Reconstruction Of Global Moral Values Through Anthony Giddens' Structuration Theory in Responding to Ethical Diversity in the Modern Era

Miftakhur Rohman
Institut Al Fithrah Surabaya

Corresponding Email: bangmif00@gmail.com

Abstract: *It is often said that "modern humans have lost moral values". It can be seen that the benchmark for moral conduct is pre-modern (traditional). This research aims to show that morals are part of the traditions and culture that the group accepts and shares. However, it is permissible for other groups to have different moral agreements. It is a qualitative study aimed at revealing how moral principles are formed and whether they are dynamic or static, given the rapid pace of societal development. This research found that morals are a product of tradition and culture, which are dynamic, especially in the context of ethnic, religious, and other forms of diversity, and that these traditions and cultures should embody values that can unify this diversity. Another important discovery was that, across this diversity, all religions call for mutual respect and for maintaining peace through good deeds while adhering to the values of togetherness and harmony. In the end, these values should be instilled in every human being to ensure they behave appropriately in society.*

Keywords: *Global Moral Values, Anthony Giddens' Structuration, Ethical Diversity.*

Abstrak: *Sering dikatakan bahwa "manusia modern telah kehilangan nilai moral". Hal itu dapat dilihat bahwa tolak ukur seseorang dapat dikatakan bermoral atau tidak itu dengan sudut pandang pra modern (tradisional). Penelitian ini berusaha menunjukkan bahwa moral merupakan bagian dari tradisi dan budaya yang diyakini dan telah disepakati oleh manusia dalam kelompok tersebut. Akan tetapi boleh saja di dalam kelompok yang lain untuk memiliki kesepakatan moral yang tentu berbeda. Penelitian ini adalah peneitian kualitatif yang tujuannya adalah untuk mengungkap bagaimana awal moral itu tebentuk dan apakah bersifat dinamis atau statis mengingat perkembangan zaman yang terus melaju dengan cepatnya. Hasil dari penelitian ini ditemukan bahwa moral merupakan produk dari tradisi dan budaya yang bersifat dinamis, apalagi dalam konteks keberagaman etnis, agama dan lainnya yang seharusnya*

memiliki nilai yang mampu menjadi pemersatu keberagaman. Hal penting lain yang ditemukan adalah bahwa sebenarnya dalam keberagaman tersebut, semua agama menyeru untuk saling menghargai dan menjaga kedamaian melalui perbuatan-perbuatan baik dengan tetap berpegang pada nilai kebersamaan dan kerukunan. Pada akhirnya, nilai-nilai inilah yang seharusnya selalu ditanamkan dalam tiap diri manusia untuk bersikap dan berprilaku didalam lingkungan masyarakat.

Kata kunci: *Nilai-nilai moral global, strukturasi Anthony Giddens, keragaman etis*

Introduction

Moral has a special meaning in Indonesian society, where the diversity of ethnicities, religions, cultures, traditions, and others makes Indonesian people highly committed to upholding moral values. However, without realizing it, Indonesian society has forgotten common ethical values and is increasingly inclined toward those grounded in religion. It means that, because Indonesia is a multicultural country, the moral values that exist must also be multicultural, in the sense that they can be agreed upon in general without the domination of any single thing. Moral itself, in KBBI, means a teaching about what is generally accepted as good and bad regarding actions, attitudes, obligations, and so on, such as morals and character.

Moral values in the Islamic sense emphasize justice, compassion, and the prioritization of truth.[1] However, this understanding cannot be called the final understanding of the concept of morals in Islam, because Islam offers many designations for understanding good and bad human behavior, such as adab, morals, ethics, and others. Meanwhile, from a Christian perspective, which emphasizes the distinction between morals and ethics, morals are a guide or set of principles that help Christians practice the values of the Christian faith.[2]

In Hindu thought, ethics or morals are called Susila, derived from the words "su," meaning good, and "sila," meaning behavior. So it can be said that Susila is a good behavior carried out by humans. In addition, Susila teaches that behavior must be carried out by humans to everyone, without exception.[3] From the perspective of Buddhism, morals, or sila (Buddhist rules of morality), are a primary basis for religious practice, encompassing all good behaviors and qualities.[4]

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[1] Muhajir Darwis et al., "Islam Dan Moral," *Jurnal Ilmiah Kajian Multidisipliner* 8, no. 6 (2024): 4, https://sejurnal.com/pub/index.php/jikm/issue/view/59.

[2] Maria Lasfrida Silalahi et al., "Konsep Pendidikan Moral dan Etika Dalam Perspektif Kristen," *Sosmaniora: Jurnal Ilmu Sosial Dan Humaniora* 1, no. 3 (2022): 293, https://doi.org/10.55123/sosmaniora.v1i3.846.

