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

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Abstract: *It is often said that "modern humans have lost moral values". It can be seen that the benchmark for whether a person can be said to be moral or not is from a pre-modern (traditional) point of view. This research tries to show that morals are part of the traditions and culture that are believed and agreed upon by humans in that group. However, it is permissible for other groups to have different moral agreements. This research is qualitative research whose aim is to reveal how moral principles are formed and whether they are dynamic or static considering the rapid development of the times. The results of this research found that morals are a product of tradition and culture which are dynamic, especially in the context of ethnic, religious and other diversity which should have values that can unify diversity. Another important thing that was discovered was that in fact, in this diversity, all religions call for mutual respect and maintaining peace through good deeds while adhering to the values of togetherness and harmony. In the end, these values should always be instilled in every human being to behave and behave in society.*

Keyword: *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.

Introduction

Moral has a special meaning for Indonesian society, where the diversity of ethnicities, religions, cultures, traditions and others that make Indonesian people highly uphold moral values. But without realizing it, Indonesian society has forgotten the common moral values, and is more inclined to moral values that are directed on a religious basis. This 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 individual thing. Moral itself, in KBBI means a teaching about good and bad things that are generally accepted regarding actions, attitudes, obligations, and so on such as morals, and character.

Moral in the sense of Islam, refers to morals that emphasize the concepts of justice, compassion, and prioritize truth.[1] Although this understanding cannot be called the final understanding in understanding the concept of morals in Islam, because in Islam there are many designations in understanding the concept of good and bad human behavior such as the concept of adab, morals, ethics and others. Meanwhile, in the perspective of Christianity, which emphasizes the notion of morals as the same as ethics, it means that morals are a guide or idea that provides help to Christians to practice the values of Christian faith.[2]

In the Hindu sense, ethics or morals are called Susila, derived from the word "su" which means good and "sila" which means behavior. So it can be said that Susila is good behavior carried out by humans. In addition, Susila also teaches how behavior must be carried out by humans to anyone without exception.[3] In the perspective of Buddhism,

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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.

morals or sila (Buddhist rules of morality) is a main basis for the implementation of religion which includes all good behaviors and qualities.[4]

In terms of morality is something that is used as a limitation on the form of human activity with provisions between good or bad and related to right or wrong.[5] So that the overall definition refers to the understanding that morals are the way humans behave, whether they can be judged good or bad and right or wrong. And from the many definitions, it can be said that there is not a single religion that does not teach or ignore the existence of morals as a way for humans to live their lives.

However, this conclusion is only from a religious perspective. As stated in the initial paragraph, morals are not only based on religious characteristics but also tradition, culture and era or time. This research realizes that although moral values exist, there is one side that for researchers is a domination. This research seeks to explain that morals are also influenced or can even be shaped by the era or time, let's 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. While Modern Man is a society that places technology in a very important position in its life pattern, which affects its life. Interpersonal community interactions are replaced by the presence of social media, which can affect the concept of tradition and their behavior.[6]

The problem that occurs is that when modern society has a behavior or attitude that is not the same or even different from traditional society, it is often considered to have violated morals or is labeled immoral. As mentioned in a study[7] that in his point of view the Indonesian young generation has experienced a moral and ethical crisis. Indonesian teenagers need a character education to overcome these problems, but in this study, researchers realized the shortcomings by not directly conducting research on adolescents as subjects. But that is not the only problem in this research, that reality will never be neutral and specifically the research uses the point of view of Islam, then what about other religions. In this study, morality is not something that is formed suddenly, but deliberately formed. However, this is often forgotten, so that when one region or one time a society with certain morals enters another region or time, or is entered by a society with different morals, it is often considered to violate morals or even considered immoral. For example, when greeting each other, modern society must use a more strange greeting too

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[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.

[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.

(slang) such as shaking hands by patting each other's hands and continued by embracing and joking. In contrast, traditional people often greet each other in a more polite way. This is not discussed in terms of age or so, it is just that modern society / humans also have habits in their own moral and ethical issues. It should also be understandable and can be discussed regarding the boundaries in global morals.

