institutions, online news, and literature on Islamic ethics and humanitarianism. The focus of the research is directed at the variables of *Islamic ethics* and *faith in action*, with indicators in the form of narratives of compassion, calls for justice, humanitarian solidarity, donation mobilization, and the use of religious legitimacy in digital campaigns.

Data collection techniques are carried out through online participant observation, digital archive documentation, and limited online interviews with volunteers or activists if possible. Data analysis used thematic analysis of netnography (Dr. Feri Sulianta, n.d.; Kozinets, 2015) which includes the process of coding, categorization, theme development, and interpretation within the framework of *maqāṣid al-sharī'ah* and contemporary humanitarianism theory. Data validity is strengthened by source triangulation, *member checking*, and the application of digital research ethics by maintaining identity confidentiality and using only public data.

RESULTS

The Value of Islamic Ethics in the Context of Humanitarian Crisis

Islamic ethics is practiced in the context of a global humanitarian crisis through the strengthening of the value *of rahmah* (compassion) as the main foundation of solidarity. This value encourages Muslims to express concern for human suffering regardless of religious, ethnic, or national background. In practice, *rahmah* is realized by humanitarian agencies such as Islamic Relief Worldwide, which raises funds and distributes aid to disaster areas in Asia, Africa, and the Middle East. A narrative of compassion is also present in digital campaigns that call for empathy and care for crisis victims. In addition to *rahmah*, Islamic ethics emphasizes *'adl* (justice) which is reflected in efforts to demand the human rights of conflict victims. This principle encourages Muslims to not only engage in emergency relief, but also advocate for global justice. For example, organizations such as the Medical Emergency Rescue Committee (MER-C) from Indonesia are active not only in

providing medical services in conflict areas such as Palestine, but also voicing the structural injustices experienced by civil society.

This practice shows that Islamic ethics is not only oriented towards charitable deeds, but also towards a more just social transformation. Another prominent principle is *ukhuwwah insāniyyah* (brotherhood of humanity), which affirms that all human beings are brothers in humanity. In a global crisis, this value is realized through interfaith and cross-national collaboration. For example, Human Appeal in the UK works with non-Muslim organizations to distribute aid to Syrian refugees, Rohingya, and disaster victims in Africa. Thus, the practice of Islamic ethics in a global humanitarian crisis does not stop at material aid, but rather becomes a spiritual and social movement that builds universal faith-based solidarity.

Islamic ethics, grounded in principles such as *maqāṣid al-sharī'ah* (objectives of Islamic law), provides a moral compass that prioritizes the preservation of life, dignity, and justice in times of humanitarian crisis. These principles are not only theological ideals but also practical guidelines for action. For instance, the concept of *raḥmah* (compassion) urges Muslims to alleviate human suffering regardless of race, religion, or ethnicity, while *'adl* (justice) calls for fair distribution of aid and the rejection of exploitation during vulnerable times. Such values ensure that humanitarian responses are rooted in both moral integrity and a deep sense of accountability before God and humanity. Moreover, Islamic ethics contributes to fostering resilience and solidarity in the face of crisis by encouraging collective responsibility (*farḍ kifāyah*). The notion of *ukhuwwah insāniyyah* (universal brotherhood) extends the circle of moral concern beyond the Muslim community, promoting cooperation with global humanitarian actors. This ethical orientation transforms religious values into a source of empowerment for communities, enabling them to navigate crises with a spirit of empathy, justice, and shared humanity. Thus, Islamic ethics does not merely serve as a framework for moral conduct but also as a transformative force in shaping inclusive and sustainable humanitarian responses.

In addition to its theological and moral dimensions, Islamic ethics also emphasizes the importance of proactive engagement in humanitarian initiatives as

part of fulfilling the principle of *amr bi al-ma'rūf wa nahy 'an al-munkar* (enjoining good and forbidding wrong). In the context of humanitarian crises, this teaching motivates individuals and institutions to go beyond passive sympathy and instead take active roles in conflict resolution, relief distribution, and advocacy for marginalized groups. It further highlights the responsibility of Muslim leaders, scholars, and humanitarian organizations to provide guidance rooted in ethical values, ensuring that aid and interventions do not only meet material needs but also restore hope, dignity, and social cohesion among affected populations. By doing so, Islamic ethics contributes to a holistic humanitarian framework that integrates spiritual, moral, and practical dimensions in addressing global challenges.