[3] Ni Putu Chandra Arini and Ida Bagus Kade Yoga Pramana, "Tri Kaya Parisudha Sebagai Landasan Ajaran Etika Dan Moral Dalam Pendidikan Karakter Bagi Generasi Muda," *Cetta: Jurnal Ilmu Pendidikan* 4, no. 4 (2021): 751, https://doi.org/10.37329/cetta.v4i4.3099.

[4] Ronald Satya Surya, *Aturan -Moralitas Buddhis Pengertian, Penjelasan, dan Penerapan* (Yogyakarta: Vidyasena Production Vihara Vidyaloka, n.d.), 3, https://pustaka.dhammacitta.org/ebook/umum/ 5%20Aturan-Moralitas%20Buddhis.pdf.

In terms of morality, it is a system that limits human activity, with provisions for good and evil and for right and wrong.[5] So that the overall definition refers to the understanding that morals are the ways humans behave, whether they are judged good or bad, right or wrong. Furthermore, from the many definitions, it can be said that no religion teaches or ignores the existence of morals as a way for humans to live.

However, this conclusion is based solely on a religious perspective. As stated in the initial paragraph, morals are not based solely on religious beliefs but also on tradition, culture, and the era. This research recognizes that, although moral values exist, they are viewed differently by researchers. This research seeks to explain that morals are also influenced, or even shaped, by the era or time, let us call it "Traditional Man and Modern Man".

Traditional Man (society) can be interpreted as a group of people whose way of life is still heavily influenced by customs (a rule of conception of a system of traditions and culture that regulates all forms of social action or action), so that traditional society, in carrying out its life, is still based on old ways inherited from previous generations. In comparison, Modern Man is a society that places technology in a significant position in its way of life, which affects its life. Interpersonal community interactions are replaced by social media, which can affect the concept of tradition and behavior.[6]

The problem is that when modern society adopts a behavior or attitude that differs from traditional culture, it is often considered a moral violation or labeled as immoral. As mentioned in a study[7]. In this view, the Indonesian young generation has experienced a moral and ethical crisis. Indonesian teenagers need character education to overcome these problems, but in this study, the researchers identified a shortcoming: not conducting research directly with adolescents as subjects. Nevertheless, that is not the only problem in this research; reality will never be neutral, and specifically, the research uses the point of view of Islam, so what about other religions? In this study, morality is not something that forms suddenly, but is deliberately formed. However, this is often forgotten, so that when a society with certain morals enters another region or time, or is entered by a society with different morals, it is usually considered to violate those morals or even immoral. For example, when greeting each other, modern society often uses more informal greetings (slang), such as shaking hands by patting each other's hands, then embracing and joking.

In contrast, traditional people often greet each other more politely. It is not discussed in terms of age or anything like that; it is just that modern society/humans also have their own moral and ethical issues. It should also be understandable and can be discussed in relation to the boundaries of global morals.

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[5] M. Ridlwan Hambali, et al., *Etika Profesi*, 1st ed. (Bojonegoro: Cv. Agrapana Media, 2021), 8, https://repository.unugiri.ac.id/id/eprint/1037/1/1.%20full%20book%20ETIKA%20PROFESI%20ukuran%2015,5%20x%2023_compressed_compressed2.pdf.

[6] Saripa Haribulan Nasution, Faradiza Ariska Sitorus, and Heni Winda Siregar, "Perkembangan Masyarakat Indonesia Tradisional Pedesaan Dan Perkotaan," *AMI-Jurnal Pendidikan Dan Riset* 1, no. 1 (2023): 48–49, https://jurnaltarbiyah.uinsu.ac.id/index.php/ami/article/view/2874/1208.

[7] Ilham Hudi et al., "Krisis Moral dan Etika Pada Generasi Muda Indonesia," *Jurnal Ilmu Pendidikan Dan Psikologi* 1, no. 2 (2024): 237–38, https://journal.pipuswina.com/index.php/jippsi/article/view/41.

This research seeks to reveal how modern humans create new morals and how these morals can be justified in social law. It is examined through the theory of structuration, developed by Anthony Giddens, to explain how group formation occurs within the community. When a new group is formed, it will also create a system within it, including moral agreements. It includes the moral problems of modern humans. Another aim of this research is to reveal how modern human morals are formed and what underlies them, whether in individual freedom of expression or social responsibility. Or is it even caused by both? It is reviewed from various perspectives to reach a specific conclusion that can be explained globally, considering that morals are formed by humans themselves rather than being a gift from childhood.