The existence of this research seeks to reveal how modern humans create new morals and how it can be justified in social law. This is examined through the theory of structuration, which was developed by Anthony Giddens in explaining how the phenomenon of group formation in the community. When a new group is formed, it will also form a system within it, including the issue of moral agreements. This includes the moral issues of modern humans. Another thing that wants to be revealed in this research is related to how modern human morals are formed and what underlies or is the background, is it about individual freedom of expression or is it as a social responsibility? Or is it even caused by both? It is reviewed from various perspectives to find a specific conclusion that can be explained globally, considering that morals are formed by humans themselves and not a human gift from childhood.

Much research has been carried out on the same topic, but in the context that modern humans have experienced a decline in moral values and are considered unlike previous eras. The reason is that there are still many acts of violence that occur both among teenagers and adults in various problems.[8] In other research, it is stated that the digital era has eroded ethics and morals, quite a few teenagers are influenced by digital content on social media. 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, stating that the lack of attention from parents and the lack of character education provided are the main causes. This research seeks to explain how important the role of teachers is in forming better personalities in the younger generation and prioritizing moral values as a necessity in life.[10] From these studies and during the researchers' in-depth study in collecting data, it was concluded that existing research only questioned the moral crisis without reconsidering the basis on which true morals are formed. The existence of this research is a complement to moral studies in the modern era, by adding and strengthening the argument that the moral crisis is a problem that must be overcome, but it needs to be studied in more depth that human interaction, especially in Indonesia, is an interaction of diversity, where differences are not only about religion, but also about race, ethnicity, and the customary-cultural environment. A sense of understanding and being aware of differences is the best way to see moral differences and from this other humans do not

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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.

need to rush to blame. As for juvenile delinquency or violence, this is not just a moral issue. It should be noted that in action, humans need various reasons and the reasons are varied, not just a lack of understanding of morals.

This research uses a qualitative research method with literature study techniques through a critical analysis approach in understanding the existing moral concepts in the Indonesian definition. This approach was chosen because in understanding the concept of morality to be able to find a new concept from it requires a critical or in-depth understanding of related issues. Meanwhile, in understanding the concept of society, the theory used is the theory of structuration carried by Anthony Giddens, which says that social structure occurs on the duality of agents and the structure itself. The data used comes from literature references and through observations of Indonesian phenomena that recognize morals with many versions.

The data is collected and analyzed and then used to explain that the existing morals will not close the possibility of the emergence of new moral concepts, especially for modern humans whose lives have been much different, from traditional societies. So that through a re-examination of the definition of morality, it will be a mediating concept to provide space for modern humans to the issues of moral crisis attributed to them.

Anthony Giddens' Structuration Theory

Anthony Giddens is a sociologist who was born in 1938 in Edmonton, an area in north London.[11] Giddens was born and grew up in a family of employees, which influenced 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 getting to know 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 base and a resource model that has a role in the formation of social practices that can be sustainable.[14] Giddens' structuration theory seems to be different from other structuration theories that focus on human actions. For Giddens, agents (one part of the elements of society) can influence existing structures either by removing or changing them. This is because agents have the possibility to disobey the existing rules and regulations. On the other hand, the structure can also influence the agent not to turn against the existing structure. This is referred to as the

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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.

duality of structure, which means that both parties can have an effect on each other. It is no longer an opposing dualism.

For Giddens, social system and social structure have different meanings. Social system refers to the social practice of individuals or groups in the form of connectedness that is 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 in the social level occur only for two reasons, whether the change is a desired or planned change, or even an unplanned change. When the change is deliberately planned, it must be because there are parties who want to make a change in accordance with the vision of the party's new goals. The structure is basically never static, it will always be dynamic following the flow of thoughts and actions of the agents and vice versa, the agents will also always be influenced by the structure 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 both have a role in the formation of various social actions, which in other social theories, the concept of space and time only applies as a non-fixed factor that has the possibility of not having any influence on social processes, but this is not the case. The duality relationship that occurs between agents and structures will not occur without the existence of space and time, which is because of this space and time social processes can take place and social systems can occur repeatedly and then become structures.[16] Structuration can also be understood as a condition of how various social relations can be 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 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 is formed of several things called components, including the cultural component. This component has the function of maintaining the regularization of social practice processes. The practice provides a guarantee for the stability and sustainability of community life.