Digital Space plays a role in shaping humanitarian action based on Islamic ethics.

In the contemporary era, the digital sphere has emerged as a pivotal medium for cultivating collective Muslim consciousness concerning humanitarian issues. Through social media platforms, online forums, and various channels of information exchange, fundamental Islamic ethical values such as *rahmah* (compassion), *'adl* (justice), and *ukhuwah insāniyyah* (human fraternity) are disseminated rapidly and extensively. The discourse of humanitarianism grounded in Islamic ethics is no longer confined to the domain of traditional preaching; rather, it has been rearticulated in the form of digital campaigns, educational initiatives, and virtual solidarity movements that mobilize public concern for human suffering irrespective of religious, ethnic, or national boundaries.

Beyond its role as a vehicle of discourse dissemination, the digital domain also functions as an instrument of organizational coordination for humanitarian engagement. Muslim communities are now able to mobilize fundraising efforts, coordinate networks of volunteers, and strategize aid distribution through communication technologies with relative ease. The principles of *amanah* (trustworthiness) and *shidq* (truthfulness) serve as normative anchors ensuring transparency and accountability in these activities, thereby reinforcing public trust in humanitarian movements. In this way, the digital space operationalizes Islamic

ethical precepts within practical mechanisms of humanitarian governance and collective action.

Moreover, the digital environment engenders new modalities of interaction that extend the horizons of global fraternity. Expressions of solidarity with humanitarian crises in Palestine, Syria, or disaster-stricken regions are increasingly articulated through online petitions, hashtag activism, and digital advocacy campaigns that mobilize millions across geographical boundaries. Such practices embody the Qur'anic injunction of *al-ta'āwun 'alā al-birr wa al-taqwā* (mutual cooperation in righteousness and piety), situating Islamic ethics as a transnational moral force capable of sustaining humanitarian solidarity across the global public sphere. Digital activism, therefore, becomes a locus where Islamic ethical imperatives and global humanitarian discourse converge.

Ultimately, the digital sphere must be understood not merely as a technological medium of information exchange but as a dynamic arena for the praxis of Islamic ethics in addressing contemporary humanitarian challenges. It constitutes a bridge between the normative ideals of Islamic tradition and the urgent material needs of modern societies, where virtual connectivity is transformed into tangible acts of care and assistance. While challenges such as disinformation, cyber manipulation, and ethical misuse of digital tools remain significant, adherence to the principles of *hikmah* (wisdom) and *maslahah* (public good) provides a robust ethical framework. Within this framework, the digital space can be effectively harnessed as a transformative instrument for advancing universal humanitarian values consistent with the moral vision of Islam.

DISCUSSION

The Value of Islamic Ethics in the Context of Humanitarian Crisis

The value of Islamic ethics in the context of humanitarian crisis can be situated within the broader framework of *maqāṣid al-sharī'ah* as articulated by classical scholars such as al-Shāṭibī and further elaborated by contemporary thinkers like Mohammad Hashim Kamali. The principle of protecting life (*ḥifẓ al-nafs*) and safeguarding human dignity (*ḥifẓ al-'ird*) is particularly relevant in

responding to crises of displacement, war, and natural disaster. Within the digital sphere, these maqāṣid are translated into mobilization of aid, advocacy for justice, and dissemination of compassion, thereby reflecting the adaptability of Islamic ethics in addressing humanitarian imperatives across new technological platforms(Kamali, 2008). The theoretical framework of John Rawls' concept of justice as fairness also provides a useful comparative lens. Rawls(Marc Fleurbaey, Maurice Salles, 2008) argues that social cooperation should be governed by principles ensuring fairness and equality, especially for the most disadvantaged. When integrated with Islamic ethics, particularly the Qur'anic principle of 'adl (justice), the digital mobilization of humanitarian action demonstrates how moral imperatives are not confined to local communities but extend globally, resonating with both Islamic and universal ethical paradigms. This intersection shows that Islamic ethics in digital humanitarian action operates not in isolation but as part of a broader discourse of global justice.