Much research has been carried out on the same topic, but in the context of modern humans experiencing a decline in moral values and being considered unlike those of previous eras. The reason is that there are still many acts of violence that occur both among teenagers and adults in various problems.[8] Other research indicates that the digital era has eroded ethics and morals; many teenagers are influenced by social media content. The solution given is to be more devoted to God Almighty. The conclusion of this research confirms that shifts in ethical and moral values can still be tolerated as long as they do not conflict with religious law.[9] Similar research also states that many people, especially teenagers, are experiencing a moral crisis, attributing the lack of attention from parents and of character education as leading causes. This research seeks to explain the importance of teachers' roles in shaping better personalities in the younger generation and prioritizing moral values as necessary in life.[10] From these studies and the researchers' in-depth data collection, it was concluded that existing research questioned the moral crisis without reconsidering the basis for proper morals. This research complements moral studies in the modern era by strengthening the argument that the moral crisis is a problem that must be overcome. Still, it needs to be studied in greater depth how human interaction, especially in Indonesia, is a matter of diversity, where differences extend beyond religion to include race, ethnicity, and customary-cultural environments. A sense of understanding and awareness of differences is the best way to see moral differences, and from this, other humans do not need to rush to blame. As for juvenile delinquency or violence, this is not just a moral issue. It should be noted that, in practice, humans need various reasons, and those reasons vary, not just a lack of moral understanding.

This research uses a qualitative method, with a literature review, and employs critical analysis to understand the existing moral concepts in the Indonesian definition. This approach was chosen because deriving a new idea from the concept of morality requires a critical, in-depth understanding of related issues. Meanwhile, in understanding the concept of society, the theory used is Anthony Giddens's structuration theory, which

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[8] Samuel Herman and Trifosa Florence, "Transformasi Moral Anak Muda Dengan Pendekatan Konseling Mo Jay E. Adams," *Jurnal Gamaliel: Teologi Praktika* 7, no. 1 (2025): 16–32, https://doi.org/10.38052/gamaliel.v7i1.238.

[9] Siti Uswatun Kasanah et al., "Pergeseran Nilai-nilai Etika, Moral dan Akhlak Masyarakat di Era Digital," *Jurnal Sinda* 2, no. 1 (2022): 68–73, https://doi.org/10.28926/sinda.v2i1.478.

[10] Nasya'a Nadyah Aisyah and Nur Fitriatin, "Krisis Moral dan Etika di Kalangan Generasi Muda Indonesia dalam Perspektif Profesi Guru," *Jurnal Pendidikan dan Pembelajaran Indonesia (JPPI)* 5, no. 1 (2025): 329–37, https://doi.org/10.53299/jppi.v5i1.908.

posits that social structure exists in the duality of agents and structure. The data used come from literature references and observations of Indonesian phenomena that reflect morals in many versions.

The data is collected and analyzed, and then used to explain that existing morals will not rule out the emergence of new moral concepts, especially for modern humans whose lives have been very different from those of traditional societies. So that, through a re-examination of the definition of morality, it will serve as a mediating concept, providing space for modern humans to address the moral crises attributed to them.

Anthony Giddens' Structuration Theory

Anthony Giddens is a sociologist born in 1938 in Edmonton, an area of north London.[11] Giddens was born and raised in a family of employees, which shaped his childhood dream of becoming a civil servant. His final career was as director of the LSE and also as a professor at the University of Cambridge.[12] Giddens became one of the sociologists who contributed to the formation of social community theories, including the theory of structuration.[13] Before learning more about this theory, we must first understand the paradigm behind it. The structure referred to in Giddens' theory is defined as a system, an order, a rule-based, and a resource model that plays a role in the formation of sustainable social practices.[14] Giddens' structuration theory seems distinct from other structuration theories that focus on human action. For Giddens, agents (one element of society) can influence existing structures by removing or changing them. It is because agents may disobey existing rules and regulations.

On the other hand, the structure can also prevent the agent from turning against it. It is referred to as the duality of structure, which means that both parties can affect each other. It is no longer a dualistic opposition.

For Giddens, the terms "social system" and "social structure" have different meanings. Social system refers to the social practices of individuals or groups, expressed through connectedness, processed within the limits of time and place. Meanwhile, structure is a recurring event of the process, as production or reproduction. According to Giddens, changes at the social level occur only for two reasons: they are desired or planned, or they are unplanned. When the change is deliberately intended, it must be because there are parties that want to make a change in accordance with the vision of the party's new goals. The structure is never static; it is dynamic, following the flow of

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[11] Zainal Abidin Ahmad, "Anatomi Teori Strukturasi Dan Ideologi Jalan Ketiga Anthony Giddens," *Translitera : Jurnal Kajian Komunikasi Dan Studi Media* 9, no. 2 (n.d.): 45, https://doi.org/10.35457/translitera.v9i2.989.

[12] Haedar Nashir, "Memahami Strukturasi Dalam Perspektif Sosiologi Giddens," *Jurnal Sosiologi Reflektif* 7, no. 1 (2012): 3–4, https://scholar.google.com/scholar?oi=bibs&cluster=17458203905021931639& btnI=1&hl=id.

[13] Johanis Putratama Kamuri, "Konsep Worldview: Usaha Melengkapi Konsep Struktur dalam Teori Strukturasi Giddens," *Jurnal Filsafat* 31, no. 2 (2021): 221, https://doi.org/10.22146/jf.60704.