The cultural component is a component that contains the existence of the moral tradition of a community/group, which regulates the role of community members through

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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.

rules built on historical experience and a number of community beliefs. Moral Tradition is principled and serves as a standard of understanding of reality as well as a benchmark for action. It is then passed down in various forms such as myths or historical narratives. It serves to form commitment and adherence to tradition for the existing community. Moral tradition in Giddens' perspective will not be permanent, it will always be dynamic and can be constructed based on the collective beliefs and experiences of a society whether it should be changed or not.[18]

This theory is very important in this study to explain the confusing phenomenon of human morals, especially modern humans who are often labeled as experiencing a moral crisis. From the previous explanations, an outline can be drawn that the social environment is formed by the agreement of social systems and structures, where structures are social systems that occur repeatedly and are inherited. A person from the community can become an agent of change in the system so that it can influence the structure, and vice versa, agents who enter the community structure environment can be influenced by the structure and the system itself. So, actually the two parties of the entity both have a role for each other and can influence each other. Space and time become one of the elements behind the realization of the structure. It could be that when time and space have changed, the structure will also change when there are agents who want to change the old structure. On the other hand, the structure will also not change when there is no role of the agent who wants to change it.

Basic Principles of Global Human Morals

Going back to the definition of morality, let's call it a way of acting that has consequences of good or bad, wrong or right. 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 subjectivity of 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 mankind, 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]

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

[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.

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 dhanaæ na raööhaæ 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]

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

"Only people who have reached the pinnacle of faith in this world can perfectly develop their True Nature. Because he can perfectly develop his True Nature, he can help develop the True Nature of others. Because he can help develop the True Disposition of others, he will be able to develop the True Disposition of all beings. Being able to help cultivate 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 contain commands to humans to live in harmony, and this is what this research refers to as the "basic principle of global morality". With the existence of this principle, the perspective on the rigidity of understanding human morals will change a little more flexible by upholding a sense of tolerance and respect.

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

Modern humans can be understood as humans who live in the modern era. When the modern century in the western sense agreed upon by the majority of historians is the 15th century[23] 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 the same year and until today. However, Indonesia is one of the countries that still holds traditions and

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[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.

[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.

[23] Nurhayati Ali, *Problema Manusia Modern (Solusi Tasawuf Menurut Seyyed Ḥossein Nasr)* (Depok: Rajagrafindo Persada, 2020), 97–98, https://repository.iainpare.ac.id/id/eprint/4790/1/problema%20manusia%20modern.pdf.

coexists between people who uphold modernity and people who uphold traditionality. This is because Indonesia is not like the West, which grew up in an environment of one main religion. Indonesia grows with all forms of differences and diversity, and this is one of the special things that does not exist in other countries. However, with the positive things that exist, it does not rule out the existence of negative things in this case is about the assessment of traditional society towards modern society, and vice versa.

Seyyed Hossein Nasr suggests the characteristics of modern society in various ways including the first, being rational. This means prioritizing the opinion of reason, always considering the advantages and disadvantages. Modern society sometimes inclines to the behavior of respecting time, being open and thinking objectively. Modern society in socializing and society is more inclined to respect individual freedom. For them, individuals have unlimited freedom, unless that freedom offends the freedom of others.

This individual freedom is one of the things that can cause the formation of moral values in modern society. This is because the limit of freedom in modern society is only one, namely as long as it does not offend the freedom of others. Freedom is often seen as a negative thing, but that is if freedom stands without rules so that freedom is irregular. When freedom is interpreted as an organized freedom then, this freedom is a positive freedom. 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 the value of freedom, the value of responsibility, and conscience. When the degree of freedom, responsibility and purity of conscience is higher, the better the moral quality concerned.[24]

However, in assessing someone's morals, the actual measure (moral norm) comes from us and not from the person being assessed. So that the assessment is essentially subjective, not objective. The reason is that the assessment of a person will not be the same with one another about the other person. This 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, of course the moral norms used as benchmarks for judgment will also be of different quality.[25] Morals are so important in human life that someone of Al-Ghazali's caliber stated that moral education must be instilled from an early age and implemented continuously, because values at the social level will differ and always

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[24] 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.