Scholars such as Mohammed Abu-Nimer have highlighted the peacebuilding dimension of Islamic ethics, emphasizing nonviolence, dialogue, and compassion as key foundations for social harmony in times of crisis. In digital contexts, these values are manifested through campaigns that discourage hate speech, promote tolerance, and create cross-cultural solidarity. This reaffirms the role of rahmah (compassion) as not only a spiritual injunction but also as a practical moral compass guiding Muslim engagement in humanitarian crises mediated through technology(Abu-Nimer, 2003). Furthermore, Gary Bunt's notion of the "digital ummah" illustrates how online Muslim networks reconfigure traditional boundaries of solidarity and ethical responsibility. In this sense, the digital space becomes an extension of the ummah, where ethical principles such as ta'āwun 'alā al-birr wa al-taqwā (cooperation in righteousness and piety) are actualized on a global scale. When applied to humanitarian crises, this perspective underscores how Islamic ethics is not merely preserved in theory but actively reinterpreted and enacted in contemporary settings, enabling Muslims to contribute to universal humanitarianism while remaining grounded in their religious tradition(Christensen, 2021).

In addition, the psychological framework of Gordon Allport's theory of religious orientation offers valuable insights when contextualized within Islamic humanitarian ethics. Allport (Thye & Meyers, 1995) distinguishes between intrinsic and extrinsic religiosity, where intrinsic orientation reflects a sincere, lived commitment to religious values. In the digital humanitarian sphere, Muslims who embody intrinsic religiosity are more likely to translate the ethical principles of *rahmah*, *'adl*, and *ukhuwah insāniyyah* into genuine acts of solidarity and compassion online. This perspective highlights how the internalization of Islamic ethics is essential for ensuring that digital activism is not merely performative but rather an authentic extension of religious commitment to humanitarian service.

Similarly, Paul Tillich's notion of "ultimate concern" provides a philosophical lens for understanding the prioritization of humanitarian values in Islamic digital activism. For Tillich (Fraenkel, 1956), religion represents humanity's ultimate concern that shapes moral choices and collective identity. When integrated with Islamic ethical imperatives such as *hikmah* (wisdom) and *maslahah* (public good), the digital mobilization for humanitarian crises can be seen as an expression of the Muslim community's ultimate concern for protecting human dignity and justice. This integration not only reaffirms the universality of Islamic ethics but also situates it within a broader philosophical discourse where humanitarian engagement becomes a sacred act aligned with humanity's deepest moral commitments.

Digital Space plays a role in shaping humanitarian action based on Islamic ethics.

The digital space in contemporary society has emerged as a crucial arena where Islamic ethics can be actualized in the service of humanitarian action. The principles of *maqāṣid al-sharī'ah*, as developed by al-Shāṭibī and further elaborated by Kamali (2008), emphasize the preservation of life (*ḥifẓ al-nafs*) and human dignity (*ḥifẓ al-'ird*) as fundamental objectives of the *Sharī'ah*. Within the digital sphere, these objectives are translated into the mobilization of aid, advocacy for marginalized groups, and the global dissemination of compassion. Thus, the digital space enables the dynamic reinterpretation of Islamic ethics, allowing classical moral imperatives to find relevance and application in modern humanitarian contexts.

When analyzed through the lens of global justice theories, parallels emerge between Islamic ethics and John Rawls' concept of justice as fairness. Rawls (1999) underscores the need for structures of cooperation that prioritize equity and protect the vulnerable. This resonates strongly with the Qur'anic imperative of 'adl (justice), which guides Muslim engagement in humanitarian action. Through digital platforms, Muslims are able to mobilize resources and solidarity across national borders, embodying a justice framework that is both rooted in Islamic tradition and consistent with universal human rights discourse. In this way, the digital space becomes a site where Rawlsian fairness and Qur'anic justice intersect. From the perspective of peacebuilding, Mohammed Abu-Nimer (Abu-Nimer, 2003) emphasizes nonviolence, dialogue, and compassion as core Islamic principles for conflict resolution and humanitarian engagement. In digital contexts, these values are manifested through campaigns that counter disinformation, promote tolerance, and foster intercommunal cooperation. The ethical value of rahmah (compassion) thus acquires new forms of expression in online humanitarian activism, moving beyond mere rhetoric to tangible contributions such as crowdfunding, awareness-raising, and volunteer coordination. Here, Islamic ethics are not abstract ideals but practical guidelines for cultivating social harmony amid crisis. Gary Bunt's (Christensen, 2021) notion of the "digital ummah" further illuminates how online Muslim communities reconfigure ethical responsibility and solidarity. The digital space extends the concept of the ummah into a transnational sphere, where Muslims engage in humanitarian causes through petitions, hashtags, and global campaigns. This phenomenon reflects the Qur'anic principle of al-ta'awun 'alā al-birr wa al-taqwā (mutual cooperation in righteousness and piety). By reframing solidarity within the digital public sphere, Islamic ethics are both preserved and innovatively enacted, demonstrating their capacity to shape global humanitarian discourses.