[14] Syahrul Alfitrah Miolo, "Altruisme dalam Novel Hati Suhita Karya Khilma Anis Berdasarkan Teori Strukturasi," *Prosodi: Jurnal Ilmu Bahasa Dan Sastra* 18, no. 2 (2024): 253–54, https://doi.org/10.21107/prosodi.v18i2.23755.

thoughts and actions of the agents, and vice versa, the structure influences the agents through the interaction process.

Social practice in Giddens' understanding is divided into three main things, namely 1) the structure of domination which relates to the dominance of control over humans or other things such as goods, 2) the structure of signification related to symbols, models of meaning, ways of mentioning or discourse, 3) the structure of legitimacy which focuses on justification issues, related to normative regulations collected in the legal system.[15] Another thing to note about this theory is that "time and place" have a special meaning in Giddens' thinking. Space and time play a role in the formation of various social actions. In other social theories, the concepts of space and time are treated as non-fixed factors that may not influence social processes, but this is not the case. The duality between agents and structures cannot exist without space and time, because in their absence, social processes cannot occur, and social systems cannot recur to become structures.[16] Structuration can also be understood as the way various social relations are structured in a reciprocal relationship between agents and structures.[17]

The meaning of agent here is the human being himself; he is influenced by history, which is influenced by society, but not as a product of itself. Agent and structure are balanced by the recognition of society's influence on the agent and the agent's possibility to act unequally from that influence. Structure comprises several components, including the cultural component. This component maintains the regularization of social practice processes. The practice provides a guarantee for the stability and sustainability of community life.

The cultural component is the existence of a community's moral tradition, which regulates the roles of community members through rules grounded in historical experience and community beliefs. Moral tradition is principled and serves both as a standard for understanding reality and as a benchmark for action. It is then passed down in various forms, such as myths or historical narratives. It fosters commitment to and adherence to tradition within the existing community. Moral tradition, in Giddens' perspective, is not permanent; it is always dynamic and can be constructed from a society's collective beliefs and experiences, whether or not it should be changed.[18]

This theory is crucial to this study, as it helps explain the complex phenomenon of human morality, especially among modern humans, who are often labeled as experiencing a moral crisis. From the previous explanations, an outline can be drawn: the social environment is formed by the agreement of social systems and structures, where

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[15] Asrianto Asrianto, Rahmat Muhammad, and Nuvida Raf, "Perubahan Sosial di Kelurahan Tello Baru Melalui Program Lorong Wisata," *Jurnal Noken: Ilmu-Ilmu Sosial* 9, no. 1 (2023): 117–19, https://doi.org/ 10.33506/jn.v9i1.2973.

[16] Panji Suminar, "Relasi Agen Dan Struktur: Ruang Negoisasi Dalam Pengelolaan Sumberdaya Hutan Di Kabupaten Lebong," *Jurnal Sosiologi Nusantara* 6, no. 1 (2020): 58–59, https://doi.org/10.33369/ jsn.6.1.55-76.

[17] Imadah Thoyyibah, "Makna Kejahatan Struktural Korupsi Dalam Perspektif Teori Strukturasi Anthony Giddens," *Jurnal Filsafat* 25, no. 1 (2015): 139–41, https://doi.org/10.22146/jf.12617.

[18] Putratama Kamuri, "Konsep Worldview: Usaha Melengkapi Konsep Struktur dalam Teori Strukturasi Giddens," 226.

structures are social systems that recur and are inherited. A person from the community can become an agent of change within the system, influencing its structure, and vice versa: agents who enter the community structure can be influenced by it and by the system itself. So, actually, the two parties of the entity each play a role for the other and can influence each other. Space and time are among the elements behind the structure's realization. It could be that when time and space change, the structure will change as well if agents want to replace the old structure. On the other hand, the structure will not change if no agent wants to change it.

Basic Principles of Global Human Morals

Going back to the definition of morality, let us call it a way of acting that has consequences that are good or bad, right or wrong. When it tends to be unacceptable for someone's behavior by a group of people, then it is considered bad/wrong, and vice versa. This concept of global human morality starts with the question, "Why should humans be moral? What is the purpose of morality? What is wrong with not being moral like others?"

There may be many answers to these questions, depending on the person answering them. However, one thing that can be summarized is that "*all religions teach people to live together in harmony*". When the Qur'an says, *"O humanity, We have created you from a man and a woman and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best."* (QS. AlHujurat: 13). When the Psalmist says, "Indeed, how good and how beautiful it is, when brothers dwell together in harmony! As the good oil on the head melts into the beard, which melted into Aaron's beard and into the neck of his robe. As the dew of Mount Hermon falls on the mountains of Zion. For there the Lord commands blessing, life forever and ever."[19]

When the Vedas say "*Vasudhaiva Kutumbahan* which means all humans are the same, "Angerivasya dahati davasya dahatan prthak Etametasyersyamudnagnimiva samaya," which means He who is like a blazing fire, like a fire that burns fiercely, the envy of that person disappears, like a fire doused with water[20].