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

change. When humans first understand moral terms, they will be able to position themselves, wherever they are.[26]

When reading the morals of modern humans, people will be faced with two spaces and times, between judging by the habits of urban and rural environments, or judging by the habits of the past and the present. There is nothing wrong when humans use their subjective judgments to judge other humans and so on, but it needs to be emphasized that judgments are subjective, between one human being and another there must be differences, so the real mistake that should not occur is the imputation or one-sided claim and say 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 continues, it is inevitable that disputes, divisions and even acts of violence will easily occur. This is because claims of good and bad for humans are sacred things that not everyone can accept with a state of acceptance (*legowo)*.

For Giddens, this condition must be seen as a common thing. Because it is possible, a new structure is formed, namely a new agreement, a new value but without denigrating one another. Whatever human attitude, behavior, and speech, as long as it is based on freedom, responsibility and comes from conscience, it does not violate morality. And the morals that are formed from it, as long as they do not intersect with other morals, there is 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 people elsewhere who had different norms and values, then there was a dialectical or social interaction that resulted in the formation of seeds of values that are considered more relevant to be used 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 moral values of traditional societies and modern societies, as well as rural and urban communities.[27] In Giddens' view, the social environment must have a structure which is the benchmark for how humans behave, how humans behave towards other humans. What results from this structure, including morals, is the result of continuous interactions involving the influence of agents between agents or agents and society, or vice versa. This quality will determine how moral and ethical values are formed in society, where in other environments the results may be very different. Although in practice there will be a certain dominance of differences in the quality of existing values.[28]

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

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[26] 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.

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

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

1. Since the beginning of creation, humans have been given by God in the form of will and reason, which is the basis that humans have the value of freedom to live and live life, although 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/that freedom is related to human interaction. Meanwhile, existential freedom is the ability of humans to sort and choose and determine their attitudes and behavior without having to be pressured by other parties. So that freedom in this case refers to how humans when entering the community environment, they must be able to adjust their freedom, namely their social freedom, while in their behavior humans will be limited by the existence of social freedom. This is because existential freedom must move within the tolerance of social freedom, where indeed humans will not live alone forever and will definitely intersect with social society.

2. Because of the existence of this freedom, humans must be willing to be responsible for what they choose. Responsibility can be interpreted as self-willingness which always connotes obligation. When humans have obligations, they should fulfill them with full responsibility. Including in moral issues, although humans are free in determining their attitudes and behavior, humans also have social and societal obligations, therefore humans must be able to take responsibility for all their attitudes and behavior when dealing with moral values and societal norms.

3. Conscience is not interpreted as an absolute truth so that when someone violates the moral values of society such as killing / brawling then even if it is said "this is based on conscience" then it is a mistake.

Magnis Suseno gives an example of three normative institutions that propose norms in the form of values to us. The first is society, be it the government, teachers, parents, peers, and even religious leaders. All of them will say when something is considered good and not good according to them. Surely the values given by parents are not always the same as the values given by peers. 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 not to go out at night from his parents, then when this expression is brought to his friends of the same age, they will say that it is just a form of authoritarianism of the parents, but it could be that for parents it is seen as a parental responsibility to the child to be able to take care of him physically and mentally.