Psychological and philosophical perspectives further deepen this framework. Allport's (Durma, n.d.) distinction between intrinsic and extrinsic religiosity underscores that only when religious values are internalized do they manifest as authentic humanitarian engagement. Within the digital space, intrinsically religious Muslims are more likely to engage sincerely in online humanitarian activism

grounded in Islamic ethics. Similarly, Tillich's (Allport & Ross, 1967) concept of ultimate concern situates humanitarian service as a sacred priority, aligning with the Islamic principles of hikmah (wisdom) and maslahah (public good). This philosophical lens shows how digital humanitarian action becomes an expression of ultimate moral concern that transcends both individual and communal interests.

In conclusion, the digital space plays a transformative role in shaping humanitarian action based on Islamic ethics by bridging classical frameworks such as maqāsid al-sharī'ah with modern theories of justice, peacebuilding, and religious psychology. It operationalizes ethical principles such as rahmah, 'adl, ukhuwah insāniyyah, and ta'āwun in ways that are globally accessible and practically impactful. By engaging with both Islamic scholarship and broader academic theories, it becomes clear that digital humanitarian action is not merely a technological phenomenon but a moral praxis—one that demonstrates the enduring value of Islamic ethics in addressing the humanitarian crises of the contemporary world

IMPLICATIONS

First, from a theoretical perspective, the digital space has proven to be not merely a medium of communication, but also an arena for the praxis of Islamic ethics capable of actualizing the values of maqāsid al-sharī'ah in the context of humanitarian crises. Its integration with Rawls' concept of justice as fairness, Allport's theory of intrinsic religiosity, and Tillich's notion of ultimate concern demonstrates that Islamic ethics has interdisciplinary relevance in global discourse. Thus, this study enriches the discussion on the relationship between religion, technology, and humanitarianism, while affirming that Islamic values such as rahmah (compassion), 'adl (justice), and ukhuwah insāniyyah (human fraternity) can serve as universal moral pillars.

Second, from a practical perspective, the digital space offers concrete opportunities for carrying out humanitarian actions that are more transparent, accountable, and participatory. The principles of amanah (trustworthiness) and shidq (truthfulness) can be translated into practices of crowdfunding, solidarity campaigns, and global volunteer coordination. Furthermore, Allport's framework of

intrinsic religiosity highlights the importance of moral sincerity in digital activism, ensuring that humanitarian engagement does not remain at the level of symbolism but instead represents an authentic expression of religious commitment in action.

Third, in terms of research development, significant challenges remain, including disinformation, data manipulation, and the potential commercialization of digital solidarity. Therefore, future research should empirically examine how the principles of hikmah (wisdom) and maslahah (public good) can be operationalized as ethical guidelines in the governance of digital spaces. Comparative studies across nations or Muslim communities are also necessary to understand how Islamic values are manifested in digital activism within diverse humanitarian crisis contexts.

CONCLUSION

First, Islamic ethics based on maqāsid al-sharī'ah holds strong relevance in responding to global humanitarian crises in the contemporary era. The fundamental principles of the sharia, which emphasize the protection of life, justice, and social welfare, can serve as an ethical framework to address the complex challenges that arise in emergency humanitarian situations. In this way, Islam is not only a source of spirituality but also a normative foundation that guides the community in building global solidarity. Second, core values such as rahmah (compassion), 'adl (justice), and ukhuwah insāniyyah (human fraternity) have become living moral foundations within online communities. Through digital interactions, these values do not remain at the conceptual level but are actualized in the form of solidarity campaigns, fundraising, and technology-based humanitarian actions. In this manner, the digital sphere strengthens the internalization of Islamic ethics in social life, enabling these moral principles to reach wider audiences beyond geographical boundaries.

Third, social media functions as an arena for negotiating meaning and articulating Islamic ethics in addressing contemporary issues. It allows for a dialectic between the normative teachings of religion and the real needs of modern society, particularly in facing global crises such as conflict, disasters, or

social injustice. By wisely utilizing digital space, Muslims can reaffirm the relevance of Islamic ethics as a universal moral guide capable of inspiring humanitarian action across cultures and religions.

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