When Buddhism says *"Na attahetu na parassa hetu na puttamicche na dhanaœ na raööhaœ nayicche adhammena samiddhimattanosa sîlavâ paññavâ dhammiko siyâ"*, which means a wise person does not do evil because of self or others. A wise person should not desire sons, wealth, kingdoms; should not improperly desire personal success. He should be a man of virtue, of wisdom, and firm in dhamma.[21]

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[19] Awasuning Manaransyah, "Keluarga Kristen Yang Diberkati Tuhan: Observasi Terhadap Mazmur 133:3," *Missio Ecclesiae* 4, no. 1 (2015): 30, https://doi.org/10.52157/me.v4i1.45.

[20] Ni Ketut Puspita Sari and I Nyoman Mandiasa, "Mantra Atharwa Veda sebagai Kedamaian dan Pencegah Penderitaan dalam Kehidupan Manusia," *Sphatika: Jurnal Teologi* 11, no. 1 (2022): 84, https://doi.org/10.25078/sphatika.v11i1.1955.

[21] Dhammadhîro Mahâthera, *Dhammapada Pali – Indonesia* (Tangerang: Saoga Theravada Indonesia, 2018), 36, https://www.sammasayambhu.org/ebook/dhammapada/ebookdhammapada.pdf.

Confucianism even explicitly teaches "the importance of harmonious life between Tian, the universe, and humans known as Sancai (Tian, Di, Ren). The lives of humans and other creatures on this earth will be preserved if these three relationships can exist in harmony.

"Only people who have reached the pinnacle of faith in this world can perfectly develop their True Nature. Because he can fully develop his True Nature, he can help others do the same. Because he can help develop the True Disposition of others, he will be able to develop the True Disposition of all beings. By cultivating the True Dispositions of all forms, one can help heaven and earth carry out dissolution and development. Being able to help heaven and earth carry out dissolution and development, one becomes triune with heaven and earth". [22]

Overall, all of the above verses and quotations command humans to live in harmony, which this research refers to as the "basic principle of global morality". With this principle in place, the perspective on the rigidity of human moral understanding will become more flexible, fostering tolerance and respect.

Modern Human Morals: Responding To Ethical Diversity In The Modern Era

Modern humans are those who live in the modern era. In the contemporary sense, the century agreed upon by the majority of historians is the 15th century□ . As the century of the birth of the modern age in Europe, marked by the Renaissance, it can be understood that modern human life also began in that same year and has continued to the present day. However, Indonesia is one of the countries that still preserves traditions and coexist between people who uphold modernity and those who uphold traditionality. It is because Indonesia is unlike the West, which grew up in an environment dominated by a single religion. All forms of diversity and difference characterize Indonesia, and this is one of the special things that do not exist in other countries. However, even with the positive things that exist, it does not rule out the possibility of negative things. In this case, it concerns the assessment of traditional society by modern society, and vice versa.

Seyyed Hossein Nasr suggests that the characteristics of modern society include, among others, being rational. It means prioritizing the opinion of reason, always considering the advantages and disadvantages. Modern society often encourages behaviors such as respect for time, openness, and objective thinking. Contemporary culture, in socializing and in society, is more inclined to respect individual freedom. For them, individuals have unlimited freedom, unless that freedom offends others' freedom.

This individual freedom is one factor that can lead to the formation of moral values in modern society, because the only limit on freedom in contemporary society is that it must not offend others' freedom. Freedom is often seen as a negative thing, but only if it stands without rules, making it irregular. When freedom is interpreted as

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[22] Ws. Mulyadi Liang, *Memelihara Hubungan Harmonis Antara Manusia Dengan Alam Dalam Modul Buku Saku Jiang Dao Umat Khonghucu* (Jakarta: Yayasan ICLEI - Local Governments for Sustainability Indonesia, 2020), 35, https://icleiseas.org/wp-content/uploads/2021/06/8-E-Book_BUKU-SAKU-UMAT-KHONGHUCU.pdf.

organized freedom, it is positive. So many say that modern human freedom will always lead to extremist ideologies such as liberalism and secularism.

On the other hand, the quality of moral norms is determined by several elements, including freedom, responsibility, and conscience. The higher the degree of autonomy, accountability, and purity of conscience, the better the moral quality concerned.[23]

However, when assessing someone's morals, the actual measure (moral norm) comes from us, not from the person being evaluated. So the assessment is essentially subjective rather than objective: the evaluation of a person will not be the same for one person as it is for another about the same person. It can happen because the moral norms that are placed and used as a measure are different, for example, due to different source values or different backgrounds of judgment. If we use transcendent values while others use immanent values, the moral norms used as benchmarks for judgment will also differ in quality.[24] Morals are so crucial to human life that someone of Al-Ghazali's caliber stated that moral education must be instilled from an early age and maintained continuously, because social values will constantly change. When humans first understand moral terms, they will be able to position themselves, wherever they are.[25]