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.[29] Including in moral issues. The existence

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[29] Ibnu Panji Arifin, "Implementasi Program Keluarga Harapan (PKH) Dalam Penanggulangan Kemiskinan Struktural (Telaah Teori Strukturasi Anthony Giddens)," *Seminar Nasional Sosiologi* 2, no. (2021): 124–26,

of morals is not a new thing so it needs to be explained at length, but in the face of the
times between technology and society, humans over time will experience changes in the
way they judge. Of course it will determine whether new moral values will be formed, or
even maintain existing moral values. 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 there is no one who 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 actually in a quandary of choice, between following the moral
values of his new surroundings, or maintaining his old habits. So when he chooses to
follow the existing values, there is no problem. But 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 allowed 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
human beings, then he has succeeded in passing through one phase towards human
perfection (insan kamil) in the language of Ibn Arabi.[30] Because, as expressed by Al
Ghazali (Islamic thinker) with morals, humans will be able to purify themselves, purify
themselves until they are close to their God.[31]

The Formation of Moral Values and Moral Perspectives in Islam

Through the previous structured discussion, the conclusion is that moral values
can be formed, shaped, or intentionally shaped within a society, with varying values in
each environment. Morals are often associated with adab (traditional values) in Islamic
discussions and share the same meaning as ethics, morals, and etiquette. In Ghazali's
understanding, human values can be categorized into several levels, which serve as
distinguishing points in the quality of values 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 bad

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https://eprints.unram.ac.id/26817/1/Implementasi%20Program%20Keluarga%20Harapan%20%28PKH%
29%20%20dalam%20Penanggulangan%20Kemiskinan%20Struktural%20%28Telaah%20%20Teori%20S
trukturasi%20Anthony%20Giddens%29.pdf.
    [30] 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.
    [31] 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.

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 bad acts based on their beliefs.[32]

It is difficult for humanity, with its diversity, to use a single religious principle as a standard value. Of course, point number three, from Ghazali's perspective, is a religious perspective, not a social one. When the social principle is returned to the phrase "Rahmat al-Alamin," then in certain cases, humans must choose between "He is the only truth" or "He is the truth in his belief." Either way, humans will consider differences to be natural, not something to be blamed or hated. 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."[33] However, Al Ghazali also made a big contribution to moral issues, where he tried to provide an understanding that a country must be moral, and that the country and morals cannot be separated.[34]

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 certain groups. For example, in the Arabian Peninsula, women were oppressed as perpetual slaves from birth, only gaining freedom upon marriage. Although many consider Islam to be a poor solution, it is even considered coercive and does not provide space for freedom, as Coulson argues. He even considers Islamic Sharia to be a legal and moral code, the dividing line between which is not clearly defined as in Western society.[35] In fact, Islam has provided boundaries and space that do not force anyone to do so.

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," and 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,

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[32] 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.

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

[34] 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.

[35] 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.

or even contradict other perspectives. Sharia, on the other hand, is the Muslim way of life, containing the decrees of Allah and the provisions of His Messenger, both prohibitions and commands, encompassing all aspects of human life. All norms within it are obligatory for Muslims to adhere to. Non-Muslims are not obligated to do so.[36] The same applies to other religions.

Al-Ghazali also recognized that sometimes what is left behind for future generations may or may not have been altered or changed 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."[37]

As a final note, morality does not belong to any one religion. Morality is an innate quality born within human life, serving as a mediator for all forms of human activity. It's true that religions 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 bad, 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 the words of religious interpreters is a perspective and may differ from the intent of the text itself. 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 explained as matters of good and bad. Diversity must be seen as something that can exist, not 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 it is humans who live in urban environments or who live in modern times. This makes this research to insist on explaining how morals are formed whether they are formed by themselves, whether morals will always be static so that when there is one thing that is different from the moral value it will be considered negative. It turns out that morals are basically dynamic, they are formed in different environmental conditions. It cannot be denied that the moral

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[36] 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.

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

values of one society with another will have significant differences, but for Giddens there is no problem. Because in his structural theory, agents can change the order of social structures and systems, on the other hand humans can also follow the order of existing social structures and systems.

Including moral issues, humans can form a new moral value agreement, but on the other hand, humans are also allowed to follow existing moral values. This is because humans have the right to freedom in determining their choices, as long as these rights are based on the same attitude of responsibility. Harmony as the main basis for diversity must be the main basis for the formation of moral values. Agreement on moral values will be much more beautiful if each agent realizes the beauty of differences and finds a unified perspective on things that are considered good or bad. So actually the morals of modern humans are not wrong, but in humans viewing their attitudes and behavior, it must be based on human subjectivity without humans realizing it. When realizing 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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