When reading the morals of modern humans, people will face two spaces and times: between judging by the habits of urban and rural environments, and between judging by the habits of the past and the present. There is nothing wrong with humans using their subjective judgments to judge other humans and so on. Still, it needs to be emphasized that judgments are subjective; between one human being and another, there must be differences, so the fundamental mistake that should not occur is the imputation or one-sided claim and saying that "*that person is immoral*". If that happens, then what underlies the existence of morals, namely the basic moral principles mentioned earlier, has been violated by the expression. When such judgment persists, disputes, divisions, and even acts of violence will inevitably occur, because claims about the good and the bad for humans are sacred matters that not everyone can accept with equanimity (*legowo)*.

For Giddens, this condition must be seen as common. Because it is possible, a new structure is formed: a new agreement, a new value, without denigrating one another. Whatever human attitude, behavior, and speech, as long as they are based on freedom, responsibility, and come from conscience, do not violate morality. Moreover, the morals that are formed from it, as long as they do not intersect with other morals, are no problem. Why is that? Because what happens today is actually the result of past interactions. It could be that, previously, a group of people had intersected with others elsewhere who

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[23] Nurul Qamar and Salle Salle, *Etika Dan Moral Profesi Hukum (Ethos And Mores Profession Of Law)* (Makassar: CV. Social Politic Genius (Sign), 2019), 9–12, https://books.google.co.id/books?hl=en&lr=&id=TJ67DwAAQBAJ&oi=fnd&pg=PA1&dq=etika+dan+m oral+profesi+hukum&ots=aE1xqy9tu3&sig=41DtPa9TTe4IQIHTuT32Ewgazhs&redir_esc=y#v=onepage &q&f=true.

[24] Qamar and Salle, *Etika Dan Moral Profesi Hukum (Ethos And Mores Profession Of Law)*, 37–38.

[25] Esi Hairani, "Relevansi Konsep Pemikirain Al-Ghozali Dalam Pendidikan Moral Anak di Era Digital," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 3 (2022): 6, https://doi.org/10.30868/ei.v11i03.4289.

had different norms and values, and that a dialectical or social interaction resulted in the formation of seeds of values that are considered more relevant today.

In the beginning, Giddens also used this structuration theory to describe the phenomenon of modernization of modern society, not to explain modernity itself, this research also uses the same structuration theory to explain how the phenomenon of differences in moral values is legitimate and does not matter if it occurs including in the explanation of differences in ethical values of traditional societies and modern societies, as well as rural and urban communities.[26] In Giddens' view, the social environment must have a structure that serves as a benchmark for human behavior, including interactions with others. What results from this structure, including morals, is the outcome of continuous interactions among agents, between agents and society, or between society and agents. This quality will determine how moral and ethical values are formed in society, whereas in other environments, the results may be very different. In practice, there will inevitably be differences in the quality of existing values.[27]

The value of freedom, responsibility, and conscience can be explained as follows;

1. Since the beginning of creation, humans have been given by God in the form of will and reason, which is the basis for their having the value of freedom to live and live life. However, this freedom is only limited in the human environment, not in God's power. This human freedom is divided into two things, namely:
    a. Social freedom, and
    b.   Existential freedom

Social freedom means that humans are free to accept or give freedom to others/and that freedom is related to human interaction. Meanwhile, existential freedom is the ability of humans to form, choose, and determine their attitudes and behavior without being pressured by others. So, in this case, freedom refers to the extent to which humans must adjust their social freedom when entering a community environment. In contrast, their behavior will be limited by the existence of social freedom, because existential freedom must operate within its bounds, where humans will not live alone forever and will inevitably intersect with society.

2. Because of this freedom, humans must be willing to be responsible for their choices. Responsibility can be interpreted as self-willingness, which always connotes obligation. When humans have obligations, they should fulfill them with full responsibility. Including moral issues, although humans are free to determine their attitudes and behavior, they also have social and societal obligations. Therefore, humans must take responsibility for all their attitudes and behavior when dealing with moral values and societal norms.
3. Conscience is not interpreted as absolute truth, so that when someone violates society's moral values, such as killing/brawling, even if it is said "this is based on conscience," it is a mistake.

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[26] Nashir, "Memahami Strukturasi Dalam Perspektif Sosiologi Giddens," 5.

[27] Anthony Giddens, *The Constitution of Society: Outline of the Theory of Structuration* (California: United States by The University Of California Press, 1984), 31.

Magnis Suseno gives an example of three normative institutions that propose norms in the form of values. The first is society, be it the government, teachers, parents, peers, and even religious leaders. All of them will say what is considered good and what is not, in their view. Surely the values parents give are not always the same as those peers provide. The child who is the agent there will be in two different value environments and will face disagreement when he chooses one to justify. For example, a child receives a prohibition from his parents not to go out at night. When this expression is brought to his friends of the same age, they will say that it is just a form of parental authoritarianism. Still, it may be that, for parents, caring for their child is a responsibility, both physical and mental.

For Giddens, structures are created and shaped. It will be treated either to be maintained or changed when the actors in the structure want to change, or maybe it is the agents who change, and overall, it can happen, including moral issues. The existence of morals is not new, so it needs to be explained at length, but in the face of technological and societal changes, humans will, over time, experience changes in how they judge. Of course, it will determine whether new moral values will be formed or existing ones maintained. When a human whose life is in an urban environment, surrounded by industrial noise and lonely interactions, when he is accustomed to walking without greeting considering that in the neighborhood where he lives no one does so, when he moves and enters the rural environment where the prevailing moral value is to multiply greetings to anyone he meets, then actually he is okay when he is still carried away by the atmosphere of his previous environment, namely by not saying hello. The local community should also be able to tolerate it, and not then ridicule him about things that are not good for him.

The person is in a quandary about whether to follow the moral values of his new surroundings or maintain his old habits. So when he chooses to follow the existing values, there is no problem. Nevertheless, if he then insists on the values he brought with him, and even influences the formation of new values, that can happen and is allowed to happen. The thing to know is that what is not permitted is to be self-righteous, arrogant, and not respect and appreciate others. As long as one is willing to take responsibility for one's attitudes and behavior, then it is not against the values of humanity in general.

When an agent (human) has succeeded in conditioning himself with his fellow humans, he has passed through one phase towards human perfection (insan kamil) in the language of Ibn Arabi.[28] As Al Ghazali (Islamic thinker) expressed, with moral guidance, humans can purify themselves until they are close to their God.[29]

The Formation of Moral Values and Moral Perspectives in Islam

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[28] Syeda Dur e Nayab and Md. Mahdi Hassan, "The Concept of The Perfect Human (al-Insan al-Kamil) in Ibn Arabi's Thougt," *Aqlania: Jurnal Filsafat Dan Teologi Islam* 16, no. 1 (2025): 163–90, https://doi.org/10.32678/aqlania.v16i1.21.

[29] Syahrus Sela Kemalaul Haybati, "Analisis Kecerdasan Moral Perspektif Al Ghozali Terhadap Anak Usia Dini," *Al Hikmah Jurnal Studi Agama* 8, no. 2 (2022): 171–85, https://doi.org/10.30651/ah.v8i2.13112.

Based on the previous structured discussion, the conclusion is that moral values can be formed, shaped, or intentionally shaped within a society, with varying values in different environments. Morals are often associated with adab (traditional values) in Islamic discussions and are understood to mean ethics, morals, and etiquette. In Ghazali's understanding, human values can be categorized into several levels that serve as distinguishing features of value quality among individuals. The first level is that of those who are negligent, unable to distinguish between truth and falsehood, or between good and evil. In Ghazali's words, they are merely slaves to the flesh. The second level is that of those who understand the evil of their behavior but do not refrain from it because they find pleasure in engaging in it. The third level is that of those who believe their evil actions are right and good. This justification can sometimes stem from customary agreements or societal customs. The fourth level is that of those who intentionally commit evil acts in accordance with their beliefs.[30]

It is difficult for humanity, with its diversity, to adopt a single religious principle as a universal standard. Of course, point number three, from Ghazali's perspective, is a spiritual perspective, not a social one. When the social principle is returned to the phrase "Rahmat al-Alamin," then in some instances, humans must choose between "He is the only truth" or "He is the truth in his belief." Either way, humans will consider differences natural rather than something to blame or hate. Alternatively, humans will become fanatical about their ignorance. We can understand this from Al-Shatibiy's statement: "If humans, in their understanding, have approached the intended goals, from every existing shari'a decree and from every one of its thousands of chapters, they will undoubtedly attain the position of successor (caliph) of the Prophet Muhammad (peace be upon him), in providing teachings, issuing fatwas, and establishing laws as Allah SWT wills."[31] However, Al Ghazali also made a considerable contribution to moral issues, arguing that a country must be ethical and that the government and morals cannot be separated.[32]

Many forget that one of the reasons the Prophet Muhammad (peace be upon him) was sent was to perfect morals, which in this case also refers to morality. Why is this? Before Islam, many regions of the world had moral values that were highly detrimental to specific groups. For example, in the Arabian Peninsula, women were oppressed as perpetual enslaved people from birth, only gaining freedom upon marriage. Although many consider Islam to be a poor solution, it is even regarded as coercive and does not provide space for freedom, as Coulson argues. He even finds Islamic Sharia to be a legal and moral code, the dividing line between which is not clearly defined as in Western society.[33] In fact, Islam has provided boundaries and space that do not force anyone to do so.

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[30] Muhamad Hijran, "Pendidikan Moral Menurut Islam Kaitanya Dengan Pendidikan Kewarganegaraan," *Jurnal Kewarganegaraan* 6, no. 1 (2022): 2510–15, https://doi.org/10.31316/jk.v6i1.3860.

[31] Niswatun Hasanah, "Hukum Islam Dan Moralitas," *JIPPI* 5, no. 5 (2020).

[32] Muhammad Ihsan, "Hukum Islam Dan Moralitas Dalam Masyarakat Madani," *Al-Ahkam- Jurnal Pemikiran Hukum Islam* 22, no. 1 (2012): 27–42, https://doi.org/10.21580/ahkam.2012.22.1.2.

[33] Nur Taufik, "Syari'ah: Antara Hukum Dan Moral," *Ar-Risalah* 20, no. 1 (2020): 86–97, https://doi.org/10.24252/al-risalah.v20i1.15782.

In all forms of human action, whether it concerns behavior, habits, obligations, or responsibilities in Islam, everything has limits or qualities, ranging from obligatory, recommended, permitted, considered inappropriate, or even forbidden. All of this is clearly written and documented in Islam. However, many have not yet achieved a proper understanding, from which they act against anything they deem inappropriate.

It is true to say that "Morals are a product of civilization." With this term, it is also known that morals are formed—and continue to be formed—continuously, subject to change at any time, and can diminish or increase in value. Socially, humans must be able to accept that all opinions and arguments that enter their minds are merely perspectives—in quotation marks, those perspectives that may be the same, agree with, or even contradict other perspectives. Sharia, on the other hand, is the Muslim way of life, encompassing the decrees of Allah and the provisions of His Messenger, both prohibitions and commands, and covering all aspects of human life. All norms within it are obligatory for Muslims to adhere to. Non-Muslims are not obligated to do so.[34] The same applies to other religions.

Al-Ghazali also recognized that what is left behind for future generations may have been altered from its original intent. In fact, he explained in his book Al Munqid Min Al Dhalal, "Do not recognize the truth from the people, but recognize what the truth is, and then you will be able to recognize who possesses it."[35]

As a final note, morality does not belong to any one religion. Morality is an innate quality inherent in human life, serving as a mediator of all human activity. Religions indeed have rules and laws written in their holy books, but have we ever understood them from a perspective? Have we ever considered that these writings have a deeper meaning and purpose than mere writing?

Good and evil, right and wrong, are ambiguous in the midst of life. Religion should be a mediator and a basis for rules that do not bind its adherents. Whatever comes from religious interpreters' words is a perspective and may differ from the text's intent. So in the end, through Giddens' theory, researchers found a balance in the context of how morals were formed in the first place, how morals should work and that morals do not only belong to one religion, but are a product of society that has been agreed upon regardless of the dominance of certain religions or groups, agreements are formed following the development of the times. Between Giddens' theory and the opinions of religious leaders, they do not contradict each other and only complement each other, that religion as a mediator (can be called an agent, apart from culture and customs) does offer information about how humans should behave, through Giddens' theory, this can be understood as a choice, not that one religion, one group, or one particular agent imposes their will in the formation of social morals. As mentioned previously, morals can be

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[34] Ridwan Ridwan, Kurniati, and Misbahuddin, "Relevansi Fungsi dan Tujuan Hukum Islam dalam Era Modern," *Al-Mustla: Jurnal Ilmu-Ilmu Keislaman dan Kemasyarakatan* 5, no. 2 (2023): 390–404, https://doi.org/10.46870/jstain.v5i2.838.

[35] Bachrudin Achmad, trans., *Pembebas dari Kesesatan (Al-Munqid Minad Dhalal) Karya : Al-Ghazali* (Bekasi: Al-Muqsith Pustaka, 2020).

explained as matters of good and evil. Diversity must be seen as something that can exist, not as something to be rejected and blamed.

Conclusion

Modern human morals are often treated negatively in society. Not infrequently, the term "immoral human" is attributed to modern humans, whether they live in urban environments or in modern times. This research insists on explaining how morals are formed, whether they create themselves, and whether morals will always be static, so that when one thing differs from the moral value, it will be considered harmful. It turns out that morals are dynamic; different environmental conditions shape them. It cannot be denied that moral values differ significantly across societies, but for Giddens, this is no problem. In his structural theory, agents can change the order of social structures and systems, whereas humans can also follow the order of existing ones.

In the face of moral issues, humans can form new moral agreements, but they are also allowed to uphold existing moral values. It is because humans have the right to freedom of choice, as long as these choices are based on the same attitude of responsibility. Harmony as the primary basis for diversity must be the primary basis for the formation of moral values. Agreement on moral values will be much more beautiful if each agent recognizes the beauty of differences and finds a unified perspective on what is considered good or bad. So, actually, the morals of modern humans are not wrong, but when humans view their attitudes and behavior, they must be based on human subjectivity without humans realizing it. When discovering the existence of differences is a common thing, there should be no initiative to blame each other, because basically, the global moral principle is the formation of a "harmonious society".

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